

THE
LIVES
OF
SAINTS,
WITH OTHER
FEASTS of the YEAR,
ACCORDING TO THE
ROMAN CALENDAR.

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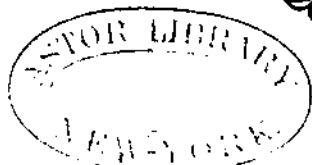
Written in *Spanish* by the REVEREND FATHER
PETER RIBADENEIRA,
Priest of the SOCIETY of JESUS.

Translated into *English* by W. P. Esq;

The second Edition corrected and amended.

Mirabilis Deus in Sanctis suis. Psal. lxxvii. 38.

*Antiquorum nos exempla confortant; & ex eorum computatione, facile nos posse præsumimus,
quod ex nostra infirmitate formidamus.* S. Greg. lib. 25. Moral. cap. 7.



PART I.

LONDON:
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THE
AUTHOR'S
PREFACE to the READER.

WITH great Reason the Royal Prophet said, that *God is admirable in his Saints.* For although God be truly marvellous upon Earth, and in all the Works of his Hands, as *David* sings; yet do we see shine, with much more Advantage, his Omnipotence, Wisdom, Providence, and Goodness in the Souls, and in the Virtues of the Saints. God is admirable in a little Fly or Bee, in a Silkworm, and in other vile and inferior Creatures; in the least of which he sheweth his incomprehensible Greatness, and sovereign Workmanship: But yet that is nothing if compared with the Treasures, which he displayeth through all this Machine of the World, composed with singular Harmony, in the Disposition of so many and so different Things, so beautiful, so rare, so exquisite, that each one (if considered apart) suspends and ravishes even the highest Understanding; and all his Works together, force Man to go out of himself, that so transported with an inexplicable and just Admiration, he might gather in his Wings, surrender, and humble himself under the Majesty of that Lord, who had Power, and Knowledge, and Will to do this Work, to awake our Hearts by these visible Things, and allure them to the Contemplation of the invisible, and of his infinite Perfections. Now without doubt, the Greatness of God's Grace and Goodness, is not so much manifested in any of the visible Things, nor in all of them put together, as in one only Soul of a Saint. Not only for that there is no Work of Nature to be compared with the supernatural Works of Grace, but also because all the other Works are only like the Traces and Footsteps of God; whereas the Saint is his Image and Resemblance, his Temple, his Friend, and his Child, in whom he taketh Delight: Besides this, the Holiness, that Man hath, comes not by himself, nor from himself, but by the Blood of JESUS CHRIST, which was shed upon the Cross to render him holy. From whence it cometh that neither the Earth with all its Fertility, and Abundance of Diversity of Flowers, Fruits, and Beasts; nor the Extent of the Ocean with all its Monsters and Fishes; nor the Air with its several Kinds of Birds; nor the Fire with its Thunder and Lightning; neither the Heavens, with the Course and Light of the Sun,
Moon

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Moon and Stars, which cause such wonderful Effects on the inferior Bodies, preach unto us so much the Greatness and Glory of God, as doth the Soul of a Saint; in which he abideth as in his Temple, reposeth as in his Bed, and embraceth as his Spouse. There is no human Tongue that can express, nor angelical Intelligence comprehend, the Love which CHRIST our Saviour beareth towards a chaste and pure Soul, which transformed into him, liveth corporally upon Earth and spiritually in Heaven. That Soul honoureth and glorifieth him more than all corporal Creatures: She receiveth the Treasures of his Grace: She is God's Picture, the Mirrour of his Goodness, the Image of his Perfections, and Partaker of his divine Nature. And if our Lord be so admirable in each one of his Saints, how much more will he be in all of them together; what Glory will redound to his holy Name by that innumerable Company of Saints, which have flourished in his Church from the Beginning of the World unto this present; what Praises shall he receive from the Holy of Holies, CHRIST JESUS? From the Queen of Angels, his most blessed Mother? From St. *John* the Baptist, his Precursor? From that College of twelve Fishermen and Preachers of his Gospel, that have conquered the World? From that great and powerful Army of Martyrs? From that School of so many excellent and wise Doctors? From an infinite Multitude of humble Confessors? From solitary Penitents, resembling Angels in mortal Flesh? From the Hearts of pure Virgins, who for fear of soiling their Candor, offered their Lives to the Sword? From the Company of the Married, and other Persons of all States and Conditions, who took God's Law for the Rule of their Lives and Manners? These Saints have been as numerous, as the Stars of the Sky, and will as soon be counted as the Drops of Rain, or Sands of the Sea. These Saints are the Domesticks of that great Father of the Families, the Flock of the good Pastor, the Kingdom of the King of Kings and sovereign Prince. It is the invincible Squadron, which the Gates of Hell could never prevail against; it is the School of true and divine Wisdom, the Ornament of Heaven, the Glory of the Earth, the Consolation of the Just, the Example and Correction of Sinners. Inasmuch, that even as the Light of the Sun obscureth that of the Stars, that hide themselves at his Rising; so doth the Beauty and Order of all corporal Creatures vanish and appear nothing, if compared with the Splendour of the Grace and Beauty of the Saints; in whom our Lord is more admirable than in all other Things, and much more honoured and glorified by them.

The principal Cause why the *Saints Lives* should be written, is for the Glory that redounds to him, that made them Saints, adorning and enriching them with such singular Gifts and Graces; as likewise for the great Good which the Church Triumphant and Militant receives thereby. For in the first Place it is a Thing very reasonable, that we should honour and serve those, who have so honoured and served our Lord, and that we should augment the accidental Glory of those that have always endeavoured to amplify and dilate that of God. And since God himself honoureth those that honour him (as our Saviour saith) it is very just that Men should honour him whom God honours. The Royal Prophet considering this just Debt, said, Lord my Soul and my Heart honoureth thy Friends exceedingly; and in another Psalm he exhorteth us to praise our Lord in his Saints. It is also a Thing both very just and profitable to implore the Fa-

vour

Joh. xii.

Psal.
cxlviii.

Psal. cl.

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vour and Assistance of our Brethren, who are already assured and victorious, that by their Prayers and Intercessions we may arrive at the peaceful Port where they are landed, and that we may partake of their Crowns and Triumphs. Again, it is a great Honour unto the whole Catholick Church, to know the innumerable and illustrious Children she hath begotten. For if one valiant Man be sufficient to illustrate his whole Family, what Praises will so many gallant Children procure and bring unto their Mother the Church?

Besides, it is a Rampier and strong Bulwark against the Infidels that impugn it; and Hereticks, whose Errors and Follies are not better evinced, than by the Examples of the Saints, for that it is a much more excellent Way of teaching by Works, than by Words: And the Saint's Deeds are holy, and in all contrary to the fantastical Imaginations of Hereticks; in such Sort as to convince them, and interpret doubtful Things, and hard Sentences of holy Scripture, the Lives and Examples of the Saints do give a great Light. Wherefore St. *Hierome* saith, that the Lives of the Saints is the Interpretation of the holy Scriptures. And St. *Augustin* saith, that the holy Scripture treats not only of the Commandments of God, but also of the Lives and Manners of the Saints, to the End that if we doubt to understand what is there commanded, we may be enlightened therein by what the Saints have done. What therefore do the Lives of the Saints serve us, but as a Pattern and Looking-Glass, which we ought to have always before our Eyes, there to see our Vices and Defilements, thereby to correct them; and the heroick Virtues of Saints, whereby to awaken our Tepidity, by endeavouring to imitate them? All these Considerations move the Catholick Church to celebrate the Memory of the Saints with so great Piety and Solitude, having always procured to have the Lives and Deaths of the Martyrs written. Which is seen by the seven Notaries whom Pope *Clement* Martyr, Disciple of St. *Peter*, did appoint to collect the Facts of the Martyrs; and by the seven Deacons and seven Subdeacons that St. *Fabian*, also Pope and Martyr added to the seven Notaries, to the End that it should be managed with the greater Caution and Authority. All that they gathered was presented to the Pope, to be examined and approved by him, and was kept in the Records of the *Roman* Church, as we read that St. *Anthere* Pope and Martyr also did. Now, not only the Church of *Rome*, which is the Head of all others, hath taken this Care, but it has been followed by diverse others, as that of *Smyna*, of *Lyons*, and *Vienne* in *France*, setting down exactly the Martyrdom of the Saints, who rendered their Lives for *JESUS CHRIST* in their Countrey. And in St. *Cyprian's* Epistles, and others of St. *Denis* of *Alexandria*, related by *Eusebius* of *Cesarea* in his History, we find the Traces and Practice of that holy and laudable Custom. And therefore were the Martyrdoms of diverse Martyrs gravely and judiciously written down and read in some Churches, the Days of their precious Deaths, as Cardinal *Baronius* hath observed, and taken out of the Council of *Carthage*, chap. XIII. and out of an Epistle of Pope *Adrian* to *Charles* the Great, and out of what *Gregory* of *Tours* writes in his Book of the Glory of the Martyrs. And if more narrowly we observe, we shall find that the holiest and wisest Doctors, and such as have been the Light of the Catholick Church, have enriched and illustrated it with the Lives of Saints, which they have written; as among the *Grecians*, St. *Athanasius*,
a St. *Basil*,

*Baron. up-
on the Ro-
man Mar-
tyrol. c. 19.*

*Euseb. l. 4.
c. 4.
S. Clem.
l. 5. c. 2.*

*In Annot.
Martyr.
Rom. c. 2.
Greg. Tu-
ron. de
Gloria
Mart. c. 86.*

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St. Basil, St. Gregory of Nice his Brother, and St. Gregory Nazianzen his Companion and intimate Friend, St. Chrysostom, St. Damascene, Theodoret, and Metaphrastes. And among the Latins, St. Ambrose, Hierome, Augustine, Gregory the Great, Paulin, Severus Sulpitius, Gregory of Tours, Bede, Bernard, and Bonaventure, without mentioning of others, who are very many. It hath ever been esteemed in the Catholick Church a worthy and laudable Thing to write the Lives of the Saints; as well for the great Profit which those receive that read them with Intention to learn, as for the great Difficulties they meet with that labour to write them worthily. For in the Saints Histories there be diverse Things obscure and intricate, which must be cleared and set in a better Light; many Things doubtful that must be determin'd: Others contrary in themselves, which if possible ought to be reconcil'd: Others are Apochryphal, and yet so promiscuously printed, and received in the common Opinion, that they can neither be approved without a notable Prejudice to Truth, nor rejected without great Offence to the simple Vulgar. It is no Marvel, that in some Things, that are very ancient, and have been buried in Oblivion by Means of the dreadful Persecutions, which under the Tyrants the Church hath suffered, Historians have not been able to find the Light of Truth clear and pure; especially for that diverse Hereticks have studied to insert Falsities into the Lives of Saints; as also some Catholicks, either for their Interest, or out of an indiscreet Zeal have feigned and mixed Things unworthy of Christian Piety; as we see in the Censure which Pope Pelagius made thereof unto the Roman Council. What shall I say of the Election and Disposition of Things? Of the Brevity and Propriety of Words; of the Sincerity, Devotion, and Spirit, which ought to be in writing the Lives of Saints; to the End they may imprint Spirit and Devotion in those that read them, penetrating their Hearts, raising, turning, and inflaming them in the Love of God, and in Admiration of their Actions, so glorious, and so worthy to be imitated? Moreover, the Lives of some Saints are very long, and if we set them down as they are, it would be a Prolixity (to say Truth) which would be irksome to the Reader; and if we would abridge them, there is rather chosen what to admire, than what most edifies; rather Miracles than Virtues: Besides, there is Danger that to avoid Labour they write without Order or Distinction, translating them as they are found written by the first Author, whosoever he be, without other Diligence or Enquiry, or else that there is mixed his Straw with their Grain, and his Discourse with the marvellous Examples of the Saints. And though we propose to the People a long Narration filled with high Conceptions, yet will it be very far from the Life of the Saint, which we relate; for if our Lord by the Light and Fire of his Spirit doth not illuminate and inflame the Heart, and conduct the Pen of the Historian, all his Words will be dry and cold, and the Reader having read them will remain so little warmed, without Gust or Fruit, as if in Lieu of the Life of a Saint, he had read that of an Emperor or of some heathen Philosopher: And in so doing, we arrive not at the principal Aim which those ought to have that write the Saint's Lives. Whence we may gather, how hard it is to write them assuredly and profitably; and the Obligation we have to those who have undergone the Pains, for the Benefit of the Christian Commonwealth; and that they ought to be excused, if any Thing be found wherein they (as Men) may have failed,

and

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and may not have so justly hit the Mark they aimed at. Neither ought we to wonder, if so important an Enterprize, so hard and perplexed as this is, be not set in so high a Point of its Perfection, but that there may be somewhat daily added thereunto, whereby to perfect it, opening the Way, and giving Matter for other Writers to exercise laudably the Industry of their Wit. Though I am the Meanest that have undertaken this Task, I have studied to write anew this Flower of Saints, which I here present unto you, not that I presume so much in my self, as to arrive where others have not attained, and render the Thing more perfect and accomplish'd than they have done (Self-Love hath not yet so blinded me, I thank God) but for the Reason I shall tell you. After I had printed the Book of the Christian Prince, against the false Reason of State, of the Libertines of these Times, I found my self so old and tired, that I made Account to lay my Pen aside, and by Retirement to prepare myself to die, the better to render the Account of my Life unto that Judge, who is to examine us, according to the Rigour of his Justice. But as I am a religious Man (tho' unworthy) and not Master of my self, but a Subject to my Order, I submitted my self to my Superiors, who told me that our Lord would be better pleased, that I should employ my self to write some profitable Thing for the publick Good; and in effect, commanded me to write the Lives of the Saints in a vulgar Language. And notwithstanding any Excuse I could alledge, either of my Age or Travels past (which have not been wanting unto me for now these threescore Years, that I have been in Religion, and in the first Beginnings of our Society) or of my little Health and Forces to support so weighty a Burden, my Excuses were not received, and so was I forced to stoop and obey. This Obedience, as to God (for such I deem it) hath encouraged and fortified me, to draw Strength out of my Weakness, and to accept it as an Earnest of that which I hope his divine Majesty will afford me; since his Ministers have laid a Burden upon my feeble Shoulders, which (according to my poor Judgment) surpasseth my Ability. I have likewise been animated by the Persuasions and Desires of many devout Persons, that have been very urgent with me to perform this Work (I know not why) and many, both Religious and Seculars, of Quality, have pressed and importuned me to finish it, hoping, perchance, to draw some Fruit and Consolation thereby unto their Souls. But one of the most powerful Motives which hath moved me hath been, that I remember that our blessed Father *Ignatius*, Father and Founder of our little Society of JESUS (within whose Arms I have been brought up) being a Soldier, and ingulfed in the Vanity of the World, opened the Eyes of his Soul, and was converted to God by reading of the Lives of Saints; although at the Beginning he read them more for Entertainment than Devotion. Also I know that the reading of the Life of St. *Anthony* Abbot, written by St. *Athanasius*, gave such a Lustre in *Rome*, that many Persons of great Quality abandoned the Sensualities and Pomp of the World, and took religious Habits, crucifying themselves with JESUS CHRIST, as St. *Hierome* saith, who praiseth the holy Widow *Marcella*, for having been the first that excited others by her Example. And that St. *John Colombin*, a Knight of *Sienna*, reading the Life of St. *Mary of Egypt* dedicated himself with so great Fervour to the Service of God, that he founded a religious Order who are called *Jesuate* in *Italy*, where they flourish, there being many

Mona-

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Monasteries of them ; (*this Order has since been suppress'd.*) All this hath served me as a Spur to my Remissness, and as a Solace to my little Health ; for that I hope some stray'd Soul or other in reading what I shall write, may be touched by the Hand of God, to make her re-enter into the Way of Health and Safety, and so she will take him for her Guide and Light. However it will be the most profitable to obey the Voice of God, and undertake this Task in Zeal of God's Glory, and Honour of his Saints, Ornament of the Catholick Church, Utility of the Faithful, and Confusion of Hereticks, and to edify my Soul in reading and writing of Lives, so precious and admirable. And if it chance that Death do prevent me, I hope I shall be found in a good Work, and that the Saints themselves will obtain for me Pardon of my Sins, for this small Honour which I offer them. Let us begin under their Shadow and Protection, confiding in the divine Mercy, and invoking the Spirit and Favour of our Lord JESUS CHRIST, to weigh Anchor, and hoist our Sails, to take that Course, with Hope to arrive at the desired Port.

The Authors I have followed in the writing of these Lives, are grave and approved, known and received for such of all the Catholick Church ; with the *Roman Martyrologies of Bede, Ussard and Adon.* I have likewise helped myself of the pious Labours of *Lewis Lipomane*, Bishop of *Verona*, and *Laurence Surius* Carthusian ; Persons for Life, Doctrine and Zeal of the Honour of Saints, worthy of perpetual Praise and Memory. I have also been aided by the Annals and Annotations on the *Roman Martyrology* of the most eminent Cardinal *Baronius*, whom our Lord hath chosen in these our calamitous Times, for to employ the better Part of his Age, with indefatigable Pains and incredible Diligence, in the Reading of the Lives and Books of Saints, and with mature and sure Judgment to revive many Things that were buried in Oblivion, and to observe and collect others that were scattered, to make plain the doubtful, give Light to the obscure, and illustrate the ecclesiastical History, to the great Benefit of the Christian Commonwealth, Lustre of the *Roman* Church, and to the Praise and Augmentation of the Glory of the Saints ; whom I shall more commonly follow in what concerns the Years and Times that each Saint hath lived and died in ; for it appears to me, that he hath taken more Care, and used more Diligence than others, in verifying the Chronology of the Times. In the alledging of whose Works, and in citing the Places, I will follow the *Roman* Impression in Folio. And for that it is not my principal Intent in this History, to thrust in and relate all that is written of the Saints ; but to chuse out Things certain and well assured, and which may excite us the more to imitate the Saints whose Lives we write, I shall leave out some Things, which though they be rooted in the Opinion of the People, appear not to me supported with Authority so valuable, as to assure them to be true ; and I do not think it to the purpose, to dispute or examine the Reasons on both Sides, for that belongs to the Schools, and would interrupt the Thread of the Narrative, and so perplex the devout Reader, and make him loose the Gust which he might find, and even cool the Ardour and Desire of imitating, which is ordinarily enkindled in him that reads the Lives of Saints with that Attention and Intention which he ought. The Things which I omit, are not of Moment, nor Importance for that End.

accused, overcome with Impatience and a blind Sorrow, renounced JESUS CHRIST and his blessed Mother, and gave himself wholly to the Devil; and delivered him a Contract in writing under his Hand, which he recovered again by our blessed Lady's Intercession, whom he had offended, and obtained Pardon of his enormous Sin. What shall I say of *Mary* the Penitent, surnamed the *Egyptian*, who having been a Sink of foul Voluptuousness, after that at *Jerusalem* she had recommended her self to the Virgin of Virgins, promising to renounce all carnal Pleasures, by her Intercession she flourished like a Paradise of Delights, and became the Mirror of Penitents? No less a Favour did our Lady to a Woman of *Germany*, who in the Year MXCIV, not far from the Town of *Laudun*, indicted for having killed a Man, and being condemned to be burnt alive, as she was led to Execution, demanded with great Instance, Succour of the Blessed Virgin, who so favoured her, that having been twice thrown

into the Fire, she was not one jot burnt, not so much as a Thread of her Garment. There be innumerable other Miracles, which the only and powerful Son of *Mary* hath wrought in Honour of his Blessed Mother in past Ages, in all Provinces and Nations of the World, to Persons of all kind of Conditions and Sexes, in Peace, in War, Prosperity, Adversity, in Life, in Death, towards Just, and towards Sinners. And it appeareth by those he doth daily through the whole World, especially in some Sanctuaries and signal Places which he hath chosen, to the End that this Lady might the more be revered and invoked in them, as *Laureto* in *Italy*, *Montserrat*, and *Guadalupe* in *Spain*; and divers others which through all Christendom are greatly honoured. They are so famous, known, and numerous, that it is impossible to count them; and 'tis more to the Purpose to pass them by, as clear and unquestionable; for whatever can be said, the better Part will always be omitted.

Canif. de
B. V. lib.
5. c. 20.





THE LIVES of SAINTS

According to the

ROMAN KALENDAR.



The Month of JANUARY.

JANU-
ARY I.

The Circumcision of our LORD.

JANU-
ARY I.

Genel. 17.



The Rea-
sons why
God initi-
ated Cir-
cumcision,
Genel. 12.

Gen. 22.

AMONG the Ceremonies and Sacraments of the Law which God instituted for the *Hebrew* People, the Chief was Circumcision, which he particularly commanded *Abraham* to put in practice, and all his Posterity; four hundred Years or more before he gave the Law on Mount *Sinai*, or had ordained the other Ceremonies and Sacrifices, by which he would be served and honoured of that People. In Circumcision the Stain of original Sin was taken away, and actual Sins pardoned, and Grace conferred on him that received it worthily, not by Virtue and Efficacy of the same Circumcision, but by the Profession of Faith which he made that received it, or his Parents. God instituted this Sacrament of Circumcision and gave it to *Abraham*, to the End it might serve for a Sign of an Agreement and Covenant, which he had made betwixt him and his People; on the one Side putting them in Mind of the magnificent Promises which he made to *Abraham* of multiplying his Generation as the Stars of the Sky, and giving him the Dominion and Possession of the Land of *Canaan*, and promising that the *Messias* should be born of his Race and Blood, and that in him all Generations should be blest'd; and on the other Side representing that excellent and perfect Faith of their Father *Abraham*, wherewith obeying God he had forsaken his House, Countrey and Parents; believing whatever was promised, and would moreover resolutely have

offered up his only Son *Isaac* in Sacrifice, to the End that his Posterity should endeavour to imitate him. Our Lord did also institute Circumcision to separate and distinguish the People of *Israel* from other Nations, by this exterior Sign and as it were Acknowledgment of their Family. For as the *Greeks* call Men of all other Nations in Contempt Barbarous, so did the *Jews* in Mockery call them uncircumcised, as discarded from the Palace and kingly Court, and People who bore not the King of Heaven's Livery, nor had this Sacrament, which did cleanse original Sin derived into us from the first Father of Mankind, which by Way of Generation passeth and is communicated to all his Children. Inasmuch as God looketh upon the Fruit conceived in the Mother's Womb, as the Son of *Adam*, of Wrath and Rebellion, and to wash away this Sin, which he hath not by his Will committed, but by being Son to such a Father, he ordained in the old Law Circumcision, and in the new the Sacrament of Baptism figured by the same Circumcision, which was the Shadow of what God was to work afterwards in the clear Light of the Gospel.

Circum-
cision
was a Fi-
gure of
Baptism.

As Circumcision was a Protestation of Faith, and a Mark of Justice thereby obtained; the Circumcised was matriculated and esteemed of the Number of the Faithful, and one of God's People, capable of other Mysteries and divine Sacraments; so is Baptism called and is the Sacrament of Faith, and the Gate of all other Sacraments, by which

JANU- which we enter into the Church, and he
ARY that receiveth it, is enrolled among the
1. Children thereof: And as Circumcision was
the Mark and Livery of the Old Testament,
whereby the Faithful were distinguished from
the Unfaithful, and the Circumcised was
subject unto the Jurisdiction of the Syna-
gogue; so in the new, Baptism distinguish-
eth the Christian from him that is not, and
rendreth him subject to the holy Church.

The Ex-
cellency of
Baptism a-
bove Cir-
cumcision.

It is true that Baptism is much more excel-
lent than Circumcision, and surpasseth it in
all, because it is not so rigorous, painful,
and bloody as Circumcision, and there is no
Obligation to expect eight Days to be bap-
tised, as there was to be circumcised, and
'tis an universal Sacrament both for Men and
Women, and necessary for all Nations of the
World, both present and to come, unto the
World's End. Which was not so in Cir-
cumcision, that obliged only the Men and
not the Women, and the People of *Israel*
and no other Nation. In short Baptism is
more efficacious and perfect than Circum-
cision, because it imprints in the Soul a per-
petual Character, which can never be blot-
ted out; it cleareth the Soul of all Guilt,
and delivereth it from the Pain which it had
thereby incurred and deserved; it openeth
to Man the Gate of Heaven, and makes him
Heir of Happiness, not only signifying Grace
conferred on him that worthily receives it
(as did Circumcision) but working the same
Grace as a divine Instrument, by which God
is served wonderfully and supernaturally
through its Effects. Having declared where-
fore God ordained Circumcision, the Effects
it had, and in what it differed from our Sa-
crament of Baptism, let us briefly see why
our Lord JESUS CHRIST not being bound
to it (because he was the Law-Maker, and
exempt from the Law, without Sin, con-
ceived by the Holy Ghost) notwithstanding
would subject himself to the Law of Circum-
cision, which was so grievous and painful,
that many Children fell sick upon it and di-
ed, and appeared in a Manner shameful,
that the innocent and holy One seemed here
as guilty, and a Sinner.

Why our
Saviour
would be
Circum-
cised.

We ought not to consider this sacred My-
stery of the Circumcision, as the Act of a
Child eight Days old, that knows not what
he doth. For although it be so, that he that
was eternal would become temporal, and
he that is before all Ages would become a
Child, and that we should count his Days:
Nevertheless this Child from his Mother's
Womb was a Man; he was a Child and
God, with as much Wisdom as he hath now
in Heaven. Wherefore we ought to dive
and search with great Reverence and Devot-
ion, into the Causes wherefore our Lord
did it, the more to admire his Goodness,
give Thanks for his Benefits, and imitate

more perfectly his Example. He submitted JANU-
then to be Circumcised, to manifest that he ARY
was true Man, that he had a Body passible 1.
and of our Nature, to confound the Mani-
chean Hereticks, who said that JESUS CHRIST
had not a real and true, but a seeming and
fantastical Body; and *Apollinaris*, who
taught that it was co-essential to the Divi-
nity, and *Valentin* that doted or dreamed
that his Humanity came from Heaven; and
to stop the Mouth of perverse Hereticks that
believed there was some Fraud and Deceit
in the Humanity of JESUS CHRIST our Re-
deemer: As also to take all Pretext away
from the *Jews* to abandon him, and not re-
ceive him for their Messiah; for had he not
been circumcised, they would have said ei-
ther that he was no *Jew* and Son of *Abra-*
ham (of whose Race God's anointed was to
be born) or at least that he was not God's
Friend, because he observed not Circumci-
sion, which God had given, and which was
a Sacrament among them of singular Re-
commendation and Reverence. He would
also immediately forward the Work of our
Redemption, having not the Patience to
tarry three and thirty Years for the shedding
of his precious Blood for us. And although
the entire Payment, and last Acquittance of
our Redemption was to be given upon the
Cross, shedding to the last Drop of his
Blood; he gave this Day (as a faithful Mer-
chant) the Earnest and Representation of
what he should then pay, and began to shed
his Blood in token of the Love he bore us:
Thereby to oblige us by so dear a Pledge,
and make us think and say with Admira-
tion; if from thy Infancy thou shewest us
so much Love, what wilt thou do in thy
riper Years? This most sacred Child shew-
ed us not his Love only in giving us his
Flesh and Blood for our Redemption, but
much more for having thus taken upon
him the infamous Mark of Sin. For if
Circumcision (as we said) were instituted
to obtain Pardon of original Sin, he that
was circumcised gave to understand, that he
was tainted with the Sin which that remit-
ted, and for the abolishing whereof it had
been ordained; and that he was sick, since
he took the Medicine which God had pre-
scribed to heal that Malady. In his Incar-
nation he became God and Man, in his Na-
tivity needy and poor, in his Circumcision he
would be branded as a Slave, being clothed
in the Habit and Livery of Sinners. These
two Extremities of God and Man, do star-
tle us much, and cause great Amazement,
and yet more for God to be scourged, God
to die, but that which surpasseth all, is God
and Sin: Because Flesh is not so contrary to
a Spirit, nor Death to Life, as is the Guilt
of Sin to the sovereign and eternal Good-
ness. And though there be found Means to
join

The first
Reason.

Second
Reason.

Third
Reason.

Fourth
Reason.

JANU- join to the Fountain of Life, an ignominious
ARY and painful Death, as the Son of God endured
I. on the Cross, yet is it not possible to find out
There is not so much Re-
pugnance between
Life and
Death, as
between
God and
Sin.
Fifth
Reason.
Sixth
Reason.
Ps. 118. 4.
Tu man-
dasti, man-
data tua
cuiuslire
nimis.
Seventh
Reason.

join to the Fountain of Life, an ignominious and painful Death, as the Son of God endured on the Cross, yet is it not possible to find out one to make God and Sin agree. And altho' this Day there was none, nor could there have been any Sin, there was notwithstanding the Badge and Appearance of Sin, and the Lamb without Spot, that took away the Sins of the World, took upon him the Form of a Sinner; the more to discover unto us the Heat of those Flames that burnt in his divine Breast, so to set us on Fire with that amorous Fervour, to the Confusion of our Pride, which would sin and yet not appear to sin, and doing the Works of Sin, shunneth and disavoweth the Name of a Sinner. This very Day the most humble Infant JESUS hath given us this Lesson of Humility, since (as we say) Death is not so distant from God as Sin, nor the Ignominy of the Cross as the Badge and Livery of a Sinner. With this profound Humility our Lord joined to Day the Example of most perfect Obedience, and punctual Observance of the Law; for if for Love of us he would be subject to a Law that he was not bound unto nor liable, why shall we dispense with our selves from obeying a Law that binds us by so many Titles? And God who is so zealous of his Honour and Authority, and so exact in the Obedience he requires of us, and so rigorous in Punishment of the least Disobedience to his Commandments, which the Royal Prophet saith, he commanded to be exactly kept, yea with Excess, (if so, we may say to keep what God commands) *thou hast very much commanded thy Commandments to be kept.* It was most convenient that we should be taught this Obedience by his Example, and that he should shew himself contrary to the Pharisees as well by his Deeds as by his Words, whom he reprehendeth for imposing insupportable Burdens on others Shoulders, when they would bear none themselves, no not so much as touch them with a Finger. Our good Lord and Master does not so, he carries the heavy Burden of our Sins, enduring all Sorts of Pains to give us their Merit and Recompence. He took Circumcision upon him to deliver us from it. And like a pious and loving Nurse that is healthful, taketh Physick to cure the Child whom she suckles with her Milk: And with that our Lord gave an End to the Circumcision of the Flesh, because it was but reasonable that the Shadow and obscure Night should vanish, the shining Daylight of the Gospel once coming to appear; and that Truth beginning, the Figure should end. Nevertheless because this Figure had

been good and ordained by God for a cer- JANU-
tain Time, he would have it dye in his ARY
Hands to bury it with Honour, and that the I.
sharp Knife that should cut his tender and Eighth
delicate Flesh in the Circumcision, should Reason.
be blunted as to us, taking from us and dis-
engaging us of that hard Yoke, to impose
on us a more sweet and excellent Circumci-
sion. The Circumcision of the Flesh died The Cir-
in JESUS CHRIST, and then began the Cir- cumcision
cumcision of the Spirit. That was for the of the
carnal Jews, this for the Christians and spi- Flesh died
ritual Men, who are the true Children of in Jesus
Christ, and that
Abraham in Faith, Obedience and perfect I- of the Spi-
mitation. Wherefore the Apostle St. Paul rit began.
saith, *We are the true Circumcision, that serve Philip. 3.*
God in spirit, and we glory in JESUS CHRIST,
and not having Confidence in the Flesh. And
elsewhere, *Circumcised in God, not with the Colos. 3.*
material Knife which cutteth a Piece of our
Flesh, but with the Knife of that lively Stone
which is JESUS CHRIST himself, with whom
you are buried in Baptism. This Day our Ninth
Lord was circumcised in his Flesh, to the Reason.
End we should be so in Spirit, because all
his Actions are for our Instruction, not cor-
poral but spiritual; and his Circumcision
ought so to be; imitating him spiritually,
doing that which *Jeremy* saith speaking to
the People of *Juda* and Inhabitants of *Jeru-*
salem, be circumcised to our Lord, and take Jerem. 4.
away the Prepuces of your Hearts, ye Men of
Juda, and Inhabitants of Jerusalem. Offer
to God a clean Heart, chaste, pure, holy,
free from vain Thoughts, inordinate Affecti-
ons, and superfluous Cares, perverse Inven-
tions, and sinister Ends. And since the Circumci-
Heart is the first Member that liveth in Man, sion our
and whence is derived the Life of the others, Lord re-
let it live a spiritual Life, let it live in God, quireth of
us.
to the End that all our Powers and Senses
may live in him, and chiefly the Eyes (which
are the Image and Picture of the Heart) a-
verting them from any light, curious and
immodest Sight, above all from wanton and
dishonest Objects; circumcising the Tongue
from Blasphemies and rash Swearing, from
vain, idle, lying Words, pernicious to us,
or prejudicial to our Neighbour; stopping
our Ears to Flatteries, Murmurs, Schisms,
Detractions, and opening them to hear the
Words of our Lord, to receive and place
them in the Bottom of our Soul: Finally
joining our Life to that of JESUS CHRIST
and conforming (as much as is possible to
humane Frailty) our Manners to his. This
is that, which the Infant JESUS desireth of
us this Day, and the better to instruct us
therein, he would be circumcised, and the
holy Church celebrates the Feast.

Of the most Holy and Sweet NAME of JESUS.

THEY circumcised the Infant, and named him JESUS, to the end we should not think that Circumcision was a Remedy of Sin in the Infant. The Evangelist saith that they named him JESUS, and that Name came from Heaven, and that it was pronounced by the Angel, yea before the Child was conceived in the Mother's Womb. It is a wonderful Conjunction the Name of JESUS with Circumcision, to assure us that he, that is JESUS and Saviour of Sinners, is exempt from Sin. JESUS is as much as to say *Saviour*. The Name of JESUS with the Glory of his Majesty blotteth out and eraseth that which might appear to the Eyes of the ignorant, seeing our Lord JESUS CHRIST circumcised; even as the Ignominy of the Cross was repaired by the glorious Title which was on the Top of it, *JESUS of Nazareth King of the Jews*. And if we look near into it, we shall find that the Divine Wisdom hath ever joined in the Mysteries of our Reparation, the high with the low, the Divine with the Human. For if JESUS CHRIST had a Mother upon Earth, she was a Virgin Mother; if he were born in a Stable, open to the wide Air, he was acknowledged of the Shepherds, adored by the Kings, praised by the Angels, announced and preached to the World, and for the same Cause he was this Day circumcised, and named JESUS. The *Hebrews* were wont first to circumcise, and presently after impose the Name, that the divine Mark should precede the human, and the Child being already consecrated to the Majesty of God, might begin to have a Name among Men. As now we give a Name to him already regenerated in JESUS CHRIST, so did they give in the *Old Testament* a Name to those, that by Circumcision were made the People of God. This Custom comes from the Patriarch *Abraham*, who the same Day that he was circumcised changed his Name, and of *Abram* which signifieth high Father, he was called *Abraham*, that is to say, Father of diverse People and Nations.

St. *Luke* saith more, that this Name of JESUS came from Heaven, and that the Angel *Gabriel* declared it before the Child was conceived, to give us to understand that the eternal Father gave this Name to his most Blessed Son, and that he alone had Power to give it him, because he only knew his Greatness, his Excellency and Majesty, and alone comprehended his Nature, the Office and Efficacy of the Name of Saviour, which he had given him. Men impose Names, either for the Time, calling him

Peter, that was born on St. *Peter's* Day, or for divers other Causes, or to conserve the Memory of our Forefathers, or other Accidents that happen. And for the most Part are deceived in giving Names to Things not suitable, for want of knowing and comprehending the Virtue and Nature of the Thing we name, which we ought to understand, to adapt the Name to the Thing signify'd. Wherefore *Adam*, who knew well the Nature and Property of Things, gave them the Names suitable to their Natures; and without Comparifon God doth it much better, because he knoweth all that he hath created, and calleth every Star distinctly by its Name. Wherefore it belongs properly, to God alone to give the Name to Things, because he only knows them perfectly, as being the Work of his Hands. If therefore it be proper to the Creator to give the Name to his Creatures, how much stronger is the Reason, that it should be reserved to the eternal Father to give the Name to his only Son? For that he alone hath begot him, and knoweth him as his co-eternal and consubstantial Word, *The Splendor of his Glory, and Figure of his Substance*: Hence cometh that the same Word incarnate saith, *That none knew the Son but the Father*. And if it be the Office of the Father to give the Name to his Son, as *Zachary* shew'd it when he said, *John is his Name*: JESUS CHRIST having no Father on Earth, but only in Heaven, this Name ought to come from thence, and be brought by the Mouth of the Angel, who gave not the Name to JESUS CHRIST, but only declared the Name which the Father had given him in Heaven. The Infant therefore was called JESUS, which signifieth Saviour, because (as the Angel said to St. *Joseph*) he was to save his People from their Sin. Divers have had the Name *Jesus* and Saviour, but none of them have been JESUS and Saviour, as this Name doth properly denote, nor came up to the entire Signification of Saviour. *Josue* that valiant Captain of God, who by his Arms cleared the Land of Promise, and divided it among the Children of *Israel*, was called *Jesus*. They called *Jesus Sirach*, a very wise Man, who composed the Book of *Ecclesiasticus*; and *Josedech* High Priest a Man of most holy Life; but all these three were but the Shadow and Figure of our JESUS, who as a brave Captain was to overcome all our Enemies, and give us the true Land of Promise; and as a most sage Doctor, teach us the Way of Heaven; and as a divine Priest offer himself in Sacrifice to the eternal Father for our

The Name of *Jesus* joined with the Circumcision. S. Joh. 19.

Gen. 17.

The eternal Father gave the Name of *Jesus* to his Son.

Gen. 1.

S. Luk. 1.

Math. 1.

Jesus signifieth a Saviour, which is the proper Name of *Jesus Christ*.

JANU- our Sins. *Joseph, Gedeon, Sampson, and Jephthe*
 ARY. were called Saviours; and many others were
 I. named Saviours of the People, whom they
 defended and governed; but what was the
 Salvation they procured them, compared with
 that which we have received of our Jesus
 and true Saviour? Those saved their Peo-
 ple from the Oppression and Captivity of E-
 nemies, they defended their Lands, Fields,
 Houses and Goods, from the Violence of
 those that would have burnt and destroy'd
 them; and by the Death of their Enemies,
 gave temporal Life and Repose to their Coun-
 trymen and Neighbours. But our good
 Jesus is a Saviour from Sins, and all the
 Sins of all the Men that have been, are, and
 shall ever be in the World, and a Saviour,
 that saveth, not by the Effusion of others
 Blood, but of his own, to save those whom
 he hath redeemed.

The Ex- No Man can well understand the Excel-
 cellency of lency of this most sweet Name of Jesus,
 this Name. and what 'tis to say Saviour of Sins, but he
 Nothing so much to that shall have exactly penetrated and search-
 be feared, ed into the Ruine and Havock which a mor-
 as mortal tal Sin maketh in the Soul of him that com-
 Sin. mits it. There is no Misery nor Calamity
 of this Life so formidable as Sin, not Pover-
 ty, Nakedness, Hunger and Thirst, Disho-
 nour and Shame, War and Pestilence, Tor-
 ments and Death; in short, nothing of all
 which can befall the most miserable and un-
 fortunate Man of the World is comparable
 to the Ravage and Desolation that one only
 mortal Sin doth make. Hell itself with all
 its eternal Flames, and perpetual gnashing
 of Teeth in the Company of those cruel and
 horrid Monsters, ought not so much to af-
 fright us as Sin, which is a keen two-edged
 Sword, that divideth our Soul from God,
 (who is the Soul of our Soul and Life of our
 Life) which being abandoned of God, be-
 cometh poor, naked, ugly, deprived of all
 Virtue, and is like to a Vineyard that is cut
 and gathered, or a House that is sack'd and
 rifled by Thieves, where there is not left so
 much as a Nail or Peg against a Wall, feeble,
 subject to his own Appetites, a Slave to Sa-
 tan, condemned to eternal Pain, and so fal-
 len and cast down, that it cannot rise again
 of its own Force, nor ever will rise, if God
 do not stretch forth his Hand and raise him
 through the Bowels of his Mercy. For as
 he that knowingly casts himself into a Well,
 knows not how to get out, would he never
 so fain, without the Help of some other that
 lends him his Hand to draw him out; even
 so Man could fall by his Free-will into the
 Abyss of Sin, but could not raise himself
 nor come out of it without the Grace of
 God, who communicates it to him by the
 Merits of Jesus, as a most benign Saviour;
 without whose Blood the Wounds of our
 Guilt could not be healed, nor Time re-

medy, which alleviates temporal Losses: JANU-
 because those Ulcers and Losses are eternal, ARY.
 upon which Time hath no Force or Autho-
 rity. And although that by Sin there is o- The great-
 pened upon the Head of the Sinner a De- est Evil
 luge of Misfortunes and Calamities so direful is in mor-
 and deplorable, yet the greatest and most tal Sin.
 to be lamented, is the Offence against that infi-
 nite and sovereign Majesty; that sublime
 Essence and Source of all Being; that im-
 mense Goodness, that is the Cause and Root
 of all Goodness; 'tis to turn his Back to
 him, that with three Fingers supports the
 lovely and beautiful Machine of this Uni-
 verse, and to keep his Face towards poor
 and pitiful Creatures, and to put in Com-
 petition the Lord of all Creatures with a
 sudden and foul Delight, or some contem-
 ptible Interest, or a Punctilio of false Ho-
 nour embraced, injurious to God, making
 slight of his Commandments, and of that
 sovereign Will, which all Creatures behold
 with Reverence and Obedience; an Injury
 so enormous that there is no Means in hu-
 man Nature, nor in that of Angels, which
 can worthily repair it, and that it hath been
 necessary that God himself should become
 Man, and be named Jesus, to discharge it
 with the Power of God, and with the Pain
 and Sorrow of Man. There is nothing in
 Heaven or Earth, nor in the Depths of Hell
 that giveth us better to understand the
 Weight and Malice of Sin, and how much
 God abhorreth a Sinner; nor that doth de-
 clare unto us so well the Signification of this
 most sacred Name of Jesus, as to see God
 die upon a Cross to destroy Sin, and that this
 true Saviour began to shed his Blood from
 the Day that the Name of Saviour was given
 him.

He had the Name given him, because he The
 had the Office; he was called Saviour, be- Name was
 cause his Office was to be a Saviour of Sin- given our
 ners and Cleanser of Sins, which, though Lord be-
 they be innumerable, abominable, and most cause his
 grievous, are wash'd and cleansed in the Office of
 Fountains of this Saviour: From the Saviour
 beginning unto the End of the World, from gave it
 Adam even unto the last of the Living, him-
 there hath not been, nor shall ever be a Man,
 whose Sins are forgiven him, that oweth not
 the Grace of his Justification and Sanctifi-
 cation unto Jesus, and to this most benign
 Saviour, as to the Fountain of Grace and of
 all the Gifts of God; insomuch, that as all
 the Verdure and Beauty of the whole Tree,
 its Branches, Leaves, Blossoms, and Fruits,
 proceed from the Root which is under the
 Ground, and that by those secret and hid-
 den Veins is communicated and passeth to
 the least and most distant Branches of the
 Tree, even so all the Beauty of Grace and
 Glory that is in this great Tree of the Church
 militant and triumphant, cometh from the
 U most

JANU- most lively and most fruitful Root of our
 ARY. Redeemer JESUS CHRIST. The Faith of the
 1. Prophets, the Hope of the Patriarchs, the
 Charity of the Apostles, the Strength of the
 Martyrs, the Humility and Devotion of the
 Confessors, the Purity of the Virgins, the
 Ornaments of Virtues, wherewith they have
 all shone in this Life, the Crown and Glo-
 ry which they now possess in a blessed and
 eternal Life, are all the Fruits of this Root,
 and the Effects of this most sweet Name of
 JESUS, that hath saved them. And although
 the Root seem to be dry, contemptible, and
 buried under Ground, with Afflictions, Re-
 proaches, and Persecutions, which it hath
 endured; yet it being sprinkled with his
 Blood, beareth most beautiful Fruits of Life.
 For although the Child shed his Blood, be
 circumcised, seem tainted with the Image
 of a Sinner; yet in reality he is JESUS, and
 the Saviour of Sinners, the Cause and Ori-
 ginal Source of all Sanctity of Men and
 Angels, in Earth and in Heaven. And he
 is Author and Worker of the Virtues and
 Merits of all the Saints, he is also all their
 Crown and Recompence. All the Water of
 Brooks come from their Fountains, all Light
 from the Sun, all Creeks, Gulfs, and Arms of
 the Sea, are but as Parts and Members of the
 main Ocean; and all Graces in their Begin-
 nings, Middle, and in their End, are brought
 forth by JESUS, and return unto him.

What is
 compre-
 hended
 in the
 Name of
 Jesus.

It is he that washeth away the Filth of
 our Sins, he that healeth our Wounds, break-
 eth our Chains, appeaseth the Fury of our
 vile Inclinations, who delivereth us from the
 heavy Yoke of our pernicious Designs, from
 the Tyranny and Servitude of the Devil; 'tis
 he who re-establisheth us in our true Liber-
 ty, beautifieth our Soul, maketh it the Hand-
 maid, Spouse, and Temple of God; that
 quieteth the Conscience, that quickeneth
 the interior Senses, illuminates our Under-
 standing, awakens and enflames our Will,
 reinforceth our Frailty, rendereth us victo-
 rious over all our Enemies, and triumpheth
 over Sin, Death, and Hell. For he is the Savi-
 our from Sins, and of Sinners; and all this is
 comprised in this most holy Name of JESUS.

The Way
 of Virtue
 is facilita-
 ted by
 Jesus.

Let no Man say now that the Way of
 Virtue is rugged and rough, having JESUS
 for Companion and Guide: Let none com-
 plain of Poverty, Labour, and Difficulty,
 since JESUS is our Riches, and our Repose,
 and he will give us Wings to fly, for he is
 our JESUS. Let no Man despair to be chaste,
 humble, or patient, or fear to be cast or foil-
 ed in this Wrestling and hard Battel, since
 JESUS is our Captain, and commands us what
 we ought to do, and gives us Strength and
 Spirit to do what he commandeth; for he
 is the Saviour, and Saviour of Sinners, and
 because he is so, he is called JESUS, which
 is the first Excellence of this most sweet and

amiable Name of JESUS; which is to be the
 Remedy of our Evils, the Medicine of all
 our Maladies, the Solace of all our Travels,
 the Consolation of our Afflictions, the Af-
 surance of our Fears, the firm Anchor and
 safe Haven of this perilous Navigation.

Another Excellence of it is, that it is the
 Name the most proper and significant of all
 those that holy Writ giveth to JESUS CHRIST.
 For not speaking of the metaphorical Names
 which are given him, as *Lion, Sheep, Lamb,* All the
Shepherd, Way, Door, Light, and the like; Names
 but of those only that are properly attributed given to
 unto him, all of them may be esteemed but *Jesus*
 Appellatives and Surnames, and the most *Christ*
 proper of all is JESUS, which comprehends are com-
 all the rest; because all the other Names of *prised in*
 JESUS CHRIST either signify God in himself, *this.*
 as among the *Hebrews, Jehovah, Saday,*
 and that which *Moses* was told by our Lord
 himself, *He that is, hath sent me unto you;* *Exod. 3.*
 or signify God with some Respect to Crea-
 tures, as *God, Judge, Creator, Governour,*
 and *Provider;* or denote some Effect of Di-
 vine Grace that our Lord hath wrought; as
Emmanuel, Admirable, Counsellor, God, Strong,
Father of the World to come, Prince of Peace,
 and those others; *make thee haste, take away*
the Spoils, make haste to spoil, which are all
 the Names which *Esay* giveth to our Re-
 deemer JESUS CHRIST; and that which *Je-*
remy gives him, calling him *Our just One,*
 and *Zacharie, Our Orient, and Malachie,*
Angel of the Testament, and other such like
 (if there be more of them) are all compre-
 hended in the Name of JESUS, as all kind
 of Tastes were in Manna, and the Virtue of
 many Simples in the Compound of Treacle,
 which is thereof composed, and all the other
 Names signify the Beginning, Middle, and
 End of our Salvation; but the Name of JE-
 sus signifies *God Man, God* as Salvation it-
 self, and *Man* as Vessel in which this Salva-
 tion comes to us from Heaven. By the
 Names that signify God in himself, we can
 hardly know him: By the second Kind,
 which he hath in regard to Creatures, we
 discern him somewhat more; by the third,
 that declares unto us the Effects they work
 in our Souls by his Grace, much better. But
 there is none that so ravisheth our Hearts,
 nor which so enflameth us with Love as this
 Name of JESUS; because this, above all de-
 clareth unto us that he is Saviour, and Savi-
 our of Sinners, and that to free us from
 Sins, he hath shed his Blood, and died on a
 Cross. Wherefore when we pronounce the
 the most sweet Name of JESUS, we must not
 pronounce it as a simple Name, but with all
 its Ornaments and Attire, that represent un-
 to us not only the Salvation that our Saviour
 hath given us, but the Manner with which
 he gave it us. So that without Doubt the
 Manner whereby he hath saved us is more
 admi-

The Life of St. TELESPHORUS, Pope and Martyr. 75

JANU-ARY 1. admirable, and amiable for us, than the Redemption itself; for he hath not simply given us Salvation (which he could have done without having cost him any thing) but it was with taking upon him our Infirmities, healing our Sores with his, and bearing the Pain of our Faults, and delivering us from eternal Death by his Death. Hence it comes that when we say JESUS, we say Saviour, who for us was couched in a Manger, circumcised, wept, and was weary, suffered Hunger and Thirst, and in fine, was spit upon, buffeted, stripp'd naked, mock'd, scourged, crowned with Thorns, Gall given him to drink, nailed and pierced with a Lance on the Cross for our Sins. The Name of JESUS represents unto us all this, a Name so full of Love towards Men, and so much revered by the Angels; and of so much Dread and Terror unto the Devils.

Philip. 2. It is a Name above all other Names, to which the Powers of Heaven do bow, and those on Earth do kneel unto, and those of Hell tremble at. It is a Name given by the eternal Father to his most blessed Son, declared by the Angel, foretold by the Prophets, spread through the World, believed and embraced by all the Faithful, by Virtue whereof all are saved. This Name hath fortified all the Martyrs, and hath made them give the very last Drop of their Blood, for the Love of this Saviour who had shed his for them. For this Name was St. Stephen stoned, St. Peter crucified, St. Paul beheaded, St. Bartholomew flay'd alive, St. Lawrence broiled, and all the other Apostles and Martyrs whipt, reviled and slain; the Apostle had this Name so deeply engraven in his Soul that he repeats and preacheth it often in all his Epistles, and his Tongue, though his Head was already parted from his Shoulders, pronounced it three Times, when the outward Veins of his Neck ran Milk in lieu of Blood. This Name was so imprinted in the Heart of St. Ignatius, that opening it (as St. Thomas and St. Antonine say) there was found within, the Name of JESUS written in Golden Letters. By Virtue of this Name many of the Saints have wrought great Miracles; and St. Bernardine teacheth that it ought to be revered with the same Reverence of *Latria* as we adore our Saviour himself; not for the Letters with which it is writ, nor for the Voice or Sound where-with it is pronounced, but for the Dignity of the Person which this Name represents to us. O delicious, sweet, and glorious Name! Happy is he that carrieth thee always in the Middle of his Heart written with Letters of Gold: Name of inestimable Virtue and Reverence; that confounds the Devils, illuminates the Blind, raiseth the Dead, and that of a Man frail, cast down and miserable, maketh a Child and joint Heir of God.



The Life of St. TELESPHORUS, Pope and Martyr.

JANU-ARY 5. BY the Death of St. Sixtus first of that Name, Pope and Martyr, succeeded in St. Peter's Chair St. Telesphorus, also Pope and Martyr. He was of Greece by Birth, and had been an Anchorite, and for his great Sanctity and high Merits, two Days after the Death of St. Sixtus was elected Chief Bishop with much Applause. In his Time arose many Hereticks and false Prophets, which disturbed the Church of God, and by their wicked and dishonest Lives, were a Discredit to Christian Religion. For as they lived lewdly, given to all Vice and Baseness, calling themselves Christians, the Gentiles believed that all Christians were like unto them, and that their Religion gave Licence to live in that Manner; so did they abhor all those that professed it, and persecuted them, judging them unworthy to live, and deserving any Torment whatsoever. But our Lord was pleased, that by the Diligence and Vigilance of St. Telesphorus, and St. Justin, the Philosopher and Martyr, and other holy and learned Persons, whom God raised in his good Time for the Protection of his Church, the Truth was discovered, and the Hereticks, with their Followers were known for wicked, and the Catholicks for Good, as they were.

St. Telesphorus in his Life and Conversation was very like to those holy chief Pastors his Predecessors, and such as he ought to be, who undertook so high a Dignity. He ordained that before *Easter* there should be a Fast kept for seven Weeks, and the Clergy began to fast from *Quinquagesima Sunday*: And from hence some have believed that Telesphorus instituted the Fast of *Lent*. But the Truth is, The Institution is from the Apostles, and that before this Bishop's Time it was practised in the Church of God, from the very beginning thereof, as is gathered out of St. Ignatius, and other holy and most ancient Writers. He also commanded that Mass should be celebrated the Night of the Nativity, and that in the Mass should be said the Hymn of the Angels, *Gloria in excelsis Deo*. He gave Orders four Times in the Month of *December*, and then ordained twelve Priests, eight Deacons, and thirteen Bishops. He was martyred in the Time of *Antoninus Pius* Emperor, in the Year of our Lord *CLIV*, and was buried in the *Vatican*, near

JANU- near unto the Body of St. Peter Prince of
ARY. the Apostles, having governed the Church
5. eleven Years nine Months, wanting three
Days. The holy Church celebrates his Com-
memoration the fifth of *January*, which
was the Day of his Martyrdom; and Cle-

ment the eighth commanded it to be add- JANU-
ed in the reformed Breviary, which by his ARY
Order hath been published this Year past, 5.
MDCII. Of St. *Telesphorus* maketh mention
the *Roman Martyrologe*, and those of *Bede*,
Uuard, and *Adon*.



JANU-
ARY
6.

*The Feast of the EPIPHANY, or Adoration of the three
Kings, commonly called Twelfth-Day.*

JANU-
ARY
6.

IN the sacred Mystery of the Epiphany, the holy Church celebrates that blessed and happy Day, in which the Son of God clothed with our Flesh, manifested himself unto three Kings, as the First-Fruits of Gentility. For as this Lord was King of the World, and came to save it, presently at his Birth he would be known by those that were near at Hand, and by those that dwelt far off; by the Natives, and by Strangers; by the Shepherds, and by the Kings; by the Simple, and the Learned; by the Poor, and by the Rich; by the *Hebrews* and the Pagans; by the Synagogue, and by the *Gentiles*; to unite in one those that among themselves were so contrary in the Rites of Religion, and even in the Knowledge of God. All the holy Scriptures preach unto us this Mystery, and incomparable Blessing of our Lord, and declare unto us, that he was to be adored of all Sorts of People, and acknowledged and served by the Kings of the Earth. The Prophet *Balaam* said, *A Star shall rise out of Jacob, and a Rod shall rise from Israel; and shall strike the Dukes of Moab, and shall waste all the Children of Seth: And Idumea shall be his Possession.* Giving to understand, that all the People that were Pagans, shall be subject to the Rod and Sceptre of CHRIST JESUS; which was accomplish'd in the Conversion of the *Gentiles*. And the Royal Prophet sung, *Reges Tharsis, & insulae munera offerent: Reges Arabum & Saba dona adducent. The Kings of Tharsis, and of Arabia, shall bring Gifts (to CHRIST) and all the Kings shall adore him; and all the Gentiles serve him.* *Esay* in many Places did prophesy this coming of the Kings, this Homage, and these Presents with which they were to reverence and adore him: And the other Prophets, illuminated from Heaven, so long before did presage this Truth, as a Thing so important, and where-
at the *Jews* should stumble. And even the Apostles doubted of it, until that Vision of the Sheet full of Serpents and Insects which St. Peter saw, caused him to understand that sovereign Mystery. Wherefore, even as at the Time of the Birth of this tender Child and eternal God, he sent an Angel to an-

nounce unto the Shepherds that kept their Sheep and watched them thereabouts, that the Saviour of the World was born, and gave them Tokens whereby they should find and know him, and they came and adored him as the First-Fruits of the Synagogue; so did our Lord ordain, that at the same Time there should a new Star appear in the East to illuminate the Sages, and with its new and extraordinary Splendor, should move them to follow it, should guide and conduct them even unto *Bethlehem*; that so finding him in a Stable and a Manger, they should adore him as their King and true God.

But who are these that come? Sages. From whence come they? From the East. What do they follow? A Star. Whither doth it lead them? To *Jerusalem*. What do they seek? The new born King. Where made they their Stay? At a Stable. What found they there? A new born Child. What did they? Adore him. What did they give him? Treasures. What received they? Light, Love, and Health of their Bodies and Souls. They are styled Sages, not because they deceived *Herod*, not passing by him in their Return (as some would have it) nor for that they were cunning Men and given to Art Magick, as others thought; but because they were very wise Men. For those that the *Hebrews* call Scribes, the *Greeks* Philosophers; the *Latins*, wise Men; the *Egyptians*, Prophets; the *Indians*, Gymnosophists; the *Affyrians*, Chaldeans; the *Gauls*, Druids; the *Persians*, in Propriety of their Language call *Magi*, and they were among them the wisest and of most Knowledge; especially in the Contemplation of the Heavens, and in the Course and Motion of the Stars: For it is not to be believed that any slight Ground moved them to seek the new born King. And they were also Kings, as is commonly held by Tradition of the Church, and there seems to appear some Authority for it out of the sacred Text in this Feast; and Pictures both ancient and modern do manifest it; and the holy Doctors, *Cyprian*, *Ambrose*, *Jerome*, *Austin*, *Chrysostome*, *Tertullian*, and *Theophylact* do say so; and the Practice of those Times doth per-

suade

JANU- swade it, when they used to give the Scep-
ARY ter and Command to the Wisest, and when
6. the Kings and Princes were very wise. And
although the Scripture mentions not that
they were Kings, yet it saith not the contra-
ry, and in that Silence hath a Myſtery, that
we ſhould underſtand, that before JESUS
CHRIST King of Kings, none ought to be
called Kings, and that to know and adore
him, it imports not ſo much to be a King,
as to be wiſe. Moreover, it is believed that
they were likewise Priests, for ſo the *Per-
ſians* uſed, that he who was their King,
ſhould likewise be their Interpreter of divine
Things, and ſhould offer Sacrifice and
Prayers to God, that thereby he might be
the more revered and eſteemed by his
Subjects. And in the Old Teſtament *Mel-
chizedech* was both King and Priest; and
Helie and *Samuel*, Priests and Judges of the
People; and the *Machabees* were of a priestly
Line, and Governors of the Kingdom of
Juda. It is commonly ſaid that theſe holy
Men were three, and that they were called,
Gaſpar, *Baltaſar*, and *Melchior*.

They came from the Eaſt, as they ſaid
themſelves: *Vidimus ſtellam ejus in Oriente*,
& venimus, &c. they came not from the
true Eaſt, but from *Arabia Felix*, or ſome
other Countrey thereabouts; which in re-
ſpect of *Paleſtine* was oriental, and from
whence in three Days Journey with good
Diligence by Camels, and Dromedaries, they
might reach *Bethlehem*. For in that Man-
ner doth holy Writ uſe to expreſs, when it
ſaith, *Abraham* parted *Iſmael* from *Iſaac*,
and placed him in the Region of the Eaſt,
which was near to the Land of *Canaan*
where *Iſaac* dwelled. And *Eſay* ſaith, that
the *Hebrews* ſhould deſpoil the Children of
the Eaſt; that is to ſay, the People that were
near unto the Land of Promise, with whom
the *Jews* fought, and overcame them. And
he calleth them Sons of the Eaſt, for they
were oriental from them. The *Magi* fol-
lowed the Star which was no true Star, nor
of thoſe of the Firmament, but a mix'd
and perfect Body in Manner of a Star, that
ſhone in the Air with a new and unuſual
Light; as we uſe to call the Comets Stars.
And CHRIST our Lord ſaid, that the Stars
ſhould fall from the Skies before the Day
of Judgment, for that there would fall
burning and inflam'd Exhalations: So that
which appeared to the *Magi* was far differ-
ent from the Stars of the Firmament; for
thoſe of the Heavens were created by
God in the Beginning of the World, on the
fourth Day of the Creation; this was created
at the ſame Inſtant of our Saviour's Birth.
The others were created to diſtinguiſh Day
from Night, and to denote the Times, Days
and Years; this was created to ſignify unto
us, that the Light and eternal Brightneſs

was now come into the World. The others
are perpetual, as is the Firmament; this ha-
ving done his Office, and ſhewed the Man-
ger where the Son of God lay, diſappeared,
and diſſolved into the Matter of which it had
been created. The others are in the Firma-
ment; this was in the Middle of the Air,
and ſo near the Earth, as it might be ſeen
and followed by the Sages. The others
have their Courſe and Motion perpetual, re-
gular, and uniform; this moved with the
Magi, and ſtayed when they reſted. The o-
thers, with the Motion of the firſt Heaven
do move from Eaſt to Weſt, and by their
own Property, which is called *Trepidation*,
from North to South; this although it went
from North to South, yet it followed the
Way the Sages were to take. The others are
only ſeen by Night; this was ſo great and
reſplendent a Light, that it was ſeen as well
by Day. Finally, the others appear always
with the ſame Aſpect and in the ſame Man-
ner; this did ſometimes ſhew, and at other
Times hide itſelf.

This Star, that proclaimed the Birth of
the King of the *Jews* and Saviour of the
World, the Sages ſaw, and preſently under-
ſtood what it told them, as a Tongue from
Heaven: For as Succeſſors of *Balaam*, and
Diſciples that followed his Doctrine, they
underſtood that this Star was that which the
Prophet ſpoke of, ſaying, *A Star ſhall riſe*
from Jacob; which is CHRIST our Re-
deemer, who as a reſplendent Star of the
Line of *Jacob* came forth into the World to
enlighten it, and draw all People to the
Knowledge and Love of him. By this Pro-
phesy, which they conferred of among
themſelves, or by other Revelations which
they had, they came to know that the Hope
and Happineſs of the World was born; and
illuminated and moved with another divine
and ſpiritual Light, and their Hearts burn-
ing with the Fire which the ſame Lord that
called them kindled in them, they reſolved
to follow it, to ſeek, adore, and do homage
unto that new born King which the Star
ſhewed them. And ſo leaving their Coun-
treys, Parents, Friends, Acquaintance and
Vaffals, and not weighing the Riches or
Goods they poſſeſſed, with great Devotion,
inflamed and anxious Deſires to find him,
they undertook a long, troubleſome, and dan-
gerous Journey, and entred *Jeruſalem* with
a great Train and Equipage, demanding,
Where is he that is born King of the Jews?
They came to *Jeruſalem*, becauſe our Lord
(who guided them by the Star) would that
it ſhould hide it ſelf before they came into
the City, which being the Capital of that
Kingdom, they believed the new King
might be born there, God diſpoſing Things
in this Manner, that by the Arrival of
theſe Sages (being publick Perſons, and
of

JANU- of that Authority) the Voice of it might
ARY spread through *Jerusalem* and all that
6. Countrey, that the true *Messias* and King
was already born, who was to deliver them
from the Miseries and Servitude which they
endured: And the Tyrant *Herod* was trou-
bled, and consulted with the Scribes and
Sages of the Law; and by Testimony of the
Holy Ghost the Truth was so confirmed,
that the *Jews* had no Excuse in not recei-
ving *JESUS CHRIST*, since they saw that the
Gentiles, Kings, and Sages, from afar off,
sought him. And they did know for cer-
tain, that the happy Time was now come
(according to divine Writ) in which the
Messias was to be born, for that the Sceptre
of *Juda* failed, *Herod Ascalonita* possessing
it at that Time, who was a Stranger; and
that this Lord was to be born in *Bethlehem*
according to *Micheas's* Prophecy; and the
Interpretation which they themselves had
given.

They came then to *Jerusalem*, where
boldly and without Fear, knowing that *He-
rod* reigned there, they loudly demanded
Tidings of the new-born King; for that the
great Faith, Devotion, and Love which they
bore, would not permit them to think of
their Danger; but thinking every one had
the same Touches of God which they felt,
and that the Natives of *Jerusalem* and *Ju-
dea* could not be ignorant of those Things
which they (being Strangers) came to the
Knowledge of, nor that they could chuse but
rejoice at such glad Tidings of the happy
Birth of this new King. *Herod* was trou-
bled, as a Tyrant and a Man that was not
by Nation a *Jew*, but an *Idumean*, having
usurped the Kingdom, and governed it with
so much Cruelty, that he had caused to be
slain those that came of *David's* Line, and
of the *Machabees*, the better to assure it to
himself. He was troubled because he knew
that the *Jews* desired a natural born King;
and that they hoped for him whom God
had promised them, and feared lest that might
be he which the Sages announced, and con-
sequently that he should be deposed by him.
He feared also, because before the Majesty
of the sovereign King, all the Power and
Greatness of Kings doth dread and tremble,
and consume as Smoke: And his Trouble
was so great, that it put the whole City of
Jerusalem into a Fright, because as the Head
and Governor comports himself, so his Sub-
jects; or for that Princes have many Flatter-
ers, that look on them as their Example
and who do the same; or because the Peo-
ple feared, that the News which the *Magi*
proclaimed might so enrage *Herod*, that ra-
ther than lose the Kingdom, he would take
from them their Goods, Liberties and Lives:
But *Herod* dissembled, calling to him the
Scribes and Sages, to consult with them a-

JANU- about the Place where *CHRIST* was to be
ARY born; and having diligently, secretly, and
6. with great Curiosity informed himself of the
Magi themselves, of whatsoever he thought
convenient to know concerning the Star,
and the Time of its appearing unto them,
sent them to *Bethlehem* to inform themselves
about that Infant (for King he would not
call him) and desiring they would return
unto him, that he likewise might go to adore
him. He would not go with them, because
he gave not entire Credit to the Sages; and
lest it might be accounted Levity in so great
and powerful a King to go see so new and
marvellous a Thing, without other Intelli-
gence. He would not send his own Servants
along to accompany and conduct them the
Way, because he did not confide in the
Jews; and also by this Dissimulation he
thought to bring about his Intention the
more effectually, which was to kill the new
born Child, thereby to secure his Kingdom,
and free himself of all Apprehensions and
Fears: But the Lord through his inestima-
ble Providence ordered it so, that *CHRIST*
should not die by his Hands, nor should be
necessitated to fly before his Time, or work
new Miracles: And to the End that the
Kings should find and adore him, when they
had heard what *Herod* said, going from *Je-
rusalem*, to their great Joy the Star appeared
again unto them which had vanish'd, and
went before conducting them, until they ar-
rived at *Bethlehem*, and stood over that lit-
tle Hovel where the World's Treasure lay
hid; and descended lower, streaming forth
new Rays of more Light and Splendor; as
who should say, here he is whom you seek,
and whom I am to manifest unto you; and
withal, in the Manner that it could express,
shewed them the Infant whom they so much
desired to see, and so accomplished the Of-
fice for which God had created it.

The holy Kings entred that vile Grot, all
open and ruinous in which they found the
Child thirteen Days old, in a poor Woman's
Arms, that was both Mother and Virgin;
and they were not scandalized or troubled,
neither did they think themselves deceived,
because they saw the Child have no Retinue
or Attendance of Majesty, no Guards at the
Gates, no Nobles attending, no Royal Pa-
lace, no rich Tapestries, no embroidered
Furnitures, no soft and sumptuous Bed; and
in fine nothing that represented the Majesty
of a King; but on the contrary Poverty, So-
litude and Want of Shelter. The Room
strait, and crowded with Beasts, poor Clouts,
for Bed a Manger, Tokens that did not
seemingly declare the Child to be a King,
nor any Thing like unto it: And yet not-
withstanding all this, looking on him with the
Eyes of Faith, and the interior Testimony
which the Holy Ghost gave them in their
Hearts,

JANU- ARY 6. Hearts, they knew him to be King of Kings, and Prince of the World, and true God, and the only Son of the eternal Father, and prostrate on the Ground, they adored and acknowledged him for such. The Stable was not loathsome or nauseous unto them (as St. Bernard saith in his third Sermon of this Feast) they were not scandalized with the poor Clouts, nor to see him take his blessed Mother's Breast; but fell at his Feet, doing Homage unto him as their King, and adoring him as their God. They adored (as Rabanus saith) in Flesh the eternal Word; the infinite Wisdom in Infancy; the Strength of God in Weakness; in the Baseness of Man the divine Majesty and Glory. *What do ye, Sages, (saith St. Bernard) what is it that you do? Adore a Child, lodged in a Hovel, wrapt up in vile Clouts? Who would take him for God? God is in his holy Temple, and you seek him in a Stable, and offer him Gifts. If this be a King, where is his Royal Palace? Where his Chair of State? Where is his Train of Courtiers? It may be the Stable is his Palace, the Crib his Chair of State, and his Train of Courtiers Joseph and Mary. How did these so wise Men become so ignorant, as to adore for God a Child so forlorn, as well in regard of his Infancy, as his Poverty and Attendance?* Thus far are St. Bernard's Words. But (O thou Ray of divine Light, O inestimable Gift, O Force and Efficacy of Faith, that so transportest Souls from Earth to Heaven, and shuttest the Eyes to all that appears, and openest them to what is not seen) as the Understandings of these holy Kings were enlightened with another Star more clear and resplendent, than was that which their Eyes took for their Guide, and their Hearts were enflamed with Love of that blessed Infant, who had called and brought them unto him from so remote Countries, they heeded not what their outward Eyes beheld, but what God spake to them interiorly in their Souls. And therefore, so much the more they humbled themselves, by how much they found God humbled and abased in Figure of an Infant, seeing in him Length abbreviated, Height abased, Light obscured, and the Eternal become a Child, and the Splendor of the Father's Glory wrapped up in poor Clouts.

And because they knew they were Debtors for all they possessed, being all due to that Infant from whose Hands they received it, they would offer him up all they had; the Body in Prostration; their Soul in Adoration, and their temporal Goods in opening their Treasures, and presenting him Gold, Incense, and Myrrh, the richest Fruits their Land afforded; and this not without great Mystery, signifying by the Gold that he was King, by the Incense that he was God, and by the Myrrh, that he was true Man. Gold

to provide for his Poverty, Incense to take away the evil Scent of the Stable, and Myrrh to comfort his delicate and tender Members. But far greater and more precious Gifts did these holy Persons receive in their Souls than were those which they offered; for they received most pure Gold of perfect Charity, to love God and their Neighbour; A tender Devotion, and a devout Feeling, wherewith their Souls melted as Incense, in Consideration of this sacred Mystery before them: And a Mortification of all their Gusts and Passions, and Entertainments of the World, signified by Myrrh. And they were ordained by our Lord as Preachers of his sacred Gospel, and Proclaimers of his Glory, magnifying his Poverty and Abasement.

St. Matthew explicates not those devout Affections which these holy Kings felt in the Interior of their Souls, nor the Words, nor Discourse which they had with the Child and the Mother, the Infant God, and the Mother Virgin; nor the Joy which had that most pure and blessed Lady, when she saw the Glory of her Son begin to extend and dilate itself through the World, and that God had chosen her for Mother of such a Son, and that the Darkness of the Gentiles began to dissolve by the Splendor and Rays of a new Light, which was that she so much desired: Neither had the blessed Infant less feeling of it, who had descended from Heaven to Earth for the Salvation of Men, when by the first Fruits of these Kings he saw begin the Conversion of the World, the Glory of God, Confusion of the Devil, the Triumph over Sin, and the Victories of so many innumerable Saints that were to follow him, of all which the Evangelist speaks nothing; as well because the Things are ineffable, and cannot be comprehended by our weak and feeble Understanding; nor express'd by the Tongue of Man, as because it is better to reverence them with a sacred Silence, and cover them with a Veil of an holy and profound Admiration; and that each one might edify his Soul in Meditation and Ponderation of the divine Mysteries, and beg of our Lord that he would speak to our Heart, what his holy Scribe had left unsaid.

After the Adoration, and those secret, amorous, and most sweet Colloquies, which the Magi had with the Virgin (having been advised not to return to Herod) and after having taken their Leaves of the Infant with devout and sweet Tears, and of the Mother, and the Crib, and leaving their Hearts and Souls, as in a Paradise, in that contemptible Stall, they departed towards their Countrey, by a different Way to that they came, obeying the Angel's Voice, that had appeared unto them in their Sleep, so punctually, that the more to avoid Herod, and his Ministers and Soldiers, they would not lodge in the common

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JANU- common and publick Inns, but avoided the
ARY Road, and passed over Mountains and dispeo-
6. pled Places, lodging in Caves and by-places,
as Cyril the Monk writeth in the Life of *Theo-
dore the Cœnobiarch*; and the same Lord
guiding them that brought them, they ar-
rived at their own Territories, and gave
Notice to those People of what they had
seen and heard of the Word of God, cloath-
ed with Flesh; and abandoning their Estates,
Riches, and Commodities, the better to imitate
that Poverty and Contempt which they had
seen in the Redeemer and Saviour of the
World they became poor, and began to preach
JESUS CHRIST, and enlighten and inflame
with the Light wherewith they shone and
burned, those blind Nations who lived in
the Shadow of Death, and at last were slain
for CHRIST, and obtained the Palm and
Crown of Martyrdom, offering themselves
in a most sweet Sacrifice, more accepta-
ble to our Lord, than the Gold, Incense,
and Myrrh, which before they had offer-
ed: Their Bodies were carried afterwards
to *Milan*, where they remained for some
Time; and when the Emperor *Frederick*
surnamed *Barbareffa*, had destroy'd that Ci-
ty, they were translated unto *Cullen*, where
they are at present, and are kept with great
Veneration.

This Coming of the Kings was so famous
and renowned, not only among the Christi-
ans, but also among the Gentiles, that *Chal-
cides* a *Platonick* Philosopher, in the Com-
mentaries he writ upon *Timæus* of *Plato*,
saith these Words, *Another History we have
more holy and venerable, which relateth the
Birth of a Star that threateneth not Sickness
nor Death, but signifieth the Coming of the
Majesty of God for the Good of Mortals, and
to converse with them: Which Star the Chal-
dean Sages having seen, as they used to con-
temple the Heavens, it is said they sought
the new Birth of God; and having found that
Majesty a Child, did reverence him, present-
ing him with Offerings and Gifts, which be-
longed to so great a God. All this saith the
Platonick Philosopher.*

But to the end that the Coming of these

glorious Sages may be profitable to us, we
must not content ourselves in the Know-
ledge of the History, and what they did,
but we must endeavour to imitate and fol-
low them, since 'tis chiefly for that end, that
the Church represents yearly this glorious
Mystery. Let us follow the Star, the holy
Inspiration, and interior Motion which our
Lord sends us, that we may know, seek,
and adore him, though it force us to leave
our Countrey, Delights and Pleasures, and
all whatsoever the World can offer us, and
give us; let us take it for a great Gain, for
a rich and most inestimable Treasure, tho'
we cannot undertake it without passing
through many Dangers, Travels and Incon-
veniences, which are incident to the Journey:
Notwithstanding the World murmurs, *He-
rod's* troubled, and the wicked take Offence,
and with their Words and Deeds pretend to
hinder our Way, we must give no Ear to
them, but follow the Light of Heaven, that
goes before us; and if that do sometimes
hide itself, we must not for all that be dis-
may'd no more than were the Sages; for it
will appear again, to guide and point unto
us, as with a Finger, that eternal Bliss which
we pursue and seek after.

Let not the Poverty of CHRIST offend us,
nor the high Mysteries which he preacheth,
nor the Austerity of Life which he demands,
nor any other thing which to our weak Eyes
of Flesh seem hard and difficult, hinder us
to acknowledge this new-born Infant to be
the Center of our Hearts, the Repose of
our Travels, and the safe Haven of our
Desires, and our Life, Glory, and supreme
Happiness; and as such, prostrate to the
Ground let us adore and offer him our Bo-
dies, Souls, temporal Goods, conforming
ourselves in all Things to his most holy and
adorable Will, and returning to our Coun-
treys a different Way to that we have taken
in displeasing and offending him; for so shall
we imitate these holy Kings in this Life, and
obtain with them that other eternal and most
blessed one, which, through thy Mercy, and
the Intercession of these Kings, grant us, Je-
sus CHRIST our true King and Lord. Amen.

The Life of St. HIGINUS, Pope and Martyr.

JANU- THE blessed Saint *Higinus* was born at
ARY *Athens*, Son to a Philosopher, whose
11. Name the Author of the Book of the Popes
of *Rome* under the Name of *Damasus*, saith,
he could not learn. He was placed in St.
Peter's Chair by the Death of Pope *Telese-
phorus*, the Chair having been vacant seven
Days, in the Time of *Antoninus Pius*, Empe-
ror, in whose Reign there happened many

great Calamities in the World. And the Gen-
tiles esteeming the Christians to be Witches,
Magicians, sacrilegious Persons, as Enemies
to the Gods, believed that all the Evils fell
upon them for the Sins of the Christians, be-
cause their Gods abhorred them; and this
false Persuasion render'd them so odious,
that they persecuted them to appease their
Gods, and revenge themselves of the Ene-
mies

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The Life of St. HILARY Bishop of Poitiers.

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11. mies of their Religion. This caused a great Persecution of the Church by the Gentiles, and no less from the Hereticks, which in his Time came to Rome; as *Valentine* and *Cerdon* Arch-hereticks and Masters of infernal Heresies; and the better to delude, feigned at the first that they were Catholics, and very obedient to the Church, although it availed them nothing, through the Vigilance of *St. Higinus*, who opposed their Wickedness, animating and exhorting the faithful to continue constant and firm in the Catholick and Roman Faith, which had been taught by the Chief of the Apostles *St. Peter* and *St. Paul*, and consecrated with their Blood. Upon which Subject he writ some Epistles, whereof we have two, one for all the faithful, wherein is declared the Mystery of the Incarnation (so ill understood by the Hereticks) the other was written to the *Athenians* that were of his own Countrey, and therein he exhorts them to Works of Virtue, giving them Documents for the same. He ordained many profitable Things appertaining to the Administration of the Sacraments and Divine Service; he prescribed the Manner how the Porter, Lector, Exorcist, Acolithe, Subdeacon

and Deacon, were to comport themselves in their several Offices, and the Respect which was to be had to the least Things belonging to the Church. The Ceremonies wherewith the Chrism was to be blessed; that the baptized should have one only God-father and God-mother; how the Metropolitan was to proceed against a Bishop that was under him, and other such like holy Things, as appears by his Decretals, which may be seen in the first Tome of the Councils: Lastly, having governed the Church of God four Years three Months, and four Days, he suffered Martyrdom for CHRIST on the eleventh Day of *January*, in the Year CLV of our Redemption, in the Reign of the foresaid *Antoninus Pius*. Others give more Years to his pontifical Dignity; and Cardinal *Baronius* saith, *St. Higinus* lived in the Papacy four Years wanting two Days. He gave Orders three Times, and ordained fifteen Priests, five Deacons, and six Bishops; his Body was buried in the *Vatican*, near unto the Body of *St. Peter*, and others his Predecessors. The Catholick Church maketh Commemoration of this holy Pope, the same Day of his Martyrdom.

JANU-
ARY
11.



The Life of St. HILARY Bishop of Poitiers in France.

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13. **S**T. Hilary, Bishop of the City of *Poitiers* in France, was one of the most renowned Prelates and Doctors that the Catholick Church hath had; a Source of Knowledge and Doctrine, Fountain of Eloquence, Defender of the Faith, and Scourge of Hereticks, whose Life and Miracles *Fortunatus* writes: And many holy and most grave Doctors speak of *St. Hilary* with singular Commendation. *St. Jerome* so much esteemed *St. Hilary's* Doctrine, that being one Day at *Trevers*, he transcribed with his own Hand a great Book of his, of *Synods*; and in one Place calleth him the *River Rhodanus* (which is a great and rapid Stream) of the Latin Eloquence; in another, *A Trumpet against the Arians*; in another he saith, that he was the most eloquent of his Time, and for Merit, holy Life, and Splendor of Eloquence, was famous through all the *Roman Empire*. In another, that all his Works may be read without Scruple, or Danger of Error. *St. Augustin* calls him a most valiant Defender of the Faith against the Hereticks, and worthy of all Honour and Respect. Others style him a glorious Doctor of the Church, and with great Reason, because he was a Light and Ornament of the Catholick Church, who withstood innumerable Enemies and *Arian Hereticks*, which in his Time, by Craft and

Force endeavoured its Overthrow. *St. Hilary* was born of rich and noble Parents in the Province of *Aquitaine*, and was brought up by them with great Care; he gave himself to his Studies from a Child, and shew'd himself to be of a sharp Wit, and good Judgment. Being of Years he married a Lady, by whom he had a Daughter, named *Abra*, as himself writeth in his first Book of the Trinity. He seems to say of himself, that finding himself knowing and versed in all human Sciences, he betook himself to the Study of the sacred and divine Law, in the Reading of which our Lord enlightened him, and (being as yet a Heathen) converted him to the Faith of CHRIST. And *St. Jerome* writing upon the Prophet *Esay*, giveth also Testimony of it, and that God had transplanted out of the World into his Church, like two Cedars of Mount *Libanus*, two great and fair Trees, which were *St. Cyprian* and *St. Hilary*. And it was a wonderful Thing, that addicting himself so late to sacred Studies, God should infuse into him, in so short a Time, so much Light and Knowledge of the profound Mysteries of our holy Religion; as one, whom he took to defend it, as a Master of the Faithful, and Scourge of Hereticks. For so he began to shew himself, encountering them with his excellent

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JANU- Doctrines, and confuting and instructing
 ARY all to shun them, and to have no Conver-
 13. sation with them, they being declared Ene-
 mies of JESUS CHRIST, and of his Church;
 and this he did whilst he was yet a secular
 Man, and in a conjugal Life, living with
 that Integrity and Prudence as might be an
 Example for Priests, endeavouring to love
 God with Fear, and fear him with Love.
 The Splendor of his Virtues began now to
 spread forth, not only in that Land and
 Province, but also in others more distant and
 remote; and the Bishop of Poitiers being
 dead, he was chosen by a particular Instinct
 of God, for Bishop of that City, by an uni-
 versal Consent of all the People. Some say,
 that when they chose him Bishop, his Wife
 was dead: Others (and which is more cer-
 tain) that she was yet living, and that, with
 her Consent, he was consecrated Bishop, as
 anciently they used with others; who, af-
 ter being made Bishops were to live chaste
 and separate from their Wives; for although
 it never was lawful, nor used in the Church,
 that he who was a Priest could marry, yet
 there was a Time wherein it was allowed
 that he who was married might be made a
 Priest, yet so, that for the future they ab-
 stained from their Wives; as from the Coun-
 cils and Fathers is manifestly gathered.

St. Hilary being now Bishop, and seeing
 the Arian Hereticks spread the Poison of
 their perverse Doctrine, infecting the Souls of
 the Faithful, and that Constantius the Em-
 peror was an Arian, and oppressed the Ca-
 tholicks with his Power and Arms, and ma-
 ny seduced Emissaries deluded their Flock, and
 the whole Catholick Church groan'd under
 great Afflictions; excluding all Fear, inflam'd
 with Fervour, and armed with Zeal for the
 Catholick Faith, resolved to encounter the
 Enemies, and expose his temporal Life that
 others might not lose the eternal. It is not
 easy to be believed what a Storm the holy
 Church sustained in the Time of these Arian
 Hereticks, and the furious Cruelty of that
 Persecution: Vincencius *Lirinensis* paints it
 forth in this Manner; *In this dangerous Time*
was seen, what great Calamities come unto the
World by the introducing of new Doctrines: For
then not only little Things, but great ones also
came to decay. Not only the Parentage, Al-
liance, Amities, and particular Families;
but Cities, Villages, Provinces, Nations; and
in fine the whole Roman Empire was trou-
bled and shaken. For as the prophane Novel-
ty of the Arians, like an infernal Fury, had
gained, or rather inveigled the Emperor; the
chief Ministers of Court soon surrendered, and
then began to consume all, disturb the pri-
vate as well as the publick, and the sacred
as well as the prophane. And without any
Distinction of the good from the bad, the true
from the false, struck at the Chief as at their

JANU- Enemies. Here were married Women abused, JANU-
 ARY Widows plundered, Virgins violated, Mona- ARY
 13. series demolished, the Clergymen cast forth of
 their Houses, the Deacons beaten, the Priests
 banish'd, the Prisons and Dungeons full of
 Saints and Servants of God, and Numbers
 of them forc'd to wander up and down like
 Pilgrims Day and Night, and not being per-
 mitted to enter into any Village or Town, they
 were necessitated to secure themselves in Desarts,
 Dens, and Caves, among the Rocks and wild
 Beasts, consumed with Hunger and Nakedness,
 and almost dead whilst alive, ended their Days
 in a bitter Happiness: These are Vincencius's
 own Words, a most grave Author, who lived
 above a thousand Years since. St. Basil con-
 fesseth, that this Persecution was such, as he
 judged it to be the Beginning of the Apostacy
 which St. Paul speaketh of in an Epistle to the
 Thessalonians; and St. Jerome in an Epistle
 saith, that excepting Anastasius and Paulinus,
 all the East was tainted with Arianism. In this
 Time, therefore, of so much Difficulty, of
 such, and so great Affliction, wherein the
 whole Catholick Church was plunged, God
 raised St. Hilary, and armed him with his
 Spirit and Wisdom, for the Consolation of
 afflicted Catholicks, a Bridle and Curb to
 Hereticks, and to triumph without Arms,
 over the Arms and Power of Emperors,
 and to give the World to know that there
 is no Power against God, nor Force against
 Truth. The first Thing that St. Hilary did
 against the Hereticks was, to write a Decla-
 ration of the Catholick Faith, and send it
 to a Conventicle that Saturninus Bishop of
 Arles (a chief Leader of the Arians) called
 at Beziers, in the Province of Languedoc in
 France; which Council not being legitimate,
 St. Hilary would not appear in it, but writ a
 very learned Treatise, and with very pre-
 gnant Reasons, and Citations of holy Scrip-
 ture illustrating the Catholick Truth, and
 the Equality of the eternal Word with his
 Father; sent it to that Synagogue, that so
 they might read and know the Truth, and
 confess the true Faith. The Hereticks en-
 deavoured to suppress and conceal this Book
 of the Saint, (as they use to do in all those
 Things that oppose their perverse Doctrine)
 and judging St. Hilary to be the greatest E-
 nemy they had in those Western Parts, and
 that if they could overthrow him that was
 so stout and valiant a Champion, and waged
 so fierce War against them, it would much
 encourage their Party, and they should obtain
 a Victory, and become Masters of the Field;
 they procured of the Emperor Constantius
 to banish him from his Church, and place
 him out of their Sight. Thus by the Em-
 peror's Command he was sent an Exile into
 Phrygia, a Province of Asia; at that Time
 were likewise banished St. Denis Bishop of
 Milan, and St. Eusebius Bishop of Versailles.
 St. Hilary

JANU-ARY 13. St. Hilary much rejoiced when the News was brought him of his Banishment; for as he desired nothing more than to suffer for JESUS CHRIST, he accepted it as a great Favour and singular Gift, to be banish'd his Countrey, his Friends, and Acquaintance, and be absented from them, to approach the nearer to God. Four Years the holy Bishop remained in this Banishment, which, though troublesome, he took Pleasure in; where (*Adon faith*) he wrote twelve Books most high and profound of the Trinity. Then unexpectedly he was called to a Council by Command of *Constantius* the Emperor, to assemble at the City of *Seleucia* in *Isauria*: He was summoned against the Emperor's Will, for having given his Consent in general to his Ministers, to call all the Bishops to the Council, among the rest they summoned St. Hilary as a Bishop, not taking Notice of his Banishment and Disgrace with the Emperor. But it was a particular Providence of our Lord, as *Severus Sulpitius* saith, that he should not be wanting in that Council (where were to be treated such high difficult Things, and in regard of Hereticks, Matters of Faith so contested) whom the same Lord had chosen to be the Light, Guide and Defender thereof. St. Hilary going to the Council, happened by the Way to baptize a Gentlewoman, *Florentia* by Name, that was a Heathen, and her Father *Florentius* and all his Family; for the young Woman enlightened by God, knew him and gave Knowledge of him to others, and begged of him to give her Baptism; and after followed him into *France*, saying, that she was to esteem more that Father who had begot her in CHRIST by Baptism, than that Father who had begot her by the Flesh. Then came St. Hilary to the Council of *Seleucia*, with great Opposition and Repugnancy of the *Arian* Bishops; who in Horror and Dread which they had of him, procured rather to defame him, and to demand of him a Reason of his Faith, and of the other Bishops of *France* (for such be the Wiles and Deceits of the Hereticks;) but when the Saint had given them a Reason and Account of his Doctrine, and what they interrogated him upon, they were confounded, and by his Authority, Zeal and Wisdom, such Things were treated of in that Council, as conduced to the Confirmation and Establishment of our holy Faith, with great Contradiction and Dislike of the Hereticks; and the Saint himself wrote what passed in that Council of *Seleucia*, and it is said that he writ it as an Eye-Witness. By the Council were sent some Ambassadors to *Constantinople*, to give an Account unto the Emperor of what they had done, and St. Hilary went along with them, fearing the Hereticks would be better heard than he, and that they would in-

form one Thing for another, as usually they do. JANU-ARY 13.

St. Hilary being arrived at *Constantinople*, petitioned the Emperor, that the better to manifest the Truth, and disperse those Obscurities which his Adversaries would involve him in, he would please to command that they might dispute with him; for so, neither the Emperor should resist God, nor Falshood prevail against Truth, nor Heresy against the Catholick Faith. The Emperor inclining to condescend to so just a Petition of St. Hilarius; *Valens* and *Ursacius*, the Hereticks principal Champions, fearing that if the Emperor should grant what St. Hilary petitioned for, and that (should it come to a Disputation) their wicked Ignorance would be made to appear, and that they should not be able to answer St. Hilary's Reasons, nor resist the Force of his Spirit; with great Craft and Insinuation they prevailed that the Emperor should command him to return to his Church, for so he would rest contented, and they should be freed of the Dispute. *Constantius* did so, and commanded the holy Bishop to go back to his Church: Whom he obeyed with much Sadness, not having obtained the Martyrdom which he so thirsted after, nor left the eastern Church in quiet: Esteeming it a more cruel Banishment to live with Quietness in his own Countrey, than in *Pbrygia*, where he had so much to suffer for JESUS CHRIST. At his Return from the East into *France*, the glorious St. Martin (who afterwards became Bishop of *Tours*) excited by the Fame of his Virtue, and acknowledging CHRIST to be in this holy Doctor (as he had known him in the poor Man, when he gave him the half of his Cloak) came to *Rome* to seek him, and followed him into *France*, and was ordained Exorcist by him, and with his Counsels and Examples arrived to that Height of Perfection, as he was esteemed a Mirror of Sanctity, and a singular Miracle of the World. St. Hilary in his Voyage by Sea landed in an Island call'd *Galinaria*, uninhabitable by reason of the Multitude of venomous Serpents, which at his landing flying from him retired into Caves, as if he came to conjure them in the Name of our Lord; and the Saint fixed a Stake in a certain Place of the Island, and placed it as a Boundary, and commanded the Serpents not to pass farther, and they obeyed, to shew the Force of God's Voice and Command, and that his Servants command the Serpents, and are obeyed by them, though Man refuse Obedience to the same God.

It is not to be believed with what Joy and Acclamation St. Hilary was received by all the Catholicks, looking on him (*saith St. Jerome*) as a Conqueror come from the Wars, and Combats of our Lord. And the Ter-

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13. ror and Fear which fell upon the Hereticks was great, as was the Number of them, which by Means of the Doctrine, Zeal and Industry of St. Hilary were converted: The Sheep enjoyed their Shepherd, and the Church of *Poitiers* their Spouse and Prelate, the Orphans found a Father, the Widows comfort, the Poor a Remedy, the Ignorant a Master, the Priests an Example, and all a perfect Model of all Virtues. And that the holy Customs and admirable Doctrine of St. Hilary might profit the more, God wrought many Miracles by him, which spread forth the Fame of his Sanctity through all the Countrey. He raised a dead Child to Life, that had not been baptized. Being in Banishment, our Lord revealed unto him, that his Daughter *Abra* whom he had left in *France*, had a Desire to marry, and that a young noble Man pretended to her. And because the Saint desired his Daughter should remain a Virgin, and take CHRIST for her Spouse, he writ her a Letter as a Saint and as a Father, in which he sets forth his great Desire of her Good, and to give her a Spouse far exceeding all the Men upon Earth: And that he had found one, that for Nobility, Beauty, Riches, Condition, Greatness, and Majesty, surpassed all those the World could afford, and that to him he thought to espouse her, and desired she would expect and not take any other Husband, until he returned unto his House, and then he would give him her with his own Hands. *Abra* received this Letter with great Joy and Content, and entertained her self with the Expectation of a Husband at her Father's Return, which she watched for greedily each Moment. The Saint arrived, finds his Daughter full of the Hopes he had by his Letter given her of a Spouse. The Father with great Tenderness of Heart and efficacious Persuasion, declared unto her that the Spouse he had provided for her was immortal, incorruptible, and above all Things beautiful and divine; and desired her to make Choice of him, to serve him, and endeavour with all her Forces to please him. And thus having persuaded her, and having a Revelation that she was in the Grace of God, fearing that as a feeble Woman she might waver and relent, begged of our Lord, to take her out of this Life, pure and entire, in the Flower of her Virginity: And God granted his Request, sending a Death without much Pain or Sickness to the Daughter, and she was buried by the Hands of her own Father; which to me seemeth no less a Miracle than to raise to Life a dead Child; for in that he gave Life to the Dead, that it might receive Baptism, and in this was given Death to a living Damsel, that so she might enjoy the Fruit of holy Baptism: The one (to wit) he that was raised again, might after sin, this other dying was con-

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13. firmed in Grace, and began an eternal Life in the Company of that Spouse which her holy Father had promised her, celebrating the Nuptials with the Lamb, who is the Light, Joy, and Felicity of all Souls that take him for their Spouse. The blessed St. Hilary after this lived some Years in much Peace and Quietness, feeding his Flock, and writing many most learned Books, wherewith he enriched the Church. St. Jerome maketh mention of them in the Book he writ of Ecclesiastical Writers. And the Time being come in which our Lord had determined to recompence the many great and fruitful Labours which he had undergone for his Love, he exchanged a miserable Life for an eternal, to the great Resentment of his Flock, in the Loss of so good a Pastor, but to his great Joy, and Heavens Triumph; the Empire being governed (as St. Jerome saith) by *Valens* and *Valentinian*; and according to the *Roman Breviary* of *Pius V.* in the Year of our Lord *ccclxxiii*, though St. Jerome in his Chronicle counteth his Death in the Year *ccclxxii*, and *Trithemius* in the Year *ccclxxi*, and *Onufrius* *ccclii*, and Cardinal *Baronius* *ccclxix*. And this last follows the reformed Breviary of *Clement VIII.* He died the thirteenth of *January*, but the Church keeps his Feast the fourteenth, because of the Octave of the *Epiphany*. The Body of St. Hilarius was buried with great Grief and Devotion by the Faithful; and in Process of Time, *Tridelinus* being Abbot of the Monastery, where he was interred, he appeared unto him, and commanded he should translate it into a new Church which had been built: And the Angels took forth his Body, and translated it into the new Place appointed, as Cardinal *Peter Damian* relateth, a grave and holy Author, in a Sermon he made of his Translation; and saith, that he knew it by the Relation of Persons worthy of Credit. St. Jerome writes of St. Hilary in his Book *De Script. Eccles.* and in the Apology against *Rufine*, and in the Epistles to *Florentius*, to *Letus* and to the great Orator, and in the Book against the *Luciferians*, and in other Places. *Severus Sulpitius* in the second Book of his History; *Rufinus* in the second Book; *Socrates*, *Sozomen*; and St. Gregory of *Tours*, in his second Book *De gloria Confessor. cap. 2.* where he relates some Miracles which God wrought by St. Hilary after his Death; and *Fortunatus* writes a Book of them, where he that will may read them. I will relate here two only, because they have particular Instruction. The one was: There were two Merchants in St. Hilary's Church, who saw there an Image of Wax, one of them said, it were well to offer this Image unto the Saint at both our Costs. The other did not relish it, be-
cause

JANU- cause he would neither spend his Money
ARY nor make that Offering: Notwithstanding
13. coming both to the Altar, and offering the
Image, the one with a good Will, the other
unwillingly, the Image parted it self in two
Parts equally from the Top to the Bottom,
and the Saint retaining the one half cast
down the other as rejecting that, which with
an ill Will was offered; which is as much
as to say, it imports not so much what we
offer, so as the Will be good with which it
is offered unto our Lord. The other is:
Clodoneus King of France with his Army go-
ing to make War against the Hereticks, saw
at Midnight a great Light that came forth of
St. Hilary's Church, and made towards
him, and heard a Voice from the Light that
said to him, he should make haste; and first
making his Prayer in the said Church, he
should give Battel the next Day unto the
Enemy, and without doubt he should gain
the Victory; and so he did, and obtained it.
By which we see, that this glorious Saint
was not only in his Life-Time an Enemy
and Persecutor of Hereticks, but even after
his Death abhorred them. And this is the
first Thing we ought to reflect on in his
Life and imitate. The Hatred (I say) and
Horror he had of Hereticks, the Fear with
which we ought to shun them, the Fervour
and Zeal wherewith we are to resist and
withstand their Fraud, Artifices, and Vio-
lence, though it be to suffer Hardships, Dan-
gers and Torments, with Hazard of Life it-
self: For in this Virtue, and Constancy of
Faith, St. Hilary hugely excelled, using so
great Freedom, as astonisheth those that
read his Books, wherein is seen the Spirit,
Fervour, and Vehemency he treateth the
Hereticks with, and even the Emperor Con-
stantius himself; to whom speaking in one
of his Books, he hath in the Beginning
these Words, *It is now Time to speak since
the Time of Silence is past. Let us attend
CHRIST, since Antichrist is come. Let the
Pastors cry out, since the Mercenaries have
taken Flight: Let us expose our Souls for our
Sheep, because the Thieves have broken in,
and the hungry Lion environeth them round
about; with these Outcries. Let us go to Mar-
tyrdom.* And in another Place, speaking of
the Emperor, he saith: *I wish that God had
done me so much Favour, as that I might have
served him, and made this Confession of my*

Faith in the Time of Nero and Decius, who JANU-
were such cruel Persecutors of the Church; ARY
but we fight against a dissembling Persecutor, 13.
*a soothing Enemy, against Constantius Anti-
christ, who striketh not upon the Shoulders,
but with stroaking and smoothing on the Back,
cuts not the Head off with the Sword, but cor-
rupts the Soul with Gold; he frights us not
with the corporal Fire, but secretly kindles the
infernal; confesseth CHRIST to deny him;
builds up the Roofs of the Churches, and de-
stroys the Church within. And again, Hear,
O Emperor, what you are; you say you are a
Christian, becoming a new Enemy to CHRIST,
you do represent unto us Antichrist before the
Time, and act what he is to do; you make
Rules of Faith, and live as if you had none.
You are the Leader of prophane Men, and
will not bearken to the Pious and the Faith-
ful: You give the Bishopsricks to your Crea-
tures, and place the Wicked instead of the
Good: You imprison the Priests, make the
Church tremble with your Soldiers, command
Assemblies of Councils, to the End that the
Faithful may fall into Impiety. And holding
the Priests as enslaved in a City, terrify them
with Threats, weaken them with Hunger,
consume them with the Rigour of the Winter,
and with Dissimulations ruin and pervert
them, insomuch as we see your Sheep-skin,
when we know you are within a ravenous
Wolf.* Other Words like these the Saint ut-
ters with great Liberty and Zeal, by which
we see how little he esteemed his Life, and
how little ought all the Bishops, and Prelates
value it, when the Integrity of Faith, or
Defence of our holy Religion is in question.
And so much the more this so venement
Spirit of St. Hilary is to be admired, by
how much his Meekness did abound; for
which *Ruffinus* praiseth him particularly:
But a Man ought to be meek in his private
Injuries, yet bold and zealous where God is
concerned. Another Virtue we have to imi-
tate in this Saint, which is the Value and
Esteem of Chastity, since this glorious Saint
esteemed it so, that lest his Daughter might
come to lose the rich and inestimable Jewel
of her Virginity, he prayed and obtained of
our Lord, to take away her Life, as we have
related, to give her that of Eternity; which
God grant us all, by the Merits of this most
holy, and glorious Doctor.



The Life of St. FELIX, Priest of Nola.

JANU- THE Life of St. Felix, Priest of Nola,
ARY St. Paulinus Bishop of the same City
14. writ in Latin Verse; which venerable Bede
translated into Prose, in Manner following:

The Father of St. Felix was Native of Syria, JANU-
and named Hermias. He came to live in ARY
Italy, and took a House in the City of No- 14.
la, which is in the Province of Campania a-
bout

JANU-
ARY
14- about five Leagues from *Naples*. He had two Sons, the one was called *Hermias* as the Father, the other *Felix*, which is the Saint we speak of. The Father being dead, the Son *Hermias* became a Soldier, and followed the Wars under the Emperor's Standard: But *Felix* to become in effect what his Name imported, that is happy, resolved to follow the Ensigns of the chief Emperor, and the King of Kings, *JESUS CHRIST*; contemning all earthly Things to seek diligently after those of Heaven. To which end he gave the most of his Substance to the Poor; applyed himself to the Service of the Church, and there was made Lector and Exorcist, with such a Spirit and Virtue, as he cast Devils out of the Bodies which they tormented and possessed; and in fine mounted to the Degree of a Priest, profiting the People no less with his excellent Doctrine, than by the Example of his holy Life. There arose in his Time a horrid and most grievous Persecution against the Church of *CHRIST*, caused by the heathen Tyrants, who laboured, by cruel Torments and unheard-of kinds of Death, to stifle and extinguish it. The Emperor's Ministers came to *Nola*, and sought after (as of Custom) the chief Heads and Guides of the Christians to seize on them as their Booty, either to draw them to their Wickedness (if they could) or if not, to torment and dismember them, that so the rest might render themselves to the Emperor's Will, seeing those they took for their Masters and Guides, either overcome, or killed with so much Cruelty, that so they might prevail with them by Force and Fear, in that which Love and Sweetness could not persuade. At this Time the Bishop of *Nola* was a holy Person, named *Maximus*, grown old in Years as well as in good and virtuous Customs; of a venerable Aspect, zealous, prudent, and of a high and christian Spirit; who understanding the Intent and Fury of these Ministers of *Satan*, and of their coming to *Nola*, and that he himself was to be the first exposed to their Rage, that so the Pastor being struck and slain, they might with more Ease make their Prey upon the whole Flock of our Lord; he began to be-think himself what might be best for him to do, whether to permit himself to be taken and die (as he desired) for *CHRIST*, or save himself for a better Occasion, that he might not thereby endanger his Flock. In this doubt, musing with himself, he said; to live amidst so many Dangers, is not certainly to live, but to be continually dying, and to be subject to a thousand Deaths without ever dying. All that which quickly passeth, is easy to be born, though it seem never so grievous; if I present my self to these impious Ministers, they can dismember me but once, and by Death will open unto me a

Way unto the true Life; but if I hide my JANU-
self, I shall have no Repose nor Quiet, be-
ing forced to live among Savage Beasts, ARY
without Relaxation or Solace. To Fight is 14-
certain Death and the shorter; to flye, is the longer and more doubtful: The one will at once free me of all Troubles and Miseries of this Life; the other is to endure a long Time without ever making an end. To suffer Martyrdom, is profitable for me; to absent my self will be profitable, and peradventure necessary for my Flock. But then why should I more look after my own good, than that of my Charge? Our Lord said unto his Apostles, that when they persecuted them in one City they should flye into another; according to which my Flight is lawful and secure; and as far as I am able to judge of the State of Things, it will be profitable for my People; and so waving Self-Interest, let us pursue the good of others. And tho' we desire to die for *CHRIST*, let us now live for the Love of *CHRIST*, that he may give us some other Occasion to die for him. With this Resolution the good Bishop recommended his Flock unto *Felix*, and retired himself among the Mountains and Places more inaccessible, and secure. When the Persecutors could not find the Bishop, they fell upon *St. Felix*, who was the second Rock and Pillar of that Christianity. They took him, loaded him with Bolts and Irons, and not being able to overcome him by fair Words nor Promises, nor fright him with Threats, they cast him into a very dark Prison, and that he might not sleep nor rest, they strewed the Floor with sharp Pot-sheards. During the Time that *Felix* was thus in Prison, the good Bishop *Maximus* though free in Body, could not exempt himself from the Love and Care of his Sheep, and other Molestations which he suffered; for calling to Mind his Flock, he so pined in Thought, that no Prison, Fire, nor Death itself seemed to him so bitter, as was his Absence from those whom God had committed unto his Charge; And although he much confided in the Virtue and Courage of *Felix*, yet he still feared the Sheep would suffer by the Absence of their Pastor. In this respect, and out of a fervent Desire which he had to give his Life for *CHRIST*, he often had Thoughts of returning to the City; but our Lord chose another Way for the good Bishop to glorify him in, and quit him of that Thought. For having nothing to eat wherewith to sustain Nature, and being now in a declining Age, the Winter Season very sharp, the Ground all covered with Frost and Snow, he grew benumbed with Cold: So that here were at the same Time two Saints above Measure afflicted; the one old, the other young; the one a Bishop, the other a Priest; the one at Liberty, the other

Captive.

JANU- Captive. The holy Bishop being afflicted
ARY with Hunger, and the Priest with his Fet-
14. ters and Chains, they both stood in need of
divine Aid and Favour; and the good God,
who is benign and never abandoneth those
that confide in him, relieved them in this
Manner: An Angel came into the Prison
where St. *Felix* was, and filled the Room
with great Resplendency, which the Saint
alone saw, to whom only he was sent; he
heard a Voice that said unto him, that
he should rise and go forth of the Pri-
son. He took it to be a Dream, as it
happened to St. *Peter*, when he was *He-
rod's* Prisoner: But when the Angel com-
manded him to arise, and follow him, he
found himself freed of his Chains, and be-
gan to follow the Angel, the Doors of the
Prison opening, which to the rest were shut.
The Angel went before, and *Felix* followed,
until they came to the Mountain where the
good Bishop *Maximus* was laid flat on the
Ground, frozen and pined with Hunger,
with cold and old Age, with an Aspect
more resembling a dead, than living Man.
St. *Felix* embraced him, but finding him
stiff with cold, and without Feeling, he be-
gan to give him Warmth with his Breath,
procuring to recover him to Life again if it
might be; and finding all his Endeavours in-
vain, returned to Prayer, (the universal Re-
medy of all Evils) and beseeched our Lord
to succour him in that so great Necessity;
and straitways he espy'd a Cluster of Grapes
hung on a Bramble, which he took as sent
from Heaven, and taking off the Grapes,
squeezed the Juice of them, and let drop in-
to the holy Bishop's Mouth, who with that
Liquor came to himself, opened his Eyes,
moved his Lips, and began to praise God;
and then to complain of St. *Felix*, for having
carried so long e'er he came, our Lord ha-
ving promised him, that he should succour,
and visit him. Who will now be diffident
in his Sufferings of the Assistance of so good
a God? Who, though in the Whale's Bel-
ly, as *Jonas* was, will diffide, or be deject-
ed, knowing that God is powerful to draw
him forth? and though he mortify him,
leaves him not without Life, and when he
lets Man sink into the deepest Abyss, draws
him forth, raiseth him, comforteth and en-
courageth him? The Angel delivers *Felix*
out of Prison, because he, like to another
Angel, should deliver *Maximus* from Death,
and that extream Distress he was in. These
two Saints had many sweet and pious Com-
munications together, and at last resolved to
return to the City, for the Consolation and As-
sistance of the Faithful. The holy old Man was
so weak and feeble that he could not walk, and
no Conveniency could there be found to carry
him; yet Charity (to which nothing is impossi-
ble) gave to *Felix* Strength to enable him to

bear him on his Shoulders, moved with Love,
Compassion, and Hope of the great Fruit,
which the Souls of the Faithful might receive
by the Presence of their Bishop and Pastor.

The holy young Man then took the good
old Man on his Shoulders, and went away
so lightly as if he had not felt his Weight,
and brought him secretly into the City, deli-
vering him unto the Care of a good old Wo-
man, who was alone left in the Bishop's House,
and he hid himself, until the Tempest was
blown over; and then they both appeared in
Publick, visited and comforted the Faith-
ful; who by reason of the past Persecution
stood in need of Help, and Counsel. But
this Calm and Quiet, which God sent to the
City of *Nola*, lasted not long; for presently
the Seas began to swell again, and the Waves
of Persecution beat as high as ever. The
Emperor's Ministers returned to the City, and
hearing that *Felix* was the chief Leader of
the Christians, they first of all sought him,
and found him in the Market-place, but
knew him not; they asked *Felix* himself if
he knew *Felix* the Priest, and he answered,
that by his Face he knew him not, as was
Truth (for no Man can see his own Face)
and finding that they made Search for him,
he stept aside and hid himself in a Place that
he thought safe and secret; the Ministers un-
derstanding by others that he whom they
spake withal, was that *Felix* whom they
sought for, made Haste after him, and light
on the very Place where he was hid. But
that we should see the exquisite and admi-
rable Means by which God useth to assist and
defend his Servants, the Hole where he was,
was suddenly covered over by a Spider's Web
so thick and close, as they could not see nor
discover him. And thinking themselves de-
luded, not finding whom they sought for,
they went away much vexed and confound-
ed, to teach us (saith St. *Paulin*) that when
God is with us, the Spiders Webs are strong
Walls, and when not, the thickest Walls
avail no more in our Defence than Spiders
Webs. Who would not serve then, so power-
ful a Lord, so careful of those that serve him,
finding out such marvellous Means to pro-
tect them? The Persecutors returned that
Night, and St. *Felix* was preserved to sing
that Verse of the *Psalms*, *Although I walk in
the midst of the Shadow of Death, I will not
fear Evils, because thou art with me.* And the
Saint sought farther into the Ruines of cer-
tain Buildings, where he lay six Months, ac-
cording to *Paulinus*, without being known
or seen. And that we should admire the
more, and praise God's Providence in pro-
viding Sustenance for his Servant all that
Time; close by, where St. *Felix* was, there
dwelt a devout Woman, who inspired and
moved by the same Lord every Day (not
knowing what she did, nor for whom) placed
Bread

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ARY
14.

Bread and other Victuals, which she provided for her own Family, in that Corner where St. Felix was, thinking she had put them in her own House; and in this Manner she sustained him, not knowing whom she relieved, remembring every Day to put the Meat there, and yet never remembring that she had done it; which is a rare, and marvellous Example. And that he might not want Drink, God sent every Day into a broken Trough hard by, such a Quantity of Dew, as he might drink, and refresh himself. And in this Manner he lived six Months apart from all Company, or Communication of Men; but in recompense he was comforted with Angels, and visited by God himself, until the Storm ceased, and the Seas grew calm again. Then came St. Felix forth of his Retirement, and to do what he was accustomed, that was to preach and exhort the People to good Life; who seeing him so unexpectedly, honoured and revered him as if he had come from Heaven. At this Time Bishop Maximus died, consumed with old Age, and the Pains he had undergone for CHRIST. And now every one looked upon St. Felix, to be their Bishop and Pastor: But he was so humble that he persuaded the People to chuse Quintus for their Bishop, a Clergyman of a very saintly Life, who had been made Priest seven Days before him, alledging it was his Due, as well for advancing him in Priesthood, as for his rare Parts, and in so doing, the People might enjoy both his Labours, and those of Quintus, and instead of one, they should have two to assist and serve them, for the Salvation of their Souls, and so it was done: Quintus accepted the Government of that Church, and Felix continued in his Preaching, and Assistance of the new Bishop to support the Burthen of his Dignity.

As the Humility of Felix was great, so was the Love he bore to holy Poverty no less, which he well shewed, when he distributed the greater Part of his Patrimony, to the Poor, living in great Temperance, detaining a very small Part for himself, and dispensing to the poor, at the End of every Year all the remaining Overplus. But much more was it seen by what he did after the Persecution was ceased; for during the Time it lasted, all his Goods were seized on and confiscated, and Sale made of them; afterwards when Times grew quiet, and the Church began to enjoy Peace and Settlement, St. Felix was advised that he should demand Justice for his Goods, as others had done, who had demanded and recovered them; but his Answer was of the true Spirit of a Saint, *God forbid I should possess those Goods again, which I once left for JESUS CHRIST his Sake, nor that I should covet those Riches of the Earth, which I have forsaken,*

that I might the better possess the Treasures of Heaven. And so he fed himself with the Fruits of a little Garden which he manured, together with a very small Plott more, with his own Hands without Help of a Labourer. And when any thing abounded, 'twas for the Poor, and not for himself: He never had but one Suit of Apparel, and if he had another given him, he presently bestow'd it on him that had Need. With this Sanctity St. Felix lived many Years, being no less happy by his great Merits, than by his Name. In fine, he dy'd the fourteenth of January, or to say better, he began to live a blessed and eternal Life, the manifest Testimonies whereof, were so many and great Miracles which God wrought by him, that from divers Parts of the World the Faithful came in Pilgrimage unto his Sepulchre, to obtain Graces and Favours by his Intercession: And Damascus Pope composed Verses, giving Thanks for the Favours which God had bestowed on him through his Prayers. Among other Miracles that God wrought by this Saint, some were to discover the hidden Truth, and which by other Means could not be discovered; for when there were vehement Suspicions, that some one had committed a foul Fact, and the accused denied it, and it could not be proved, they led him to St. Felix's Tomb that there he should swear, and discover the Truth; and if he swore false, he was visibly punished; whereof St. Augustin maketh mention in his Epistles. And he adds, that he sent from Africa to the City of Nola, one of his Clergy, who being taxed of some grievous Crime, denied it, and was brought before the Saint's Tomb, that the Truth might be manifested, and the Accused cleared of the Infamy. For the Space of many Years and some Ages, there distilled from the Body a celestial Liquor, which healed and cured many Sores, and Infirmities.

There are many admirable Things (as we have seen) in the Life of this Saint, for which we ought to praise God, as are, his having been delivered out of Prison by an Angel, carrying him to the Mountain, where his Bishop lay perishing; a Bunch of Grapes created for his Refreshment; he was protected by a Cobweb, from those that sought to kill him, sustained by a Woman so many Months in that miraculous Manner: But there are others no less wonderful of his heroical Virtues, which we ought to endeavour to imitate, especially that fervorous and cordial Charity, with which, neglecting himself, he carried the Bishop on his Shoulders; and the Humility, with which after his Pastor's Death, he refused the Dignity: And that high and admirable Spirit of Poverty wherewith he despised the Goods of the Earth, to gain those of Heaven; and

JANU- he esteemed a Gain, the Loss of what he
ARY had here, to obtain and possess that which
14- is the Sum of all Things, and perfect Feli-
cify of those that serve God, and suffer for
his Love. *St. Paulinus* maketh mention of this

Saint, who (as we said) composed his Life in JANU-
Verse, and *Bede* writ it in Prose, and *St. Au-* ARY
gustin in his 137th Epistle and in the Book *De* 14-
cura pro mortuis, and *St. Gregory of Tours* in
his Book of the Glory of the Martyrs.

The Life of St. PAUL the first Hermit, Confessor.

JANU- **T**HE Life of *St. Paul* the first Hermit,
ARY taken out of *St. Jerome*, is in this Man-
15- ner: *St. Anthony* in the Desert living an An-
gel's Life upon Earth; and arriving now to
the Age of threescore and ten Years, an Im-
agination came into his Head, as he was a
Man, and he began to think, whether any
Man had ever lived in the Wilderness so
long as he had done; or was equal to him
in Perfection and Merits. God permitting
this Thought in him, for what after hap-
pened; for the Night after our Lord re-
vealed to him, that there was one, that much
surpassed him, whom he ought to seek af-
ter and visit: Presently, when it grew Mor-
ning, the holy old Man resolved to seek af-
ter him, he knew not where, and support-
ing his feeble Limbs with a Staff, he went
forth from his Convent, and began a Journey
he knew not whither. He walked 'till Mid-
day, and although the Sun's Heat annoy'd
him, he desisted not for all that to go on,
saying; I confide in God that he will shew
me this Servant of his, which he hath pro-
mised. Hardly had he said so, when there
appeared before him a Monster, half a Man
and half a Horse, which the Poets call a
Hipocentaur; and arming himself with the
Sign of the Cross, he asked him where that
Servant of God did dwell, whom he did seek;
and the Monster having pointed unto him
the Way with his Hand, made a sudden
Flight from him, and hid himself in the
Woods. He passed on, and entering into a
deep Valley, he saw another Kind of Mon-
ster, in the Figure of a Dwarf, with writhed
Nostrils, two little Horns on his Forehead,
and the Feet of a Goat; and having de-
manded of him, who he was, and heard his
Answer, lamented deeply that the Beasts
knew God, and Men esteemed Beasts for
God; and melting with Compassion of what
the Monster had answered, went on his
Way and entered the Desert, not discover-
ing any thing but the Footings of Beasts,
nor knowing which Way to turn, nor what
to do to find out him he sought for. He
spent two Days in this Perplexity, and the
Night in Prayer; with Confidence always
that God would not forsake him: And the
third Day he perceived a Wolf afar off, on
the Side of a Mountain, panting with Heat
and Drought: He followed it with his Eyes

so far as he could, and when the Wolf disap- JANU-
peared, there was close by a Cave, and he be- ARY
gan curiously to look into it, not being able to 15-
descry any thing, it was so very dark. But be-
cause, as the Holy Ghost saith, *Perfect Charity*
expelleth Fear, *St. Anthony* Pace by Pace enter-
ed in, listening often if he could hear any Mo-
tion within; at last he espied the Glimpse of a
Light afar off; and as he perceived it, he hast-
ened with Joy, but stumbled on a Stone, which made
a Noise. *St. Paul* hearing it, presently shut his
Door, that before was open, and barred it.
Then did *St. Anthony* cast himself on the
Ground at the Door, and there lay until Mid-
night, begging with great Instance that he
would open the Door, and said, I am well af-
fured that you know who I am, from whence;
and wherefore I come; and I also know, that
I do not deserve to see you; but if you please
to believe me; I will not stir from hence
till I do see you. You receive the Beasts
and expel Men. I have sought you, and I
have found you. I beg at your Door, that
you would open it unto me; which if you
grant me not, here will I die; at least you
will bury my Body, when I am dead. To
these so sensible Words, mingled with Sobs
and Tears, *St. Paul* answered from within,
in this Manner; None demand Favour with
Threats, nor do Injuries with Tears; if thou
comest to die, why dost thou wonder that
I receive thee not? And having said this smil-
ing, he opened the Door, and they embrac-
ed each other with great Tenderness and
Love; saluting each other by Name, as if
they had been of long Acquaintance; and
gave God Thanks who had done them that
Favour. After their kind Embracements,
and Kifs of Peace, *St. Paul* sat down with
Anthony, and spake thus; Lo, here I am,
whom thou hast sought with so great Pains:
Behold these Limbs now even rotten with
Age; behold me all wrinkled and covered
with white Hair; behold the Man that must
quickly return to Dust. And because Cha-
rity endureth all things, besides the Pains
thou hast taken to seek me out, I would ask
thee farther to acquaint me of what passeth
in the World? Who governs it? In what
Condition is human Kind? Are there yet
People that adore the Devils? Of all which
St. Anthony gave him a particular Account,
and then he asked *St. Paul* what occasioned
his

JANU-ARY 6. common and publick Inns, but avoided the Road, and passed over Mountains and dispeopled Places, lodging in Caves and by-places, as Cyril the Monk writeth in the Life of Theodosius the Cænobiarcb; and the same Lord guiding them that brought them, they arrived at their own Territories, and gave Notice to those People of what they had seen and heard of the Word of God, clothed with Flesh; and abandoning their Estates, Riches, and Commodities, the better to imitate that Poverty and Contempt which they had seen in the Redeemer and Saviour of the World they became poor, and began to preach JESUS CHRIST, and enlighten and inflame with the Light wherewith they shone and burned, those blind Nations who lived in the Shadow of Death, and at last were slain for CHRIST, and obtained the Palm and Crown of Martyrdom, offering themselves in a most sweet Sacrifice, more acceptable to our Lord, than the Gold, Incense, and Myrrh, which before they had offered: Their Bodies were carried afterwards to Milan, where they remained for some Time; and when the Emperor Frederick surnamed *Barbareffa*, had destroy'd that City, they were translated unto Cullen, where they are at present, and are kept with great Veneration.

This Coming of the Kings was so famous and renowned, not only among the Christians, but also among the Gentiles, that Chalcides a Platonick Philosopher, in the Commentaries he writ upon *Timæus* of Plato, saith these Words, *Another History we have more holy and venerable, which relateth the Birth of a Star that threateneth not Sickness nor Death, but signifieth the Coming of the Majesty of God for the Good of Mortals, and to converse with them: Which Star the Chaldean Sages having seen, as they used to contemplate the Heavens, it is said they sought the new Birth of God; and having found that Majesty a Child, did reverence him, presenting him with Offerings and Gifts, which belonged to so great a God. All this saith the Platonick Philosopher.*

But to the end that the Coming of these

glorious Sages may be profitable to us, we must not content ourselves in the Knowledge of the History, and what they did, but we must endeavour to imitate and follow them, since 'tis chiefly for that end, that the Church represents yearly this glorious Mystery. Let us follow the Star, the holy Inspiration, and interior Motion which our Lord sends us, that we may know, seek, and adore him, though it force us to leave our Countrey, Delights and Pleasures, and all whatsoever the World can offer us, and give us; let us take it for a great Gain, for a rich and most inestimable Treasure, tho' we cannot undertake it without passing through many Dangers, Travels and Inconveniences, which are incident to the Journey: Notwithstanding the World murmurs, Herod's troubled, and the wicked take Offence, and with their Words and Deeds pretend to hinder our Way, we must give no Ear to them, but follow the Light of Heaven, that goes before us; and if that do sometimes hide itself, we must not for all that be dismay'd no more than were the Sages; for it will appear again, to guide and point unto us, as with a Finger, that eternal Bliss which we pursue and seek after.

Let not the Poverty of CHRIST offend us, nor the high Mysteries which he preacheth, nor the Austerity of Life which he demands, nor any other thing which to our weak Eyes of Flesh seem hard and difficult, hinder us to acknowledge this new-born Infant to be the Center of our Hearts, the Repose of our Travels, and the safe Haven of our Desires, and our Life, Glory, and supreme Happiness; and as such, prostrate to the Ground let us adore and offer him our Bodies, Souls, temporal Goods, conforming ourselves in all Things to his most holy and adorable Will, and returning to our Countrey a different Way to that we have taken in displeasing and offending him; for so shall we imitate these holy Kings in this Life, and obtain with them that other eternal and most blessed one, which, through thy Mercy, and the Intercession of these Kings, grant us, JESUS CHRIST our true King and Lord. Amen.



The Life of St. HIGINUS, Pope and Martyr.

JANU-ARY 11. THE blessed Saint Higinus was born at Athens, Son to a Philosopher, whose Name the Author of the Book of the Popes of Rome under the Name of *Damasus*, saith, he could not learn. He was placed in St. Peter's Chair by the Death of Pope *Telesphorus*, the Chair having been vacant seven Days, in the Time of *Antoninus Pius*, Emperor, in whose Reign there happened many

great Calamities in the World. And the Gentiles esteeming the Christians to be Witches, Magicians, sacrilegious Persons, as Enemies to the Gods, believed that all the Evils fell upon them for the Sins of the Christians, because their Gods abhorred them; and this false Persuasion render'd them so odious, that they persecuted them to appease their Gods, and revenge themselves of the Enemies

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The Life of St. HILARY Bishop of Poitiers.

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11. mics of their Religion. This caused a great Persecution of the Church by the Gentiles, and no less from the Hereticks, which in his Time came to Rome; as *Valentine* and *Cerdon* Arch-hereticks and Masters of infernal Heresies; and the better to delude, feigned at the first that they were Catholicks, and very obedient to the Church, although it availed them nothing, through the Vigilance of *St. Higinus*, who opposed their Wickedness, animating and exhorting the faithful to continue constant and firm in the Catholick and Roman Faith, which had been taught by the Chief of the Apostles *St. Peter* and *St. Paul*, and consecrated with their Blood. Upon which Subject he writ some Epistles, whereof we have two, one for all the faithful, wherein is declared the Mystery of the Incarnation (so ill understood by the Hereticks) the other was written to the *Athenians* that were of his own Countrey, and therein he exhorts them to Works of Virtue, giving them Documents for the same. He ordained many profitable Things appertaining to the Administration of the Sacraments and Divine Service; he prescribed the Manner how the Porter, Lecter, Exorcist, Acolithe, Subdeacon

and Deacon, were to comport themselves in their several Offices, and the Respect which was to be had to the least Things belonging to the Church. The Ceremonies wherewith the Chrism was to be blessed; that the baptized should have one only God-father and God-mother; how the Metropolitan was to proceed against a Bishop that was under him, and other such like holy Things, as appears by his Decretals, which may be seen in the first Tome of the Councils: Lastly, having governed the Church of God four Years three Months, and four Days, he suffered Martyrdom for CHRIST on the eleventh Day of *January*, in the Year *CLV* of our Redemption, in the Reign of the foresaid *Antoninus Pius*. Others give more Years to his pontifical Dignity; and Cardinal *Baronius* saith, *St. Higinus* lived in the Papacy four Years wanting two Days. He gave Orders three Times, and ordained fifteen Priests, five Deacons, and six Bishops; his Body was buried in the *Vatican*, near unto the Body of *St. Peter*, and others his Predecessors. The Catholick Church maketh Commemoration of this holy Pope, the same Day of his Martyrdom.



The Life of St. HILARY Bishop of Poitiers in France.

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13. **S**T. Hilary, Bishop of the City of *Poitiers* in *France*, was one of the most renowned Prelates and Doctors that the Catholick Church hath had; a Source of Knowledge and Doctrine, Fountain of Eloquence, Defender of the Faith, and Scourge of Hereticks, whose Life and Miracles *Fortunatus* writes: And many holy and most grave Doctors speak of *St. Hilary* with singular Commendation. *St. Jerome* so much esteemed *St. Hilary's* Doctrine, that being one Day at *Trevers*, he transcribed with his own Hand a great Book of his, of *Synods*; and in one Place calleth him the *River Rhodanus* (which is a great and rapid Stream) of the Latin Eloquence; in another, *A Trumpet against the Arians*; in another he saith, that he was the most eloquent of his Time, and for Merit, holy Life, and Splendor of Eloquence, was famous through all the *Roman Empire*. In another, that all his Works may be read without Scruple, or Danger of Error. *St. Augustine* calls him a most valiant Defender of the Faith against the Hereticks, and worthy of all Honour and Respect. Others style him a glorious Doctor of the Church, and with great Reason, because he was a Light and Ornament of the Catholick Church, who withstood innumerable Enemies and *Arian Hereticks*, which in his Time, by Craft and

Force endeavoured its Overthrow. *St. Hilary* was born of rich and noble Parents in the Province of *Aquitaine*, and was brought up by them with great Care; he gave himself to his Studies from a Child, and shew'd himself to be of a sharp Wit, and good Judgment. Being of Years he married a Lady, by whom he had a Daughter, named *Abra*, as himself writeth in his first Book of the Trinity. He seems to say of himself, that finding himself knowing and versed in all human Sciences, he betook himself to the Study of the sacred and divine Law, in the Reading of which our Lord enlightened him, and (being as yet a Heathen) converted him to the Faith of CHRIST. And *St. Jerome* writing upon the Prophet *Ezay*, giveth also Testimony of it, and that God had transplanted out of the World into his Church, like two Cedars of Mount *Libanus*, two great and fair Trees, which were *St. Cyprian* and *St. Hilary*. And it was a wonderful Thing, that addicting himself so late to sacred Studies, God should infuse into him, in so short a Time, so much Light and Knowledge of the profound Mysteries of our holy Religion; as one, whom he took to defend it, as a Master of the Faithful, and Scourge of Hereticks. For so he began to shew himself, encountering them with his excellent Doctrine,

JANU- his coming into the Defart? How long he
 ARY had lived in it? What Years he bore? With
 15. what manner of Life he passed away so long
 a Time? And St. *Paul*, to satisfy St. *Anthony's*
Desire, informed him of his Life, and
 said, that whereas in the Time of *Decius*
 and *Valerian* the Church was much persecuted
 in *Egypt* and *Thebais* where he had
 been born, his Parents died when he was
 but fifteen Years old, well advanced in the
Greek and *Egyptian* Literature, and had a
 Sister already married; and to fly that Storm,
 and be more secure from Danger, and from
 the Tyrant's Fury, I had retired myself unto
 a Countrey House, where I found myself less
 secure, by reason of my Brother-in-law who
 married my Sister, that out of a covetous
 Mind would sell it, and deliver it into the
 Hands of Justice, and betray him whom he
 ought to have been Guardian to, notwithstanding
 his Wife's Dissuasion with Tears,
 the near Alliance, and what most imports,
 the Fear of God, who beholdeth from Heaven
 all that we do, and rewards and punisheth
 it. When I saw this, and the Cruelty of
 the terrible Persecution, when Christians
 were sought after to be dismember'd and
 put to Death in so cruel a Manner, I resolved
 to fly from the Tyrants, and my Brother,
 until the Cloud was past, and making
 a Virtue of Necessity, retired into this Defart,
 searching from one Place to another
 where to hide me, and at last in the Side of
 this Mountain I found a great Cave that was
 closed with a Stone, which I took away, and
 out of a Desire and Curiosity to see what was
 in it, I entered, and found a Palm-tree, and
 a Fountain of clear Water; and methought
 God had made offer unto me of that Place,
 to dwell and abide in, and so I remained in
 it, cloathing myself with the Palm-leaves,
 eating of its Fruits, and drinking the Water
 of the Fountain; and here have I lived wholly
 separate from Mankind, but much comforted
 and favoured of God. In these Discourses,
 one Saint giving the other an Account of
 himself, and of what he desired to know,
 there came a Raven and perched upon a Tree
 near at Hand, and thence flew gently, and
 placed before St. *Paul* and St. *Anthony* a Loaf
 of Bread and flew away: St. *Paul* said to
 St. *Anthony*, Blessed be God, who hath sent
 us to eat, know Brother *Anthony*, that for
 threescore Years this Bird hath daily brought
 me, at Noon, my Portion of Bread, which
 now he hath doubled in bringing a whole Loaf:
 They both gave Thanks to God, who, as a
 merciful and a careful Father, had provided
 for them; and coming to divide the Bread,
 there began an humble Contention, which
 of the two should part it: *Paul* conceiving that it
 belonged to *Anthony* as a Guest, and *Anthony*
 that 'twas *Paul's* Privilege as the Elder. And they

JANU- spent some time in this pious Strife; and at
 ARY last the one beginning at one Side, and the
 15. other at another, they parted it, and eat, and
 drank of the Fountain of Water, and praised
 God, and the Night following they spent in
 Prayer. The Morning being come, St. *Paul*
 spake to St. *Anthony* in this Manner: I have
 a long Time known of your dwelling in
 these Defarts, and God did promise me to
 give you unto me for a Companion: But now
 that my so much desired Time is come,
 that I shall be disincumbred of mortal Flesh,
 and see the Face of my Lord JESUS CHRIST,
 he hath sent thee for my Consolation, and
 that thou shouldest put under Ground this
 despicable Body, and hide Earth in Earth.
 This so softened *Anthony's* Heart, that he sob'd
 in Tears, and began to beg of St. *Paul* not
 to leave him, but take him with him in that
 blessed Journey (for the Saints hold Life to
 be a Pain, and Death a Favour) to which
 St. *Paul* answers: Do not love that which
 God would not have, nor seek thine own
 Profit, but that of thy Brethren; it would
 be good for thee to quit this cumbersome
 Weight of Flesh, and ascend the eternal
 Habitations; but it is convenient thou shouldst
 live for thy Brethren, to teach and aid
 them by thy Example; wherefore I request
 thee that thou goest presently (if thou think
 it not troublesome) and bring me that Mantle
 which *Athanasius* gave thee, to wrap my
 Body in and bury it: And *Paul* said this,
 not out of any Care he took to have his
 Body buried naked, or covered: Having lived
 so many Years without giving other Covering
 to his Body, than a few Palm-leaves rack'd
 together; but that *Anthony* being absent,
 might not be too much troubled at his
 Death; and also to shew that he followed
 the Faith of *Athanasius* which was truly
 Catholick, which at that Time was strongly
 oppugned by the *Arian* Hereticks, and
 defended with no less Courage, by that
 valiant Soldier of JESUS CHRIST. *Anthony*
 wondered much to hear St. *Paul* speak of
Athanasius, and his Mantle; and knowing
 thereby that CHRIST dwelled in St. *Paul*,
 and reverencing God in him, dared not to
 gainsay him, but coming to him, silently
 weeping, kissed his Eyes, and his Hands,
 and so returned to his Convent, with an
 anxious Desire of coming again, which made
 him double his Paces; though his wearied
 Body, consumed with Austerities, could not
 complete his stronger Desires; yet he soon
 arrived at his Monastery, where two of his
 Disciples espy'd him, and coming towards
 him said, O Father, where have you been
 so long a Time; the Saint answered, Wo to
 me a Sinner, that have only the Name of a
 Monk. I have seen *Elias*, I have seen *John*
the Baptist in the Defart, and a true St. *Paul*
 in *Paradise*. Saying this, and knocking his
 Breast,

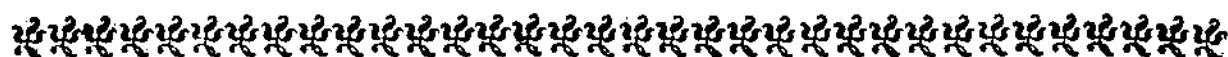
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15. Breast, he took the Mantle out of his Cell; and his Disciples desiring he would expound to them what he meant, he replied only, There is a Time to speak, and a Time to hold one's Peace; and so hastened out of the House, as he forgot himself, not taking any Refreshment, returning the same Way he came, having Hunger and Thirst only to see St. Paul again, whom he had imprinted so in his Mind, that no other Thought could have Entrance, fearing that which happened, that God should take his Soul in his Absence: But the next Day when *Anthony* had advanced some three Hours of his Way, in great Haste and Anxiety of Mind, he saw among the Choirs of Angels, and amidst the Patriarchs and Prophets, the Soul of *Paul* mounting the Heavens, more white than Snow, and with an admirable, and resplendent Light; and falling to the Ground upon his Face, in Sign of Grief, weeping, he said, Why dost thou leave me, *Paul*? Why departest thou without taking thy Leave of me? So late did I know, and so soon have I lost thee? The same St. *Anthony* related after, that he ran with that Speed the rest of the Way that he thought he did not go, but rather fly: Entering the Cave, he saw the dead Body upon the Knees, the Head erected, Hands lifted up; and thinking at first that he had been alive, and at his Prayers, he kneeled to pray by him; but not hearing him sigh (as he was wont when he pray'd) perceived that he was dead, and that his Body that had been so used to that Posture, when he was alive, remained so after his Death; and casting himself upon the Face of the holy dead Body, kissed it many Times, and washed it with Tears. He wrapped up the Body in *Athanasius's* Mantle, which he brought with him, carried it out, read Hymns, and Psalms used for the Dead according to the Church's Tradition; and willing to bury it, he knew not how, not having wherewith to open the Ground: He was much perplexed; for should he return to his Convent, 'twas three Days Journey, too long a Time to leave the Body alone; and should he stay there, it was to as little Purpose: In fine, he resolved to tarry, and speaking to CHRIST, said, Here will I die, Lord, and close by this thy Souldier will I breath out my last. St. *Anthony* being in this Distress, there came suddenly out of the secret and most hidden Parts of that Wilderness two Lions running; and although at the first Sight they startled him, then turning to God, he composed himself as void of Fear as if he beheld two Sheep; the Lions went directly to St. *Paul's* Body, and cast themselves at his Feet, wagging their Tails, and roaring as if they had express their Mourning; straight they began with their Feet to dig the Earth, and made a hole where a Man might be covered; and as if they had

understood, and demanded Pay for their Labour, bowing their Head, they took their Leave of St. *Anthony*, licking his Feet and Hands, and the Saint understanding that they asked his Benediction, praising our Lord whom the very Beasts do acknowledge and obey, he said, Lord, without whose Providence a Leaf falls not from the Tree, nor a Sparrow lights on the Ground, give unto these Lions what is convenient for them, and making a Sign with his Hand, commanded them to depart. When the Lions were gone, the holy Man took the dead Body on his Shoulders, put it into the Ground, and covered it with Earth. And to be Heir of all the Riches that *Paul* possessed in this World, he stript him of his Coat he had made himself of Palm-leaves woven together, wherewith he had covered his naked Flesh for so many Years, and with this Treasure he returned unto his Monastery, and related to his Disciples all that had pass'd. And to testify the Esteem he made of that Vestment, at *Easter*, and *Whitsontide* he put it on to feast and rejoice in. This glorious Saint died the tenth of *January*, in the Year CCCXLIII, and 113th of his Age. The Church celebrates his Feast the 15th of the same. St. *Jerome* concludes the Life of St. *Paul* in these Words; I would at the End of this Life, which I have writ of St. *Paul*, ask those that are so rich, that they know not what they have, and those that build great and sumptuous Palaces, and in a String of Pearls, or Row of Stones carry great Treasures, beg of them to tell me, what did this old, and naked Saint want? You, saith he, drink in Cups of Gold, and *Paul*, out of his Hands satisfy'd his Thirst; your Garments are of Gold and Silk, and he had not to cover him so good a Coat as the meanest of your Servants cast off. But the Times will turn; to poor despicable *Paul*, the Heavens do open, and you all girt about with Riches, march to Hell; he naked kept clean the Vesture of CHRIST, and you vested in rich Robes, have stained it. *Paul* dwells under Earth, that he may rise to Glory; and you in magnificent Sepulchres of Jasper and Marble, shall burn with your Works for ever. If you will take pity of yourselves, or at least spare those Riches, that you spend in so much Excess, and which you love so fondly, why do you so cover and roll up your dead Carcasses in Silk and Gold? Why doth not your Ambition make an End with the Tears and Mourning of the Burial? But it may be they do think that rich Folks Bodies will not rot, but with Silk and Gold: I beg of him that reads this, that he would but remember *Jerome* a Sinner, who, should God give him his Choice, had rather have St. *Paul's* Coat with his Merits, than the Purple of Kings with their Torments.

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JANU- Torments. All these Words are St. *Jerome's*,
ARY which ought well to be pondered and con-
15. sidered, as also the Means by which God
made St. *Paul* so great a Saint, which was
the Wickedness of his Brother in Law, the
Cruelty of the Tyrants, and the Fear of his
own Life; for this was the first Motive of
his running away and hiding himself in the
Desart, making a Virtue of Necessity. And
living in that Solitude so many Years, with-
out seeing, or being seen of any, in Poverty
and Nakedness, unknown of Men, and
feasted by the Angels, and by God himself;
for we cannot believe any Thing else, than

that he, who lived so angelically, had Angels JANU-
to visit him; and enduring for our Lord so ARY
tedious and extraordinary a Martyrdom, was 15.
favour'd, feasted, and entertain'd in most
high Prayer, and Contemplation. We may
hereby take Example, and in Imitation of
this glorious Saint reap Profit by any Affli-
ction that befalls us. And let no fear of the
Things of this World be able to disturb us,
for our Lord with the Abundance of his
divine Grace, can overcome all Difficulties,
which we beseech him to grant us by the
Merits of this glorious Saint. *Amen.*



The Life of St. MAURUS, Abbot.

ST. *Maurus*, Disciple of St. *Bennet*, was
Son of a principal Gentleman of the
Order of Senators, named *Eutychius*, or
with St. *Gregory*, *Evicius*, and of a Lady
called *Julia*. At twelve Years of Age he
was offered by his Father to St. *Bennet*, that
he might be brought up in his Monastery in
the Fear of God, in religious and holy Do-
cuments. And *Maurus* so delivered himself
up to the Will of his holy Father and Ma-
ster, that being yet of tender Years, he ap-
peared old in Judgment and Maturity, in
Prayer, and Penance an ancient and perfect
religious Man. His chiefest Study was to
draw a lively Pattern of his Father St. *Ben-
net*, and imitate him with all his Power.
And he followed him in Fasting, Watching
and Penance, which was very sharp, and al-
most above human Forces. And St. *Ben-
net* himself, as well as his Monks, esteemed
him above the rest, and set him for an Ex-
ample with extraordinary Love, because he
knew God had largely conferred Grace upon
him. Yet did not *Maurus* grow proud or
vain, but daily encreased in Humility, and
Contempt of himself, that so he might be-
come a worthy Disciple of such a Master:
And God working great Miracles by him,
manifested thereby the Sanctity of his Life.
St. *Bennet* being one Day absent from his
Convent employed in some Work of Cha-
rity, had left *Maurus* substitute in his Place;
the Monks brought unto *Maurus* a Child
that was lame and dumb, and laid it at his
Feet with many Sobs and Tears, begging him
for JESUS CHRIST's Sake to cure it, and he
(though with much Confusion and Reluctan-
cy) overcome with the Parent's Importuni-
ties and the Monks Intreaties cured him, by
putting on the Head of the infirm Child a
Stole which his Father St. *Bennet* had given
him. Another Time St. *Bennet* being in his
Cell (as St. *Gregory* writes) St. *Placidus*,

who was his Disciple and then but young,
was sent for Water to a Lake hard by the
Convent, and putting the Tankard into the
Water it slipt out of his Hands, and himself
fell after it, and was carried a pretty Dis-
tance from the Shore struggling in the Wa-
ter, St. *Bennet* knew his Danger, and called
Maurus, and bid him make haste to the Lake,
because *Placidus* was fallen in, and in Dan-
ger to be drowned. The obedient Son took
his Father's Benediction, and not regarding
what he did, ran into the Water but sunk
not, thinking he had been upon Land, and
taking *Placidus* by the Hair brought him
out; and turning his Eyes back, saw that he
had walked upon the Waters, and was ama-
zed at it; so pleasing was to God his prompt
Obedience. Now did *Maurus* more and
more shine forth in Rays of holy Life and
Miracles, which made St. *Bennet* look on
him no more as a Scholar, or inferiour, but
treated him as his Assistant and Companion,
and all the Monks of the Convent fixed
their Eyes on him, as a true Model of their
Father St. *Bennet*, to make him the Succes-
sor of his Rule and Religion. At this Time
there was a devout Bishop of the City of
Mans in France, *Bertengranus* by Name, who
sent *Flodegarius* an Archdeacon and *Harde-
radus* his Steward, with Letters and rich
Gifts, earnestly begging of St. *Bennet* to send
him some of his Monks, to found a Mona-
stery of his Order in his Diocese, to God's
Glory and Edification of his Flock. For
this Enterprize St. *Bennet* made Choice of
Maurus, as his best beloved, and who could
best compass it, and gave him for Compani-
ons, *Simplicius*, *Anthony*, *Constantine*, and
Fausus. The parting with *Maurus* was at
that Time greatly lamented by all that holy
Community: And to comfort, and exhort
them St. *Bennet* calling them together
spake thus unto them, If to part with *Mau-
rus*,

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rus, my Brethren and most dear Children, we should grieve, I should have the greatest Share of any, by want of his Help and Assistance. But because Charity looks not on itself, so much as on the good of others, 'tis not so just for us to sorrow that our Neighbours should receive Profit, it being a Temptation of our common Enemy; and let us not think that when *Maurus* doth leave us, we come to lose much, for God is able to send us others better than we are, who with their Examples may more advance, what the same Lord hath begun. I confide in his Goodness that the holy Charity which he had planted in our Hearts will not cool by Distance of Places, and that though we be separated we shall ever be looking on one another with Eyes of the interior Man, and that the Memory of each other will not die during our Life. Then turning to *Maurus*, and his Companions; You (said he) my Children, whom God hath called to spread and cultivate this new Plantation in those Parts, take Courage and Strength in the same Lord, and know for certain, that the more you suffer in this Exile for the Salvation of Souls which he redeemed with his precious Blood, the greater shall be your Reward and Crown: And if you should hear of my Soul's Release from this miserable Body of mine, think not for all that, I have left you; for being absent in Body, I shall be more present with you in Mind, and more to your Benefit than now. Having said thus, he gave the Rules written with his own Hand to *Maurus*, and to him and the rest his Benediction; and presently they took their Leave, and at the End of the first Day's Journey he sent *Maurus* in a little Casket three Pieces of the holy Cross of CHRIST our Lord, and some of St. Stephen's and St. Martin's Bones, with a Letter, which for the Love he bore to his Father, St. *Maurus* commanded should be interred with his Body. The Letter spake thus: *Receive, Son, this Gift, which is the last you will receive from your Master; which shall serve you as a Pledge of our true Love, for a Buckler and Defence against all the Difficulties you are to pass. Since your Departure from me, our Lord hath been pleas'd to reveal unto me, that you shall enjoy him after you have worn our Habit three-score Years. I also advertise you, that you will be retarded in your Voyage, and many Things will oppose the finding out of a fit Place for the Building of the Monastery; for that the Enemy of Mankind will endeavour to obstruct it. But the Benignity of our Lord will be with you, and after having proved your Patience and Longanimity, will accomplish your Desire, and will give you a better Place than we dare hope for. My God be with you, prosper your Ways, and happily*

conduct you. St. *Maurus* thus furnished with precious Reliques and this Letter, went on his Way with his Companions; God illustrating him with a Number of Miracles, so to render him the more known and esteemed where he passed. St. *Romanus* a religious Man was then newly come into France (who had in his Beginnings aided and served St. *Bennet*, as St. *Gregory* saith) whom *Maurus* went to see, and after many affable and pious Discourses, said to him, that St. *Bennet* was the Morning after to be disburdened of his Mortality, and ascend the Heavens; and so it fell out, as he saw after in a Vision, as St. *Gregory* writes in his Life. So taking Leave of St. *Romanus*, he continued his Way unto *Orleans*, where he was advertised that the Bishop of *Mans*, *Bertengranus*, who was the Man that had sent for them, was dead. This afflicted them much, and made good the Tenor of St. *Bennet's* Letter, that they should meet with many Difficulties in that Enterprize. They consulted the Matter with the Bishop's Servants that came with them, and were their Guides; and they thought fit to address themselves to the new Bishop, *Bertengranus's* Successor, and propose what his Predecessor had desired and endeavoured, and acquainted him with the Arrival of St. *Maurus* and his Companions at *Orleans*; and that they would remain in that City, till they received Answer from the Bishop; who having heard what the Archdeacon and the Steward proposed, giving them an amiable Reception, answered, That he had many Duties of his own and of his Church to apply himself unto, and would not undertake more Burden upon him, nor build on other Men's Foundations; and with this the Bishop took Leave of them and retired. At this Answer the Saints Companions remained in great Suspence and Confusion, whom *Maurus* did hearten and encourage, shewing, that our Lord did use to prove those that were his first, and after to comfort them, but never forsake those that confided in him, and that without doubt he would discover some better Thing than that of the Bishop, as their holy Father had promised them in his Letter; which our Lord accomplish'd in this Manner: A Kinsman of *Harderades*, *Florus* by Name, a wealthy and principal Gentleman, and a great Favourite of *Theodebert* King of France, and one who had great Influence in the Government of the Kingdom, having understood by *Harderade* the Arrival of *Maurus* in France, and that the Bishop was dead who had sent for them, and how his Successor would not burthen himself to sustain those holy Fathers and build them a House, he resolved to give them his only Son who was but eight Years old, and all his Goods, and make choice of a Place in the Bishoprick of *Anjou*, where the

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the greater Part of his Means lay, for the Seat of a large and sumptuous Monastery, and build it at his own Charge, according to *Maurus's* Mind and Content: And so he performed it with the King's Approbation; and the Saint would not accept of the Place, till he saw it was spacious, and fit for his Purpose, and convenient for the Rule he professed. And he said to *Florus*, that he would likewise see the Inheritance, which for Remission of his Sins he would bestow, and if it gave him Content he would accept it; and for that Purpose he should make it over, and renounce it. All this was done, *Florus* delivered to *Maurus* his Possessions, and his Son *Bertulfus*, that he might be educated, and promised himself to take the Habit of St. *Bennet* if God gave him Life, and he began with great Care and Diligence to build the Monastery. And the more to confirm *Florus* in in his good Purpose, God permitted that a Clergyman, *Langifus* by Name, who was as his Superintendant of the Work, fell from a very high Place upon Stones, and his Body broken, so that the Blood ran down from every Part, that they began already to talk of his Burial as if he had been dead, but St. *Maurus* by his Prayers restored him to Health, and commanded him to continue on his Work that it might not be interrupted by his Absence. And when *Florus* saw with his own Eyes this miraculous Cure, he fell at the Saint's Feet and would kiss them, and from that Hour bore him so great respect as never to dare to approach him. But to the End that we might see, that Sanctity of Life and Miracles, will not prevent the murmuring Tongues of the Wicked that are blinded without Light; divers of the Workmen that laboured in the Building, and who had seen what *Maurus* had wrought, began to say, he was an Hypocrite, covetous, and ambitious: That he came not out of *Italy* into *France* to serve God the more, but to gain more Wealth and be honoured: And what seemed to be Miracles were but Deceptions, invented by Fraud and Cunning. What will not the Malice of Man attempt? What Thing can be secure from a serpentine and malevolous Tongue? How natural is it for the Wicked to abhor the Good, to judge and reprehend the Intention when they cannot blame the Deed? But this is the Way which all the Saints have passed, and the Saint of Saints JESUS CHRIST himself; who appeareth for his Servants to defend and protect them, as here he did: For suddenly did he punish three of those who had defamed St. *Maurus*, the one dying, named *Flodegiso*, the other two so strongly possessed of the Devil, that they wounded and dismembered each other. St. *Maurus* much lamented to see the Chastisements which God had shewn

on those poor Men. And as the Saints are ever mild and tender of Heart, and do pray for those that persecute them, and do Good for Evil, he turned himself to God with great Feeling, and begged from the Bottom of his Heart of him to deliver those two from the Torment they endured, and give Life to the third; and to all an Acknowledgement of his Goodness. And our Lord heard his Servant's Prayer, and granted him all he demanded.

Thus did the Fame of St. *Maurus's* Sanctity spread forth, to the Edification and Profit of the Faithful; and the Structure of the Monastery advanced so as in the Space of eight Years it was finished, and four Churches within it. The first and greatest in Honour of St. *Peter*, Prince of the Apostles, the second dedicated to St. *Martin*, the third to St. *Severine*, and the fourth to St. *Michael* the Archangel. This compleated, *Florus* Founder of the Monastery, reminding what he had promised, would fulfil it, and be one of the living Stones of the spiritual Edifice which our Lord so supported in his Church, of the Order of the glorious St. *Bennet*, taking his Habit, and living under that Rule and Obedience. And the better to effect it, he imparted his Desires unto King *Theodebert* his Master, and besought him to give him Leave to retire into that holy Community, and do Penance for the Sins he had committed in his Majesty's Service. The King gave him Leave, though with much Relentment, and the Day that *Florus* was to take the Habit, the King in Person came to the Monastery, attended by his Grandees and Nobles of Court, and prostrate with great Humility at the Feet of St. *Maurus*, demanded his Benediction, and shedding many Tears begged of him that he would recommend unto God himself, his Children and Kingdom, and receive him as one of the Number of his Companions, that he might partake of their Prayers and Merits. After this he went through all the House, and confirmed the Donation which *Florus* had made of his Goods, and added to them many other Lands and Possessions. Then being seated at the Side of the Altar in St. *Peter's* Church, *Florus* presented himself in noble Attire before St. *Maurus*, who was at the other Side of the Altar with his Monks; and falling to the Ground, and ungirding himself of his military and cavalier Ensigns and Ornaments with great Humility, Devotion and Acknowledgment of the little he forsook, and how much they gave him, demanded of St. *Maurus* the Habit of Religion, and the Saint beseeched the King that he would please with his own Hand to begin the first to cut off his Hair, and consecrate him to God; and so it was done, the King weeping and all the Standers by, to see how

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JANU- how *Florus* triumphed over the World, and
ARY what Example he shew'd them of the little
15. Esteem which they ought to make of it,
and not permit themselves to be abused by
its specious Promises and Deceits. Because
they saw a Nobleman, rich, powerful, and
favoured of his Prince, and that had such a
Share in the Government of his Kingdom,
in the Prime of his Age illuminated with
heavenly Light, divorce himself from the
Pomp of the World, and embrace the Hu-
mility of CHRIST, and Evangelical Pover-
ty, contemning the Joys of this Life, and
selling all his Possessions, to buy the hidden
Treasure, to find Repose in Labour, Glory
in Ignominy, Riches in Poverty, and Life
in Death. This Solemnity ended, the King
dined in the Refectory of the Monastery, at
the humble Request of St. *Maurus*; and cal-
ling *Florus* (now a Monk and Soldier of
CHRIST) before him, shedding many Tears,
he said thus to him, that since like a noble
Gentleman he had faithfully served him in
the World, that he would from henceforth
serve God in that House with no less Care
and Diligence; and since he had aided to
defend his Kingdom with Sword in Hand,
he would defend it now with his Prayers
to God. Then having taken the Saint's Be-
nediction, he returned to his Palace.

With this Example of *Florus* many other
Gentlemen and Nobles were moved; some
to place their Children with St. *Maurus*, to
have them brought up, and instructed in his
Monastery; and others to enter, and sue a
Divorce to the World with all its Pleasures,
to follow the Militia of CHRIST. *Florus*
lived twelve Years most religiously, and
made a blessed End in that Convent. In
this Manner, through the Sanctity and In-
dustry of *Maurus*, this illustrious Order of
St. *Bennet* began to take Root in *France*, his
Monastery encreasing so as they came to
be one hundred and forty; which Number
Maurus commanded they should not exceed,
for that the Rents would maintain no more.
And the Saint having governed them most
religiously eight and thirty Years, wrought
many other Miracles and wonderful Things;
and knowing that his happy End drew near,
according to St. *Bennet's* Prophecy, leaving
the Government to others, and appointing
for Abbot of the House and his Successor
Bertulfe, Son to *Florus*, he retires into a lit-
tle House close by St. *Martin's* Church, with
two of his Companions, *Primus*, and *Ania-
nus*, to give himself with more Fervour to
Prayer, Reading, and Contemplation, the
better to purify his Soul that he might clearer
see God in his heavenly Stations. Here he
remained two Years and a half, living more
like an Angel than a Man, his Body only
was upon Earth, but his Spirit in Heaven.
Going one Night unto St. *Martin's* Church

as he used, to weep and make his Prayer to JANU-
God, the Devil placed himself before the ARY
Door with a whole Squadron of his Mon- 15.
sters to disturb his Entry, and began to cry
out and say to him, Dost thou think, *Mau-
rus*, thou that art come so far, that thou
shalt thrust us out of our House? Now thou
shalt see what Spoil we mean to make a-
mong thy Monks, whom we will so triumph
over and destroy, that there shall remain
but few of this Congregation. To whom
the Saint answered, the Lord confound thee,
fierce Beast, since thou art a Lyar, and the
Father of Lyes; at which Words the Devil
with all his infernal Troop vanished, but
yet with such a Noise, as made the whole
Monastery to shake, whereupon the Monks
rose affrighted, and fell to their Prayers. St.
Maurus entred the Church fearful, and af-
flicted for what the Devil had said of his
Monks; but our Lord was his Comfort, and
sent him an Angel, that told him he should
not be troubled at what he had heard, for
God had commanded the Devil to admonish
him, although (as his Custom is) he had
mingled a Lye with a Truth: And the
Truth was, that God had determined, that
many of his Religious should die; but it was
false, that the Devil should triumph over
them, for that by the Grace of God and the
good Admonitions of *Maurus*, they should
die happily, and enjoy God; and having
sent them before him to Heaven, himself
should soon follow. The next Morning
Maurus assembled all the Convent, and told
them what he had heard: He besought them
that none should grow sad at it, or be trou-
bled; for the true Servant of God ought al-
ways to love what God loveth, and not go
before but follow his Will; that when Death
cometh from the Hand of so good a Lord,
it should ever be welcome, since it is to end
the Labours, Dangers, and Miseries of this
Life, and to enter into the Joys of our Lord;
and that every one should prepare himself by
Prayer and Penance for that Hour. With
these and other Words, which the Saint spake,
their Hearts were mollified, comforted, en-
couraged, and prepared; and within five
Months there died of several Infirmities one
hundred and sixteen, and there remained
only alive, twenty four, to the End we
should all admire God's secret Judgments,
which, although they are hidden, are never
unjust, and not be curious to sound them,
but humbly to reverence them; and withal
know, that not for Men's Death do the
Works of our Lord come to fail. Shortly
after this, a vehement Pain took *Maurus* in
his Side; wherefore causing himself to be car-
ried before St. *Martin's* Altar, laid upon a
Haircloth, he armed himself with the holy
Sacraments, and rich in Merits ended his
mortal Life, the fifteenth of *January*, in
the

JANU- the Year of our Lord DLXXXIII, according
ARY to *Baronius*, aged not fully seventy Years;
15. whereof he lived in the World but twelve,
and twenty with his Father St. *Bennet*, and
forty in *France*, where he died, as *Faustus*
writeth in his Life, who was his Companion
in the Journey, and in the Monastery that
he founded, and had been from seven Years
old brought up by St. *Bennet* himself. This
glorious Saint was most devout, obedient,
and humble, of great Charity, and much

JANU- addicted to Penance, admirable in Life and
ARY Death for the many and great Miracles that
15. God wrought by him, a true Child and Imita-
tor of St. *Bennet*, the Glory and Ornament of
Religion. Let us beg of our Lord to give
us Grace through his Merits to imitate his
Virtues, that after we may obtain the Re-
ward of them. St. *Gregory* maketh men-
tion of him in the second Book of his Dia-
logues, where he writes the Life of St. *Ben-
net*.



The Life of St. MARCELLUS, Pope and Martyr.

JANU- AFTER the Emperors *Dioclesian* and
ARY *Maximinian* had cruelly persecuted
16. the Catholick Church, and shed so much
Christian Blood, they resolved to quit the
Empire, the one retiring into *Nicomedia*,
the other into *Milan*, and ordained for Em-
perors *Constantius Chlorus*, Father of the great
Constantine, and *Galerius Armentarius*, in
whose Time by Reason of a Mutiny and
Sedition among the Prætorian Soldiers, and
those of the Guard about *Rome*, they called
and raised to be Emperor *Maxentius*, Son
of *Maximian* (who had renounced the Em-
pire) by a mean Woman of *Syria*, called
Eutropia: Who understanding that the
Christians now becoming numerous, might
help to confirm and establish him in his Em-
pire, began to countenance and shew them
Favour, until having obtained a great Vi-
ctory against *Severus* (whom *Galerius Ar-
mentarius* had nominated for *Cæsar* and his
Successor) thinking he had nothing now to
fear, he unmasked and disclosed himself,
and of a crafty Fox became a fierce Lion a-
gainst the Christians. In the Time of *Max-
entius* the Tyrant, St. *Marcellus* Pope was
martyred; who, after St. *Marcelline* Pope
and Martyr, (the Apostolick Chair having
been vacant, not seven Years, as some sur-
mise, but six Months and twenty five Days)
was chosen with a general Consent of the
Clergy, and Satisfaction of all the People,
for CHRIST's Vicar General, and Successor
of St. *Peter*. *Marcellus* was a Roman, his
Father's Name was *Bennet*. He governed
the Church with great Sanctity, which by
Reason of the Persecution in the Time of
Dioclesian and *Maximian* had been much af-
flicted, animating all the Faithful by his
Doctrine and Example to be constant in their
Faith. And because the Christians Blood
which the Tyrants had shed, had been like
the Grain of Wheat that produced and mul-
tiplied new Harvests, insomuch that for one
that died many were born, *Marcellus* insti-

JANU- tuted at *Rome* five and twenty Titles or Pa-
ARY rishes, in which were baptized those that
16. newly were received into the Faith, and in
which were received Sinners that did Pe-
nance, and in which Martyrs were buried.
Maxentius coming to know this, command-
ed *Marcellus* to be apprehended, and endea-
vouring at first with kind Words and fair
Promises to persuade him not to style him-
self chief Bishop of CHRIST, but to adore
his Gods; but finding that he laughed at it,
caused him to be cruelly scourged, and con-
demned him to the keeping of a great Sta-
ble, where the working Beasts were kept for
the Use and Service of the Commonwealth.
The holy Bishop having been in this abject
and vile Office nine Months, praying, watch-
ing, weeping, and exhorting the Faithful
by Words and Letters to Perseverance, at
length the Clergy of *Rome* came by Night,
and freed their Pastor, and hid him in the
House of a holy Woman called *Lucina*, who
after she had lived fifteen Years with her
Husband, had remained nineteen Years a
Widow. This holy Woman received him
in her House as an Angel of God, and
desired he would consecrate it into a
Church, which he did, and named it *Mar-
cellus*. In this House the Christians met to
praise and glorify God Day and Night.
Maxentius having Notice of it, and enraged
thereat, commanded that the Church should
be profaned and converted into a publick
Stable for Beasts, and that *Marcellus* should
serve in it, and live in that unclean Habita-
tion. In this foul and stinking Stable did
this holy Bishop, naked and without Shel-
ter, cloathed with Hair-cloth, for some
Time serve those Cattle. And in this kind
of Martyrdom gave up his Soul to God the
sixteenth of *January*, in the Year of our
Lord cccix, on which the Church keeps his
Feast. *John* a Priest, and the aforesaid *Lu-
cina* took his Body and buried it in the Way
Salaria, in the Church-yard of *Priscilla*.
He

JANU- He was chief Bishop five Years, one Month, and twenty five Days, although in the Years of his Prelateship, Authors do differ. He
ARY. 16. ordained at one Time in *Rome* in *December* five and twenty Priests and two Deacons, and in divers Places consecrated one and twenty Bishops. There are two Epistles extant of *St. Marcellus*; the one written to the Bishops of *Antioch*, in which he exhorteth them not to maintain or teach any other Thing, than what they had learnt of *St. Peter* the Apostle, and other Apostles and holy Fathers: Because holding *St. Peter* for the first Master, it is not just (saith he) that you should abandon your Father, and follow Strangers, especially he being Head of

all the Church: The other is to *Maxentius* the Tyrant; in which he saith unto him, that the true Priests of God, chuse rather to be persecuted for Justice, and the true Faith, and suffer for the Name of our Lord, than to possess great Riches, Honour, and Esteem, and thereby lose Heaven; for every thing in this World, is momentary, and in the other World is eternal; that which is in this World soon passeth, but that which is in the other endureth for ever: He saith also, that the Office and Duty of a good Prince and religious King, is to repair ruined and decay'd Churches, and to build new ones, and to honour and defend the Priests of our Lord.

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The Life of St. ANTHONY, Abbot.

JANU- GOD promised unto his People by the
ARY. 17. Prophet *Ejays*, that he would repair their Ruins; and that the Desert where nothing grew but Thorns and Thistles, should be converted into a most pleasant and delightful Garden: This Promise of our Lord was fulfilled, when he, cloathing himself with our mortal Flesh, came into the World: Which through the innumerable Sins of Men, and sordid Blindness of Idolatry, wherein they lived, was become a barren Desert, and by the Merits and Example of *JESUS CHRIST* was cultivated and changed into a most beautiful Garden, full of saintly Persons and generous Plants; one of which was *St. Anthony* the Abbot, Father, Guide, and Master of so many Monks, who by his Example flourished in the Wilderness of *Egypt* and *Thebais*. So that those very Deserts, where none inhabited but wild Beasts before, were after changed into delightful Gardens, and became a Representation of Paradise. The Life of *St. Anthony* is writ by that great Doctor, and invincible Defender of the Church, *St. Athanasius* Bishop of *Alexandria*, who gave him two Coats or Mantles, and who did esteem it an Honour to him to have known *St. Anthony*, whom when he was a Youth he had often served, and brought him Water; that the Humility of *St. Athanasius* may be seen, and the high Esteem he had of *St. Anthony*, which was so great, that he saith himself, the only Memory of *St. Anthony* was very profitable unto him. And the same *Athanasius*, being persecuted by the *Arians*, went to *Rome* as to the secure Haven of the Catholick Faith; who, as *St. Jerome* writes, carried with him the Life which he had writ of *St. Anthony*, which was admired, and moved so its Readers, that many Per-

sons, inflamed with the Love of God, forsok the Allurements and Conveniencies of the World and became Monks, to serve God with greater Perfection. The first of these was *Marcella*, that holy Matron so praised by the same Saint, that the rest followed her Example. The same *St. Jerome* translated out of *Greek* into *Latin* the Life of *St. Anthony*, written by *St. Athanasius*; and *St. Augustine*, by only hearing some Passages thereof related, was inflamed with so great a Desire to serve God, that returning to his great Friend *Alipius*, he said to him, *What is it that we suffer? What have we heard? The unlearned rise up and take Heaven by Violence, and we, with our Learning, for want of Courage, sink under the Waves of our Flesh and Blood? It may be because they go before, we are ashamed to follow them: Or rather, we ought to blush because we do not follow them.* These are *St. Augustine's* Words. So admirable was the Life of *St. Anthony*, that he was reputed, and respected as a Man sent from Heaven; so holy, that he sanctified the Deserts and Wildernesses; so illustrious, that his Fame was spread through the whole World; so dreadful to the Devils, that hearing his Name, they ran away howling; so profitable and edifying to the Catholick Church, that to this Day he is set as a Pattern for all her Children to imitate.

St. Anthony was born in *Egypt* in a Village called *Coma* (according to *Sozomenus*) of noble and rich Parents; who had so much Care of him, that he was acquainted with none but his Parents and Family; so that his younger Years were different from other Youths: For from a Child he was composed and grave, and an Enemy to Play and Prating. He frequented Churches, and gave

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Ear to sacred Things, eat little and gross Food. He was eighteen or twenty Years old (saith St. *Athanasius*) when his Parents died. He had a Sister left him very young. He was forced to take the Charge of her and of her Means, until at the End of six Months, he began to think with himself, how the Christians of the Primitive Church, to be less encumbered to follow CHRIST our Lord, sold their Possessions and Inheritance, and laid the Price of them at the Feet of the Apostles, esteeming it as a Favour of our Lord, that it might be employ'd for Maintenance of the Faithful. And with this Thought entering one Day into the Church, heard the Gospel read, where CHRIST said to the young Man, who asked of him, what he should do to be perfect: *If thou wilt be perfect, go sell all thou hast, and give it to the Poor, and follow me, so shalt thou obtain Riches in Heaven:* Which Words were imprinted so deep in *Anthony's* Heart, as if CHRIST our Lord had spoke them to him only. And coming back to his House, put out his Sister's Portion, and recommended it and her to certain devout Women of his Acquaintance, and what remained to himself he distributed to the Poor, and began a very austere and penitent Life.

There were then but few Monasteries of Monks, and the Desarts were not then so stored with God's Servants, as they were afterwards, occasioned by the Example of this great Father; in the Countrey there were some few that lived apart from one another, and among these, there was an old Man of holy Life, whom *Anthony* did chiefly propose to imitate; although like unto the careful and industrious Bee, he likewise visited the others, that he might gather from all, as from Flowers, wherewith to bring forth the sweet Odour of Devotion. Learning of one Patience, of another Obedience, of this Fasting, of that Silence; of the devout, Prayer; of the humble, Contempt of himself; of the penitent, Austerity; of the mild, Sweetness; and in fine, drawing for himself a lively Picture of all the Virtues which he saw in others. He laboured with his Hands to gain his Food, which was of the meanest, and was so transported with the Study of Perfection, that in a short Time, the Fame of his Virtue spread through all the Countrey; and all those Monks that lived in those Parts, both far and near, loved and esteemed him; some as their Father, others as their Child: But the Devil fearing, that of so great and glorious Beginnings there would come forth something against his Interest, and to his great Prejudice, resolved to assault the holy young Man, and make War with him by Force, and Craft. Now thou hast done all (saith the Devil to him) what wilt thou do here withdrawn from the

World? Thou hast unadvisedly left thy Goods, to make Baskets, and with the Sweat of thy Brow to gain the Bread thou eatest? How much better had it been to enjoy what God had given thee, and thy Parents left thee, and to have lived among other Gentlemen thy Equals, than to remain solitary here in a vile and stinking Cell, in Danger of thy Health and Life? Perchance thou thinkest to have done discreetly to deliver thy poor Sister into the Hands of God knows whom; not considering; that whatsoever Damage or Shame befallerh her, God will demand a strict Account of it from thee? Be assured that her Tears will ascend the Heavens, and exclaim against thee. Much better had it been, that what thou gavest to the Poor, thou hadst left unto her, then might she have found a Husband equal to her Birth, that might have protected and defended her. It may be she is ill treated by her Companions, and bewails thy Cruelty, and her own Misfortune. Return, to take Care of that which by all Law, both divine, and humane, thou art bound to save harmless and protect; and do it quickly, for if thou delayest it, that which is now attributed to thy tender Years, and Want of Experience, will after be thought Levity, and Want of Wit and Judgment. Besides, thy tender Complexion will not support a Burden of that Weight, either thou wilt die, and become thy own Murderer, or else, being overcome with Labour, and the great Difficulties of this Manner of Life, thou wilt be forced to leave it, and so become the Scorn and Laughter of the People. These violent Assaults the holy young Man resisted with the Shield of Prayer. But the Devil perceiving that this Battery succeeded not, assailed him in another Way, awakening in him, by Imaginations Motions to Sensuality, great Delights, with Flames of lustful Appetites, and infernal Heat, which could not be quenched, but by a Dew from Heaven. And that he should find himself assaulted and pressed on every Side, he molested and afflicted him in the Nights with Noise and horrid Screeches, mingling Delight with Fright, Allurements with Threats; and the Tickling of the Flesh with the Torment of the Spirit. But *Anthony* armed with the Grace and Favour of God stood firm as a Rock, and gave no Ground to the Enemy, but increased in Courage and Constancy against the strongest Encounters, which tho' Men saw not, God did, and assisted his Soldier. The Devil put before him, as a Bait, the Pleasures and Delights of the Flesh, but he with the Shield of Faith, Fastings, and Watchings tamed and subdued his Flesh, and therewith defended himself. Sometimes the wicked Enemy appeared to him in the Shape of a beautiful and lascivious Woman

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JANU- Woman, to provoke him to sin; but *Anthony* putting himself, in Mind of Hell-fire, of the gnawing Worm, perpetual Darkneſs, and Deſperation, and the eternal Confuſion of thoſe that looſe the Reins to thoſe beſtial Appetites, eaſily freed himſelf, and overcame thoſe foul Representations. The Enemy endeavoured to make *Anthony* walk in that ſlippery and perilous Way of Youth; but he conſidering that terrible Judgment, prepared for the Wicked, reſtrained his Senſes, and came forth Conqueror of all thoſe Temptations of the Enemy. With theſe Arms did *Anthony* fight and overcome the Devil; who confounded and aſhamed, that having had the Courage to fight with God, he was overthrown by Man; grew enraged, and reſolved to appear to *Anthony* as black and ugly, as in his paſt Encounters he ſeemed fierce and malicious. Then he took the Shape of a little foul Blackamore, ſcreaming with a human Voice, and threw himſelf at *Anthony's* Feet, ſaying, *I have deceived many, and many a ſtrong Man have I thrown to the Ground; but by thee I find, I am conquered.* The Fiend would fain have caught him with Vain-glory, whom he could not entice with Delights, nor daunt with Threats. But *Anthony*, who conſided not in himſelf, nor laid his Foundation upon the Sand, but on God, as on the firm and ſolid Rock, valued not the Enemy's Blows on that Side, but asked him, *Who art thou?* And he answered, *I am a Friend of Diſhoneſty, I am he that kindles the Fire of Concuſſion, and inflames the Hearts of young and old, of Men and Women to all Luſt and Filthineſs, and therefore I am called the Spirit of Fornication: How many have made Reſolutions to live chaſtely, and kept them not, by my Perſuaſion? How many have begun well, and ended ill, who, after many Victories, gain'd over their Fleſh, have at length been overcome thereby? I am he that have often tempted thee, but always without Succeſs.* *Anthony* conſidering his own Weakneſs, and the Strength of God, rendered him many Thanks with humble Acknowledgments for the Favour he had ſhewed him, and took hearty Courage againſt the Enemy, and ſaid to him; *Moſt certainly thou art a moſt vile and contemptible Thing, ſince thou confeſſeſt thy ſelf to be overcome by ſo weak and frail a young Man as I am; and thy boyiſh Shape and Blackneſs do teſtify as much. I begin already not to fear thee, fight againſt me with all thy Strength and Wit; that Lord which hitherto hath defended me will likewiſe protect me for the future;* and ſaying this he began the Verſe of the Pſalm: *Our Lord is my Helper, and I will look over my Enemies:* At which Words the Enemy vaniſh'd, and *Anthony* as a Conqueror remained Maſter of the Field; yet ſtood no leſs upon his

Guard, becauſe he knew, that his Enemy uſeth to gather new Forces, and that there is no perfect Victory nor Security in this Life. Wherefore he reſolved to betake himſelf to a more rigorous, and ſtrict Courſe of Life, and ſo did he begin to mortify his Body, and afflict it more, ſeeming as yet not to have begun: He would be now whole Nights in Prayer: He eat a little Bread with Salt, and drank Water, once every Day; and that not 'till the Sun was ſet, and ſometimes paſſed two or three Days without taking any Suſtenance at all. He ſlept when Neceſſity and Weakneſs of Nature forced him, and then upon the Ground and ſome Ruſhes, and cloathed in Hair-cloth. He never reflected on what he had done, but what was wanting in him to do; neither on the paſt, but only on what was preſent, imitating the Prophet *Elias*, who ſaid, *Let the Lord live in whoſe Preſence I am.* And he pondered much (as St. *Athanaſius* ſaith) the Prophet's ſaying, *To day, as he that forgot what was paſt, and minded only how to ſerve our Lord that preſent Day.* St. *Anthony* entering the Field anew, and conteſting with his Enemy ſhut himſelf up in a Cave near to a Burial-place, and at ſet Times an Acquaintance of his brought him what was precisely neceſſary for his Suſtenance: But the Devil fearing what would happen, that by his Example thoſe Deſerts would become peopled with Angels, cloathed in Fleſh; aſſembled his infernal Miniſters, and by their Means ſcourged him, and miſuſed him ſo, that they left him without Senſe, Voice, and almoſt without Life. The Blows they gave him were ſo ſharp and painful, that the Saint himſelf ſaid after, that no Torment here could be compared unto them. But *Anthony* deſiſted not for all that, nor left his Poſt; and he, who miniſtered unto him, finding him half dead, carried him into the Village, but the Saint coming to himſelf, deſired he might be removed back again, not being able to ſtir himſelf, he was ſo ſore. He deſied the Devils, ſaying, *Here I am, I am Anthony, I do not fly nor hide myſelf; do with me what you can, for all your Power cannot ſeparate me from CHRIST;* and ſung that Verſe of of the Pſalm; *If Camps and Armies ſtand up againſt me, my Heart ſhall not fear.* The infernal Dragon hearing this, aſtoniſh'd and confounded, calling his Companions, ſaid, *You ſee he hath not been overcome neither by the Spirit of Fornication, nor with the Wounds we gave him, but as a Conqueror, doth ſcorn and defy us: Come, let us arm, and fall on him with greater Impetuofity, and Fury; the Fool ſhall know with whom he hath to do.* At this Voice, all the Room was ſhaken, and the Walls opened, and thoſe infernal Monſters came forth againſt *Anthony*

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Anthony, assuming (the more to terrify him) several and horrid Shapes, of Lions, Bulls, Serpents, Scorpions, Bears, and other wild Beasts, braying, roaring, and making a most hideous Noise, according to their respective Nature and Shapes, and with their dreadful Aspect fell upon him; and, with their Claws, Teeth, and Horns, tore his Flesh most cruelly: notwithstanding which the valiant and invincible Soldier of CHRIST was nothing abased, fixing his Eyes and Heart in God, and slighting his Enemies, said to them, *You are all weak and cowardly, and so you appear by coming so many against one alone. No one of you daring to fight against a feeble Man. How comes it to pass that you transform yourselves into wild Beasts? Where is that angelical Countenance that you had? What do you now? Why do you forbear? If you can swallow me, do it. If you cannot, why do you undertake a thing, to you impossible?* Here upon him and all the Room, a Light was seen to shine so resplendent, that immediately it cleared all that Darkness, and that Squadron of hellish Monsters disappeared; *Anthony* was healed of his Wounds, and the Ruines of his Cell repaired. And knowing that our Lord came to visit him, fetching an amorous and deep Sigh, said, *Where wert thou, good JESUS? Where wert thou? Why camest thou not before, to appear in my Fight, to succour me, and heal my Wounds?* To this loving Complaint our Lord answered; *Anthony, I was here, and have viewed thy Encounters, and have permitted thee to be whipt that I might heal thee, to be cast down that I might raise thee; to be afflicted that I might comfort thee. Like a good Soldier hast thou fought, fear not from henceforth thy Enemies, for I will assist thee, and render thee renowned to the World.* With these only Words *Anthony* found himself more vigorous and full of Courage than ever. He was at this Time five and thirty Years of Age. But because our Lord designed to make St. *Anthony* a Guide and Master of innumerable Monks, and a Founder of many Monasteries, and that he should open the Way for holy Hermites and Anchorets or Inhabitants of the Desarts, he inspired him to enter and dwell in the Wilderness, that his Life might move others to follow him, and do as he did. But the Devil seeing *Anthony's* Purpose, and not daring to assault him openly with Violence, making Use of Artifices and Cunning, laid before him in the Way a great Piece of Silver, to tempt him to Avarice, and thereby to ensnare him farther with his Deceit: at which St. *Anthony* made a Stand; and looking on the Silver, presently perceived the Enemy's Fraud, and that it could not have been lost, because the Owner would have sought and found it in the Desert; neither

could it be put there by any Man's Industry, JANU-
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for that Way was no Passage, nor could there be found any Footsteps of Man or Beast; and so looking stedfastly upon it, he said to the Devil, *Let this Silver vanish with thee, O infernal Enemy*; at which Voice the Silver vanished as Smoke, and the Saint went on his Way. At another Time he saw in the same Way a great Quantity of Gold; and St. *Athanasius* saith, that it was true Gold, and that it was not known whether the Devil had cast it to tempt him, or our Lord to prove him; but whatever Way it came, St. *Anthony* espying it, flew away until he came to the Mountain, where he found a Castle, that was abandoned; and in it many Serpents and wild Beasts, that lodged there. In this little Castle did St. *Anthony* make his Abode, and presently all the Beasts and Serpents forsook it, and he remained accompany'd with Angels, and the King of Angels who had thither conducted him. He was twenty Years inclosed in this Castle or Cave, without ever seeing any body, or being seen of any, not even of a Servant of his, who twice a Year brought him a little Bread and Water for his Sustenance, and cast it in at a Window: Many went thither, some moved with the Fame of his great Sanctity, some for Counsel, others for Remedy of their Infirmities. And although he comforted all, yet opened he the Door to none, nor would be seen by any. Whilst they were at the Door, they did often hear Voices of People within, as if they had been wrangling, who said, *Why didst thou enter into our House? What hast thou to in this Desert? Go from our Dominions; for thou canst not dwell here, nor be able to resist our Forces.* Those that heard this, at first thought it to be the Voice of some Men that had entered where St. *Anthony* was; but after understood that they were the Complaints of the Devils against the Saint, and being terrified and affrighted, they desired him to assist them with his Prayers: And he did animate and exhort them to bless themselves, telling them that being armed with the Sign of the Cross, they should not fear the Devil, who by that Sign was overcome and banish'd the World. At the End of twenty Years, so many there were that wrought with him and importuned him to come forth of that Inclosure, that he resolved to come forth; and came forth as if he had come out of Paradise. He had a cheerful Face, a grave Aspect, Sweetness of Speech, fresh Colour, entire Strength, for his long and sharp Penance had nothing weakened him, or changed his Colour, nor had his great Temptations or Combats prejudiced his Body. Every one admired when they saw him, because they supposed that with the Obscurity or Noisomeness

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17. ness of that dark Den, and with the Rigour of so hard and severe a Life, he should either be dead, or very near it. But they acknowledged that it was the singular Work of our Lord, who sustains his Servants with what he pleaseth, and with the Vigour of his celestial Spirit so ordereth, that the Flesh is not weakened, but gaineth Strength by Mortification.

X The Sanctity of St. Anthony's Life was so admired, that from that little Corner where he was, it was made known to all the World, and the Fame of his Name was spread as far as *Africa, Spain, France, Italy*, and other Countries more remote; and by his Example innumerable People were moved to the Love of God, and the Contempt of the World; who all desired to follow his Footsteps, to be taught by him, and live under his holy Institution. And by this Means many Monasteries were founded, and the Desarts so filled that they seemed to be populous Cities, inhabited by heavenly Citizens, whom *Anthony* conducted by his good Example, and comforted with his Admonishments and sweet Exhortations. He told them that there is nothing of so great Importance in a spiritual Life, as for a religious Man to persuade himself that he is always beginning; that Paradise is found in all Places, where the Heart is fixed in God; that the Devils are afraid of the Prayers, Fastings, and Penance of the Servants of God; but above all of their voluntary Poverty, Humility, Contempt of the World, Charity, and Meekness in bridling Anger: For by these Virtues the Serpent's Head is bruised and broken. He taught them that the true Arms to fight the Devil with, are a strong Faith and a pure Life; that here in this World, what is bought, the just Price must be given for it, to him that sells it; but that Heaven is bought very cheap, and for much less than it is worth: Wherefore all the Pains and Travels of this Life (although they come to extend to fourscore, or an hundred Years) are momentary, and the Happiness, that is given us for them, hath no end; and whatsoever a Man forsaketh for the Service of God, he ought to esteem it as nothing, tho' he were Lord of the whole World; for all the Earth in respect of Heaven is no more than a Point; and what he possesseth here, he must leave at last, whither he will or no, and therefore it is not much that he leaves a little before he dies, because he cannot carry it away with him. Even as in the Service which is due to the King, a Man is not excused from obeying his Commands, by setting forth the good Service which he hath already done him, so the true Servant of God must not look at what he hath done, but what remains to be done to please our Lord. The Reward is not given to him

that begins well, but to him that ends well: That to exclude all Sloth, the best Means is to have always before our Eyes the Uncertainty of this Life; and every Night not to expect the Morning; nor in the Day to expect the Night: That Virtue is not so hard a Thing as it appeareth to be: That the Devils have an inveterate Hatred against all Christians, but chiefly against the Religious, and Virgins, and do use many Tricks and Deceits, taking sometimes the Shape of Wolves, at other Times of Foxes, sometimes of the Lamb, at other Times of the Lion; but all their Guiles and Devices are destroyed and brought to nought by Diffidence, which the good religious Man hath of himself, and Confidence in CHRIST, who disarmed them on the Cross, and took away their Power, if we through our own Fault do not render it them again. And to this Purpose he related to them, that the Devil once knock'd at the Monastery Gate, and that himself went out to see who knock'd, and he perceived a Man of a strange Stature that even touched the Sky with his Head, of whom he demanded who he was. And he answered, *I am Satan. And what would you have here?* He replied, *I would know why not only Monks, but all Christians are continually cursing me; for at the least Misfortune that befalls them, straight they cry out, cursed be the Devil.* The Saint told him that there was great Reason for it, because he tempted them, and laid Snares to bring them to sin. But the Devil answered, that he was not in fault for Men's sinning, but that they do hurt and prejudice themselves, and search for Occasions of committing Sin. As for him, since God became Man, he had neither Strength, Arms, nor Cities left him, and hath been even driven from the Desarts since the Monks came to inhabit them, so that Men ought to complain of themselves when they fall into Sin, and not of him, who is not in the Fault. Wherefore St. Anthony gave Thanks to JESUS CHRIST who had overcome the Devil, and forced him to tell this Truth, although he be the Father of Lyes. And the Devil hearing the Name of JESUS CHRIST presently vanished.

Among these Documents he gave some others to his Religious, and advised them not to be curious to know Things to come, for that many through that Curiosity had been deluded: That they should make more Account of a good Life, than of working Miracles, and that he who hath that Power, should beware not to grow vain thereby, nor think the better of himself for it, nor despise those that work none; for Miracles are the Gift of God, and peculiar to his Mercy and not to our Misery; and it is not always a certain Sign that he that doth them is in the Grace of God: That the strong-

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est Weapon to overcome the Enemy with, is the spiritual Joy and Repose of a Soul which is always in the Presence of God, for with that Light all Darkness vanisheth, and the Temptations of *Satan* dissolve into Smoke: That we are always to have the Examples of the Saints before our Eyes, to incite us to Virtue: That to avoid falling, it helpeth much to discover our Faults to our Brethren, and by that publick Shame and Manifestation of our Offences, to preserve us from a Relapse. At a certain Conference which *St. Anthony* had with his Religious, where they treated of the Excellency of Virtue, and what Virtue doth surpass the rest, and is more necessary for a religious Man; some of them giving the Preheminence to Penance, whereby the Flesh is tamed and subdued; others to Solitude and Silence, which take away the Occasions of Sin; others to Mercy, to which God promiseth at the last Day an eternal Retribution; and others to some other Virtues; *St. Anthony*, as more experienced, gave the highest and first Place to Discretion as the Guide and Mistress of all the rest, and without which a spiritual Life is blind, and destitute of all Conduct. With these and other like Documents, *St. Anthony* instructed his Disciples in the Perfection of a monastical and religious Life; and by the Fire of his Words kindled them with the Contempt of all visible Things, and with the Love of God. And as they were disposed like a fertile Soil well cultivated, the Seed of this celestial Doctrine yielded Fruit abundantly, and with a great Encrease. And so those Mountains became full of Choirs of holy Monks, that read, sung, wept, and afflicted themselves for their own Sins, and for those of the World, and represented to all that beheld them a lively Image and perfect Pattern of Heaven; for they lived in an accomplished Peace, Unity and Concord, without Ambition, Envy, Murmuring, or Complaint of any, wholly unmindful of all Things belonging to the Earth, and in a continual Meditation of the Joys of Heaven.

Although *St. Anthony* lived such an angelical Life, and was Father to so many Children all perfect in Virtue, yet he thought he had done nothing, if he did not die for *CHRIST*, and give his Blood for his holy Faith. And it being in the Time of *Maximian's* Persecution, when divers Christians were taken and tormented, and carried to *Alexandria*, there to be put to Death, burning with a Desire of Martyrdom, he went to *Alexandria* with Intention to die with them if God should do him the Favour; or to be serviceable to such as died, by encouraging and assisting them in all that he could. He was already a Martyr in desire, and to be so indeed, he served the imprisoned Chri-

istians, went with them when they were presented before the Judges, animated them in their Sufferings, and even attended them to the Place of Execution, that so he might obtain that happy Lot, and bear them Company. He rejoiced for the Glory of every Martyr's Victory as if it had been his own. He persevered so long in this pious Office, that the Judge, although he forbore to lay Hands upon him, commanded his Monks to go forth of the City. Whereupon most of them did retire or hide themselves; but *St. Anthony* the Day following being cloathed in a clean and white Garment that he might be the more conspicuous, and better taken Notice of, stood in a high and publick Place, dying in Mind because he did not die for *CHRIST*. But our Lord, who would serve himself of him for Father and Master of an innumerable Company of Monks, and by his Means turn the Desarts into a Paradise, would not permit him to end his Life by the Sword, who was to give Life to so many. He returned to his Monastery so soon as the Storm of Persecution ceased, and the Church enjoyed some Quiet; and as if he had then begun to serve God, he fasted, prayed, watched, always cloathed in Hair-cloth, procuring to be a Martyr all the Days of his Life, seeing he could not gain the Crown of Martyrdom. He shut himself up anew in his Monastery, not to be seen of any, and there did he work great Wonders and Miracles, although the greatest of all was his Humility, whereby he was so fixed in the Knowledge of himself, that the more our Lord exalted him and made him glorious, so much the more he abase and annihilate himself, giving Glory to whom it appertained, and Confusion to himself.

It is hard to believe the Multitude, Greatness and Profit of those Miracles, which God wrought by *St. Anthony* in the Cure of all Sorts of Diseases and Afflictions, and particularly against the Devils, over whom as victorious and triumphant he had so great Power and Authority, that his only Name was sufficient to torment them, and cast them forth of Bodies. But fearing that so many strange and wonderful Things which God wrought by him, might make him forget himself, or cause in others a greater Esteem and Honour of him than he deserved, he resolved to flye into the higher *Thebais*, where no Body should know him. Wherefore taking with him a small Quantity of Bread, he went on his Way; and coming to a River's Side, whilst he expected for a Boat to pass over, he heard a Voice that said, *Anthony, whither goest thou, and for what?* He answered confidently, *I am going to the upper Thebais, because the People here take away my Quiet, and demand of me Things*

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JANU- *Things which are above my Strength.* But
ARY being advised by the same Voice, he left off
17. his Way, and entred three Days Journey in-
to that Desart, until he came to the Top of
a high Mountain, where there was a Foun-
tain of clear Water, and a few Date Trees
in a Field about the Mountain. In this
Place he seated himself as if it had been ap-
pointed him by God. But when his Disci-
ples knew where he was, they sent him, like
good Children, Food, with great Pains of
those that carried it; and the holy Father,
to ease them of that Labour, sowed a small
Parcel of the Field which he could water,
and gathered his own Sustenance with great
Contentment, because he lived by the La-
bour of his Hands in that Desart without
Trouble to any. And because there came
many to visit him, he planted in a little Or-
chard some Herbs to have wherewithal to
entertain them: It happened that certain
Beasts came and spoiled the little Orchard
which the Saint had cultivated with so much
Pains, but he catching one of them, said
to them all, *Wherefore do you do me this
Wrong, since I never did you any? Get ye
hence, and remember that I forbid you to re-
turn hitber any more.* And they obeyed, as
if it had been the Commandment of God.

Another Time the Devil to fright him
assembled great Troops of wild Beasts in the
Dead of the Night, and as St. Anthony was
at his Prayers, made them rush upon him
as if they would have tore him in Pieces.
But he who understood full well the Devil's
Craft, said to them, *if God hath given you
Power over me, here I am, devour me: But
if you are come, as thrust on by the common E-
nemy, depart hence quickly, for I am the Ser-
vant of JESUS CHRIST:* Whereupon they
ran away and never returned more. Once
about the ninth Hour before he took his
Collation, as he was praying he was rapt
in Spirit, and thought that the Angels were
carrying him to Heaven, and the Devil
strove to hinder him: The Angels asked
them why they offered to stop him in his
Way to Heaven, seeing he had no Sins to
withhold him. They began to accuse him
of all the Sins of his Youth; and when the
Angels said that all those Sins were cleansed
and pardoned by Penance, and that they
should alledge against him what he had done
since he became a Monk, and consecrated
himself to Almighty God; the Devils, not-
withstanding their lying, could find nothing
to say which might hinder his Passage; yet
the Saint when he came to himself would
not eat one bit, but spent the whole Night
in sighing and lamenting the Misery and
Carelessness of Men, who having so many
powerful Enemies against them, live as neg-
ligently and without Fear as if they had
none at all. Another Vision which he had

of the same Nature was thus: He heard a
Voice one Night which called him, saying,
Anthony, *arise, go forth and thou shalt see:*
He arose, went forth and saw a Ghost, like
to a terrible Giant whose Head touched the
Clouds, and stretching forth his Hands en-
deavoured what he could to hinder such as
with Wings were soaring up to Heaven;
some of them he caught, and threw to the
Ground, others escaped him, and in despite
of him got up to Heaven. Then was heard
a Voice, *consider well what thou seest:* And
the Saint being enlighten'd by God, under-
stood that those who were mounting, are
the Souls of Men, whose Flight the Devil
doth his worst to hinder, and prevaieth a-
gainst Sinners, but hath no Power over the
Saints. All these Temptations and Visions
served St. Anthony for new Motives to en-
crease in the holy Fear and Love of God.
He was so compassionate and tender of
Heart, that when any poor Man was op-
pressed, and could not have Justice done
him, he defended him as if himself had re-
ceived the Wrong. For Chastity he was
more like an Angel than a Man. He was
most amiable and mild, meek above Mea-
sure, and extreamly humble; he was so ab-
sorpt in Prayer, that he passed whole Nights
upon his Knees; for when the Sun set, it
was at his Back, and when it arose the next
Morning, it shined on his Eyes. And he
would complain of the Sun for depriving
him of the Sweetness and Repose of his
Heart, saying, *O Sun, why takest thou from
me the Brightness of the true and eternal
Light.* In Penance he was so rigorous, as
if he had not been made of Flesh; of so
undaunted a Courage, that not only he was
never afraid of the Devils, but became their
Terror and Torment. His Countenance
was ever chearful and serene, without any
changing; for neither did Prosperity puff
him up, nor Adversity depress him; and
those who had never seen him before, knew
him amongst all other Religious without any
Man's Information, and address'd themselves
unto him, judging of the Purity of his Soul
by the Brightness which shined in his Face.
He bore a great Respect to all the Clergy,
kneeling down to receive the Blessing of
Priests and Bishops.

He shunned the Conversation of all those
that had separated themselves from the
Church, and did teach, that the true Catho-
lick ought to abhor and fly from them, as
from venomous Serpents. And the Saint
himself did detest them, and opposed their
Impiety. He writ once to an *Arian* Bishop,
Gregory, who persecuted Catholicks with in-
credible Cruelty, or (as it is said in his Life)
to a Captain called *Blaise*, that he should
take heed because the Wrath of God was at
hand, and would fall upon him if he amend-
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JANU- ed not. The Heretick scoffed at the Saint's
ARY Letter, threw it upon the Ground, spit and
17. trampled upon it; but within a while after,
a very gentle Horse, taking him by the Thigh,
pluck'd him down, and after three Days he
died miserably in Punishment of his Sin,
and Affront done to St. *Anthony*. Another
Time, being on his Mountain far from *Egypt*,
he saw in a Vision the Ravage that the
Arian Hereticks were to make at *Alexandria*,
and prostrating himself on the Ground,
he began to weep and sigh, and beseech our
Lord not to permit so great a Calamity to
befal his Church, as was threatned by that
Vision. For it was there revealed that Beasts
and Mules did kick at God's Altar, and cast
and sling it down: And that those Beasts
were the *Arians*, who in a short Time would
destroy the Churches, and ruin the Altars of
our Lord. But the Saint was comforted,
when he was assured that the Catholick
Church should come forth victorious, and
that having overcome and defeated her Enemies,
she should flourish in greater Glory
and Prosperity than before. This he related
to his Children, who wept bitterly to see
their Father weep, and were comforted with
his Comfort.

In this same *Arian* Persecution he was
called by St. *Athanasius* to *Alexandria*, to
withstand the Fury of Hereticks, and ani-
mate the afflicted Catholicks, and (as St. *Athanasius*
himself writes) it was a wonderful
Fruit which our Lord drew from his Ser-
vant *Anthony's* Preaching. For the Enemies
of Truth were much confounded, and all
the Children of the Catholick Church com-
forted and encouraged. The Heathens ad-
mired the solid and profound Reasons which
he brought to prove and confirm all he said;
for although he had never studied the Books
of the Philosophers and wise Men of the
World, yet he had been interiously taught
by our Lord, and illuminated with that true
and celestial Wisdom, which the vain Phi-
losophy of the World was not able to with-
stand, as it appeared in the frequent Dispu-
tations which he had with the greatest Phi-
losophers, who came unto him, to make them-
selves sport with his Simplicity and Igno-
rance: But he convinced them and put them
so to Silence, that they had nothing to an-
swer that divine Spirit, which spake in *Anthony*.
Whilst he remained at *Alexandria*,
there came to him (as St. *Jerome* writes) one
Dydimus, who was a most learned Man, and
esteemed in his Time a Miracle of Wisdom;
who though he were blind, was most perfect
in those Sciences, which, without Eyes, can-
not well be learnt. As they were discour-
sing of Holy Scripture, St. *Anthony* in a fa-
miliar Way asked *Dydimus*, whether it did
not afflict him that he was blind; he was
troubled and would not answer him, but at

JANU- last St. *Anthony* pressed him that he confes-
ARY fed that his Blindness was an Affliction to
17. him; then St. *Anthony* lovingly told him that
he wonder'd much, that so wise a Man
should be troubled for Want of Eyes, which
are common to Ants, and Flies; and should
not rather comfort himself to have those
Eyes which are proper to the Saints and
Friends of our Lord. By which Words St.
Anthony did mitigate the Trouble which
Dydimus had for being blind; and not only
wise Men respected and humbled themselves
unto him, but also Princes, Emperors and
Monarchs did honour him and write unto
him; as *Constantine* the Great with his Chil-
dren, desiring that he would also comfort them
with his Letters. One Time among the rest
calling his Religious, he told them, *the Kings*
of this World have sent us Letters, but this
must not seem any great Matter to a Christian;
for although their Power be great, yet we are
all born and die alike, the Thing that is highly
to be esteemed indeed, is that God hath writ-
ten his Law for Men, and enriched his Church
with his Words. What hath a religious Man
to do with Letters of Kings, which, according
to their Style he knoweth not how to answer?
Thus he spoke, although afterwards, his
Brethren entreating him, he writ back in this
Manner to the Emperor. *That he should*
rejoice that he was a Christian, but not think
it a Matter of much Esteem to be a King:
and therefore not be puffed up with his Power,
but rather tremble, knowing that he was to
render an Account of it to the King of Kings:
That he should conserve Justice and Clemen-
cy amongst his Subjects, and be sweet and af-
fable to the Poor and Distressed. Which Let-
ter the Emperor *Constantine* received with
great Contentment, esteeming it as a rich
and precious Treasure. In fine, St. *Anthony's*
Authority was great, not only with Kings
and Emperors, but also with the whole Ca-
tholick Church, which upon his only Word
and Testimony hath canonized and put in
the Catalogue of Saints, blessed *Paul* the first
Hermit, as we declared in his Life.

At length this holy and glorious Father,
having lived a hundred and five Years, and
filled the World with the Fame and fragrant
Savour of his Sanctity, Miracles, Victories,
and Triumphs, had a Revelation from our
Lord, that he would call him to himself,
and give him an eternal Reward, for his
temporal Travels. He acquainted his Bre-
thren herewith, shewing great Signs of Joy,
and exhorted them to persevere in a virtu-
ous Course, and particularly to fight against
Hereticks, as himself had always done, be-
cause they were Enemies of JESUS CHRIST,
and had proclaimed War against his Church.
Then he gave Order to two of his Compa-
nions, to bury him, when he should be
dead, in secret, that no body might know
where

JANU- where he lay, fearing that People would
ARY honour him and carry his Body into Egypt,
17- there to be embalmed and anointed with Pow-
ders and aromattick Spices, as in those Times
they used to preserve from Corruption, as
long as they could, dead Bodies of those
whom they loved and esteemed; a Thing
which the Saint had ever abhorred; for
whatsoever should become of his Body, he
confided in God, that at the general Refur-
rection it shall rise uncorrupt. After he made
his Will in this Manner; he left to St. *Atba-*
nasius Bishop a Coat made of Goat's Hair,
and a thread-bare Mantle, which he had
received from him fresh and new; and the
same *Atbanasius* saith, that he kept it as a
rich and wealthy Patrimony. Another Coat
of Goat-skin he bequeathed to Bishop *Se-*
rapion, and his Hair-shirt to his two Disci-
ples. This done, he said, *Abide in God, my*
Children, for your Anthony is going from you,
and shall be no more with you in this Life. And
having kissed them with extraordinary Feeling
and Tenderness, he stretched forth his Feet,
and looked upon Death with great Joy, as
if he had seen the Choirs of Angels coming
to carry his blessed Soul to Heaven. And
so he departed this Life, his Body remain-
ing fresh and entire, as if it had been yet
alive. And it is a Thing worthy of Admira-
tion, that notwithstanding so long and ri-
gorous Penance, as that Body had endured,
he neither wanted a Tooth, nor felt any
Dimness in his Sight: His Legs were yet
strong, and all his Limbs vigorous; which
was a Token of his great Merits, and of
what our Lord can, and useth to work for
his Children. St. *Anthony's* Disciples did
as their Father had commanded them;
and his sacred Body lay hidden a long
Time, until it was found by divine Re-
velation, and carried from *Tbebais* to *A-*
lexandria, and from thence to *Vienne* in
France, where his Reliques are much ho-
noured. St. *Anthony* died upon the seventeenth
of *January*, in the Year CCCLXI, according
to St. *Jerome*; but *Baronius* saith CCCLVIII,
being (as we said) a hundred and five Years
old. And it seemeth that all the World re-
sented and bemoaned his Death. For from
his Departure there fell no Rain from Hea-
ven for three Years. He writ divers Epistles
in his own Language, whereof seven; saith
St. *Jerome*, were translated into *Greek*, full
of admirable and celestial Spirit and Doctrine.
Tritemius addeth that St. *Anthony* writ ano-
ther Work in two Books, which he called
Melissa, that is to say, the Bee. And it is to
be seen in the fifth Tome of the Library of
the holy Fathers printed at *Paris* in the Year
MDLXXXIX. But it seemeth to be rather of
another *Anthony* Abbot, than of this our Saint;
as well because St. *Jerome* maketh no Men-
tion of it, as because it appeareth to be col-

lected out of other Authors, some of which JANU-
lived many Years after St. *Anthony*.
ARY

St. *John Chrysostom* declaring that by Rea-
son of the Child *JESUS* his Flight into Egypt,
and his Abode there in his first Years, the
Countrey came to be sanctified, saith, *If any*
one will now pass through the Deserts of E-
gypt, he shall find them as pleasant and de-
lightful as a Paradise; and there shall meet
with an innumerable Company of Angels in
human Flesh; with Armies of Martyrs, and
Choirs of Virgins. He shall see there the
Tyranny of the Devil utterly overthrown, the
Kingdom of JESUS CHRIST flourishing; San-
ctity and Virtue triumphing no less among
Women than Men, you often times the weaker
Sex doth surpass the Constancy of Men. And
then he adds, *He who hath been in these De-*
serts, knoweth that what we say is true. And
he that hath not seen them, let him consider
the great Saint Anthony; whom Egypt hath
brought forth since the Apostles; who to this Day
is famous throughout the World, for having
been worthy to see God; because he led a hea-
venly Life, and such an one as the Laws of
CHRIST do exact. Read the History of him,
which is a Confusion of Hereticks, an Instru-
ction for Philosophers, and a rare Example
for Christians. Hitherto, St. *Chrysostome*. And
St. *Augustine* recounts that a Friend of his
by Name *Potitianus*, in the City of *Trevers*,
with three of his Companions went forth to
walk, whilst the Emperor was entertaining
himself with certain publick Sports; and
that two of them not knowing whither they
went, fell at last upon a poor Cottage, in-
habited by some Servants of God; and there
found a Book of the Life of St. *Anthony*;
and one of them began to read it, and to
wonder at it, and to be inflamed by it so
much as to resolve to imitate him, as he did;
for presently leaving the Service of the World,
he listed himself among the Servants of God,
though he were then one of the Emperor's
Agents. Whilst he was in these Thoughts,
being filled with the Love of God, and a
religious Kind of Shame, and being angry
with himself, he cast his Eyes upon his Com-
panion, and said, *Tell me, I beseech thee, what*
do we pretend to arrive unto by all these our La-
bour's? What do we seek? In the Hope of what
do we thus earnestly employ ourselves? Can we
have a higher Ambition, than to be Favourites
of the Emperor? And this favour how brittle
and perillous is it? And how many Dangers
must we pass to come to a greater Danger?
and after all how long will it last? But what,
if I will, I may be God's Friend and Favou-
rite at this very Instant. This he said, and
being as it were in Labour with a fervent
Desire of a new Life, he turned his Eyes
again to the Book, and read on, and was in-
wardly changed; and his Mind by little and
little was dispossest of the World, as immé-
diately

JANU- diately afterwards appeared, for after he
ARY had well pondered what he had read, he
17. gave a deep Groan, and resolved at last up-
on a better Course; and then with a serene
Countenance said to his Friend, *Even now do
I renounce those deceitful Hopes, and am re-
solved to serve God, and to begin at this very
Instant, and in this Place. As for thee, if
thou canst not be content to imitate me, at
least dissuade me not.* The other answered,
that he would not leave him, but be his
Companion in prosecuting so honourable a
Design, and in the Hopes of obtaining so
great a Reward and Recompence. And they
both began to build up the evangelical Tower
with sufficient Expences, to wit, forsaking
all Things, and following CHRIST. St. Au-
gustine addeth farther, that when Potitianus
and his Companion, who had been walking
in other Parts of the Garden (having sought
them long, and finding them at last in the
Cottage) advised them to return, because it
was now late; they declaring their Resolu-
tion, which God had given and confirmed

them in, desired to be pardoned if they re-
fused to return home with them. But Poti-
titanus with his Friend, although they had
no Mind to take the same Course, with ma-
ny Tears congratulating their happy Estate,
recommended themselves to their Prayers,
and drawing, as it were, their dejected Hearts
upon the Earth, returned to the Court; and
the other two fixing their Hearts in Heaven,
remained in the Cottage. They were both
of them espoused to young Ladies, who as
soon as they heard what happened, did also
consecrate their Virginity to God. All this
Potitianus related, saith St. Augustine, declar-
ing the Fruit which these two Courtiers
did get by reading the Life of St. Anthony.
Let us likewise read it, and make our Pro-
fit of it, imitating his heroical Virtues, that
by his holy Prayers we may be made wor-
thy to bear him Company, and enter into
the Glory of our Lord. Almost all that
write the Ecclesiastical History, do make
Mention of St. Anthony.

JANU-
ARY
17.



The Feast of St. PETER's Chair at Rome.

JANU- THE holy Church hath instituted the
ARY Feast of St. Peter's Chair at Rome to
18. solemnize that happy Day, on which the
Prince of the Apostles St. Peter, after he
had held his Apostolick Seat seven Years at
Antioch, came to Rome, and placed it in that
City, which is the Chief and Head of the
World: Which being brought to the Light
of the Gospel by the Preaching of the Apo-
stles, was to acknowledge and reverence
that Seat. And all the Faithful from East
to West, and from North to South, as Sheep
of our Lord's Fold, ought to obey every
lawful Successor of St. Peter, as true and
universal Pastor of the Church. Also this
Day the holy Church doth renew the Me-
mory of that singular Favour, which our
Lord did to St. Peter, and in him to all the
World; when enlightened not by Flesh and
Blood, but by the eternal Father, he ac-
knowledged and testified JESUS CHRIST to
be his co-eternal Son; and CHRIST in Recom-
pence of that Acknowledgment and Confes-
sion, said to him, *Thou art Peter, and upon
this Rock will I build my Church, and the
Gates of Hell shall not prevail against it;
and to thee will I give the Keys of the King-
dom of Heaven. And whatsoever thou shalt
bind upon Earth, it shall be bound also in
the Heavens; and whatsoever thou shalt loose
in Earth, it shall be loosed also in the Hea-
vens,* Matth. 16. By which Words CHRIST
our Lord did constitute him his Vicar upon

Earth, and the fundamental Stone of his
Church; to the End that every faithful
Christian, that like a Stone will be incor-
porated into the Edifice of the Church, should
know that he ought to be united with this
first Stone, and with the Faith and Doctrine
of the Roman Church, which the Successors
of St. Peter do teach. And as a Member to
have Life, must be united with its Head, and
the Branch with the Root, and River with
its Source: So every faithful Catholick
ought to be united and subject to the Chair
of St. Peter, and his Successors, whereof
each one, after CHRIST, is Head of the
whole Body of the Church, out of which
there is no Life, Spirit, nor Grace, where-
with she alone is quickened, nourished, and
sustained. This is the Benefit, which un-
der the Name, and Feast of St. Peter's
Chair, the holy Church doth on this Day
set before us, and giveth us to understand
that she hath only one supreme universal,
and perpetual Pastor to rule and govern her,
as CHRIST's Vicar and Lieutenant, whom
he being to depart from this World and as-
cend into Heaven, did leave upon Earth, to
be her visible Head, and govern her exteri-
ourly with such Light, Influence and Spirit,
as he himself, who is the invisible Head
and prime Pastor, should please to commu-
nicate. CHRIST would have this Pastor and
Vicar be but one, because as the Church is
one, so is it convenient that there should
be

JANU-
ARY
18.

JANU- be one Judge of the Things belonging to the
ARY same Faith, to avoid therein Difunion and
18. Diversity of Opinions. As in a well-order-
ed Family there is one Head and Master of
the Family, in a Flock one Shepherd, in a
Ship one Master, in an Army one General,
and in a Kingdom one King; because if
there were more it would prove a great
Confusion: So in the holy Church (which
the Scripture calls the Family, Flock, Ship,
Army, and Kingdom of God) it was con-
venient that there should be but one Ma-
ster of the Family, one Pastor, Governour,
General, and spiritual Monarch to rule and
govern it; that the Church should not want
that Excellency, which is in a temporal
Kingdom, where all Power is reduced to
one Head, whereby it is better governed,
conserved, and defended; and not inferior to
the Synagogue, where there was but one
High Priest; seeing that the *Jews* Synagogue
was a Figure and Type of the Church of
JESUS CHRIST, and there being no Reason
that the Figure should be more perfect than
the Thing figured, or the Shadow more ex-
cellent than the Body. In fine, the Ecclesi-
astical Hierarchy was to resemble the cele-
stial; where several Choirs of Angels do ac-
knowledge one Prince and Leader, who is
commonly taken to be St. Michael the Arch-
angel, according to what we read in the *A-*
pocalypse, *That there was a great Battel in*
Heaven. Michael and his Angels fought with
the Dragon, and his Complices. And in the
divine Office it is said of St. Michael; that
he is made chief of Paradise, and is the Prince
or Commander of the heavenly Militia. And
if there be in every Parish a Curate, in eve-
ry Cathedral Church a Bishop, in every Pro-
vince a Metropolitan, and above Metropoli-
tans or Archbishops there are Primates and
Patriarchs: It was very just and reasonable,
that above all these Degrees and Dignities
there should be in the Church a Pope, that
is to say, a common Father of all, to com-
municate to each one the Power, which is
necessary for the Good of his Sheep; who,
as universal Pastor, is to be always watching
over the Fold of our Lord, extended through
all Parts of the World; and is not only to
feed by Means of inferior Pastors, the Sheep
which he hath, but also to draw unto him
those which are straying and lost, and make
Lambs of Wolves, and Christians of Hea-
thens, sending forth Preachers to enlighten
them with the Beams of the Gospel, as we
see the See Apostolick doth and hath ever
done, having established all other Churches
through the World, as appeareth by Eccle-
siastical Histories, and as Pope *Innocent I.* af-
firmeth. And therefore it was fitting that this
universal Pastor should not only be one, but
also perpetual, continuing by lawful Succes-
sion unto the End of the World. For the

Church is to endure and last for ever, and JANU-
shall always have Sheep of CHRIST to feed, ARY
and a sovereign Pastor to have Care of them. 18.
And certainly the Providence of God had
been but short and weak, if he had built
his Church, which must last always, upon
the Life of one single Man, mortal and frail.
So that when CHRIST said to St. Peter, *I will*
give to thee the Keys of the Kingdom of Hea-
ven, he did not promise them to him alone,
but to all his Successors; as when God said
to Adam, *Thou art Dust, and to Dust thou*
shalt return, he did not mean it only of the
Person of Adam, that he was Dust, and by
Death was to return into Dust; but in this
Malediction he comprehended all the Off-
spring of Adam: And when he promised
Abraham to give him the Land of Canaan
(*to thee will I give this Land*) it is under-
stood that he would give it to his Children
and Posterity. In like Manner when JESUS
CHRIST said to St. Peter, that he would give
him the Keys of the Kingdom of Heaven,
he intended to give them to St. Peter, and
all his Successors, for otherwise CHRIST's Pro-
mise had been but very flight, of no great
Value, and of small Duration, if it had been
limited to St. Peter's Life; nor had he suffici-
ently provided for his Church, if he had
not given a perpetual Head, and a Successor
of Peter, to govern it to the End of the
World; which after the Death of St. Peter
was more necessary than in his Life-time.
For while St. Peter lived, the Number of
the Faithful was not so great, nor the Ex-
tent of the Church spread through all Na-
tions and Provinces, as now it is. More-
over the Christians at the Beginning *had the*
first Fruits of the Holy Ghost, as the Apostle
speaketh, drank at the Fountain of Aposto-
lical Doctrine, and were more perfect and
more inflamed with the Love of God, and
like meek and obedient Sheep knew the
Voice of their Pastor, and followed him,
and had his Law written in their Hearts;
so that they had not so much Need of an
exteriour Master to instruct them, or to
watch over them, to defend them from so
many Hereticks, as since that Time have
risen, and like ravenous Wolves do rove
about.

This universal and perpetual Pastor is the
Bishop of Rome, where St. Peter by divine
Ordination placed his Seat, and held it for
the Space of five and twenty Years, establish-
ing it there for himself and his Successors
for ever; so that as the Generals of certain
Orders are not only Generals and Rulers of
their whole Order, but also Abbots and Pri-
ors of particular Convents; and he that is
Superior of such a House is withal General
of the Order, as is the Prior of St. Bartho-
lomew of Lupian in Spain, General of the
Order of St. Jerome, and the Abbot of St.

Benedict

JANU- *Benedict of Valladolid*, General of St. Bene-
 ARY. *dict's Order*, and the Prior of the great
 17. *Charterhouse at Grenoble*, General of all the
Carthusians; so is the Bishop of *Rome* to-
 gether Bishop of that holy City, and universal
 Pastor of all the Church. For our Lord
 would shew his infinite Power, in subduing
 by the Means of a poor Fisherman that City
 which had vanquished and overcome all the
 World; according to the Prophecy of *Esay*,
 and even of the Sybil *Erytbrea*, who speak-
 eth thus of CHRIST, *He shall chuse twelve*
Fishermen, amongst whom there will be one
Devil (which was Judas) and without Arms
or Swords he shall subdue the City of Rome by
a Fisherman's Hook. He would also honour
 and advance that City above all other Cities
 of the World, and raise there the spiritual
 Monarchy where he had before established
 the temporal, that they might join together
 to help each other, the Temporal to wait
 upon the Spiritual, the Lesser upon the
 Greater. For this City being in the Middle
 between East and West, it can with more
 Ease compass and govern all the Provinces
 of the World. Our Saviour gave also the
 Keys of Heaven to St. Peter, to wit the Key
 of Knowledge and the Key of Power, for
 both the one and the other are necessary for
 the good Government of the Church: Know-
 ledge to teach us and give us Light, and
 Power to rule us and chastise us, and as well
 in the one as in the other, he gave him
 compleatly wherewithal to conduct Souls
 unto God, and (as the Apostle speaketh) *for*
the Edification, and not for the Destruction
of the Church. He gave him Power to call
 and assemble Councils, and to preside in
 them, and confirm their Decrees and Defi-
 nitions; to institute religious Orders, and ap-
 prove their Rules and Constitutions, and pro-
 pose them to the Church as safe Ways to
 eternal Life. He gave him Power to exam-
 ine the Lives, Miracles, and Merits of
 Saints, and declare them such, and to cano-
 nize them, to set them forth to the publick
 Veneration of the whole Church. He gave
 him Power to make Laws which do bind
 and oblige all the Faithful; also to interpret
 divine, and dispense with humane Laws.
 He gave him Power to consecrate Bishops,
 institute Churches, unite them, divide them,
 transfer them, enlarge them, and diminish
 them as he shall judge most convenient for the
 good of the Faithful. He gave him Autho-
 rity over all Bishops and Pastors, and over all
 Christian Kings and Princes of the World,
 because they are all his Sheep, and as Chri-
 stians ought to obey him in what belongeth
 to the Salvation of their own and their Sub-
 jects Souls: For all good temporal Govern-
 ment of Kings is to be directed, as to its true
 end to the spiritual Good of Souls, and tem-
 poral Happiness to eternal. He gave him

Power to dispence the Treasure of the Church, JANU-
 to grant Indulgences and Jubilees, to pardon ARY.
 Sins and all that depends thereon, which is 17.
 our greatest Happiness, and a most singular
 Benefit of God. For this so great and divine
 Power given by our Lord to St. Peter the Bi-
 shop of Rome his Successor is called *Pope*,
Father of all Fathers, *Sovereign Bishop of*
Christians, *Chief Priest and Prince of Priests*,
Vicar of CHRIST, *Head of the Body of the*
Church, *the Foundation of the Ecclesiastical*
Building, *Pastor of our Saviour's Flock*, *Fa-*
ther and Doctor of all the Faithful, *Gover-*
nor of the House of God, and *Keeper of his*
Vineyard, *Spouse of the Church*, *Prelate of*
the See Apostolick, *Universal Bishop.* These
 are Titles which holy Councils and Doctors
 do give to him who is seated in the Chair of
 St. Peter, which is the Chair of Truth, Mo-
 ther of all religious Orders, and Mistress of
 all Churches, a sure Rule of Faith and good
 Manners, Light of Heaven, Interpreter of
 the divine Will, Expounder and Declarer of
 the Sense of Holy Scripture, Touch-Stone
 of sacred Books, the Honour and Ornament
 of Saints, the Comfort of the Just, Terror
 of the Wicked, the Guide of Catholicks, the
 Ruin and Scourge of Hereticks, and the
 Refuge of the afflicted; unto which, as unto
 an assured Haven have had Recourse all the
 holy Prelates, who were unjustly persecuted,
 as *Cecilian*, *Arbanasus*, *Cbrystom*, *Theodo-*
ret, and the rest. This is the Benefit which
 the Catholick Church celebrateth on this
 Day in the Feast of St. Peter's Chair, where-
 in are included many other great Favours
 for all her Children. And to set before us
 this great and incomparable Benefit, and to
 excite us to give Thanks for the same, this
 Feast of St. Peter's Chair at Rome was in-
 stituted, as St. Gregory Pope saith in his Mis-
 sal or Book of Sacraments, very ancient and
 kept to this Day in the *Vatican Library*,
 where he hath these Words, *Truly, O Lord,*
it is most just and reasonable to praise thee,
for being so admirable in thy Saints, in whom
thou art wonderfully glorified, and by whom
thou doest adorn the Body of thy only Son, by
laying upon them the Foundations of thy
Church, which thou revealed to the Prophets,
and founded in the Apostles, amongst whom
thou hast chosen blessed St. Peter, and for
the Confession which he made of thy only Son,
changing him his Name, and chusing him for
a fundamental Stone of thy Church, didst
make him Prelate and Guardian of thy Sacra-
ments, and give him Power that whatsoever
he ordained upon Earth should be ratified in
Heaven. *In whose Honour to Day we cele-*
brate this Feast, and offer unto thee Thanksgiv-
ing and Praise through JESUS CHRIST
our Lord. Unto this Day is kept at Rome
 and shewed, the Chair or Seat of Wood in
 which the glorious Apostle St. Peter is said
 to

JANU- to have sat, and God worketh many Mira-
ARY cles by it. This Feast of the *Roman Chair*
18. was kept anciently (as we said) and by Suc-
cess of Time came to be neglected and al-
most forgotten. Pope *Paul IV.* renewed it
in the Year MDLVII, and third of his Pope-
dom, that the whole Church might give

Thanks to God for so great and singular a
Benefit, common to all. St. *Peter* entred
Rome, according to *Eusebius* and St. *Jerome*,
in the Year of our Lord XLIV, and second
of the Reign of the Emperor *Claudius*, on
the eighteenth Day of *January*, upon which
is kept the Feast of his Chair.

JANU-
ARY
18.



The Life of St. PRISCA, Virgin and Martyr.

JANU- **C**laudius II. having succeeded *Galienus*
ARY in the Empire, had great Wars with
18. the *Goths* and other strange Nations, and
gain'd many most remarkable Victories over
them: For he defeated three hundred thou-
sand Barbarians, took two hundred Ships,
and came to *Rome* full of Glory and
Triumph; where he understood that the
Christians, by Means of some Years Peace
and Quietness, were in great Number, and
our holy Religion flourished much. Here-
upon as a Pagan, to gratify his false Gods,
by whose Favour he thought he had obtain-
ed those Victories, he began with great
Cruelty to persecute the Christians, as capi-
tal Enemies of his Religion and Empire,
which occasioned the shedding of many
Martyrs Blood at *Rome* for JESUS CHRIST,
who crowned them in Heaven, amongst
whom was a tender Virgin, but thirteen
Years of Age, called *Prisca*, born in the
same City, of noble Extraction; who being
apprehended by the Ministers of Justice, was
brought before the Emperor, who seeing
her so young, never doubted but that she
would soon become flexible to his Will, and
commanded her to be led to the Temple of
Apollo, there to offer Sacrifice. The holy
Virgin contemned the Commandment of the
Emperor, to comply with that of God, al-
ledging that CHRIST was only true God,
whom the Christians did adore, and that
the *Gentiles* Gods were Devils that deluded
them. The Emperor caused her modest
Virgin Face to be beaten with Fists, which
thereupon became black and blue, but to
the Eyes of God was most bright and beau-
tiful. They cast her into Prison amongst
Malefactors, where some by Allurements,
others by Threats, endeavoured to bring her
to their wicked Intent; but she remained
firm and constant, not to be shaken neither
by the one nor the other. They scourged
her most unmercifully, and let drop upon
her delicate and tender Flesh the scalding
Fat of Bacon and Grease, and then sent her

back to Prison: After three Days they brought
her in Sight of all the People to the Amphi-
theater (a Place where they exhibited their
publick Plays and Sports) and turned loose
upon her a ravenous Lion to devour her.
But the Beast forgetting his natural Fierce-
ness, fell at the Virgin's Feet like a Lamb,
licked them, and fawned upon her. At
which Spectacle the Pagans were astonished
and confounded, and the Christians anima-
ted and comforted. Yet this did not molli-
fy the Tyrant's cruel Heart, for he com-
manded that she should be cast into the most
ignominious Prison, which was for Slaves,
and there left three Days without any Food;
at the End whereof they drew her out, and
disjointed her with dreadful Torments. They
stretched her out upon the Rack, tore her
Flesh with Claws of Steel and Hooks of I-
ron, heaping upon her little Body Pain up-
on Pain, and Torment after Torment. Af-
ter all they threw her into a great Fire,
which notwithstanding burnt her not, to let
us see that all Creatures obey our Lord be-
sides Man, who having received from his
powerful Hand more Favours than all the
rest, ought in Reason to do him greater Ser-
vice: As also to give us to understand, that
when our Lord permitteth his Servants to be
tormented, it is not for that he cannot deli-
ver them from their Sufferings, but to crown
their Patience, wherewith they endure these
Pains for his Sake. These Proofs and Vi-
ctories were not sufficient to bring the cruel
Emperor to acknowledge the true God in
this Virgin: But quite contrary, imputing all
these wonderful Things to Art Magick,
and persuading himself that the Christians
wrought them by the Cunning and Deceit
of the Devils, commanded her to be led
forth of the City, and there to have her
Head cut off. Her Body was buried by the
Christians in the Way *Ostia*, some nine Miles
from *Rome*, on the eighteenth of *January*,
upon which Day the Church keepeth her
Feast.

JANU-
ARY
18.

The Life and Martyrdom of the Saints MARIUS, MARTHA, AUDIFAX and ABACHUM.

JANU-
ARY
19. **I**N the Time of *Claudius* Emperor, the second of that Name, there came to Rome a *Persian* Gentleman called *Marius*, together with *Martha* his Wife, and their two Children *Audifax* and *Abachum*, all four Christians, and great Servants of Almighty God. They were moved to come thither by a Desire they had to visit the Relicks and pious Monuments of that holy City, and particularly to do their Devotions at the Tombs of the Princes of the Apostles, St. *Peter* and St. *Paul*: And after they had satisfied their Piety in that kind, they employed the rest of their Time in the Service of the Christians that were detained in Prisons, and diversly tormented. These they encouraged with Words, relieved with Alms, served them with their own Hands, and when any of them died, they buried them with great Devotion. The Water with which they had washed the holy Martyrs Feet, they would sometimes reverently pour upon their own Heads, esteeming themselves thereby to be sanctified, because it had touched the Feet of those who had suffered for JESUS CHRIST. As they were wholly taken up with these pious Exercises, the Emperor caused them to be apprehended, and would have persuaded them to adore his Idols, and renounce the Faith of CHRIST: But finding them constant, and ready rather to die, than to commit so detestable a Sacrilege, he put them into the Hands of *Muscianus* his Lieutenant to put them to Death by divers Torments. *Muscianus* commanded *Marius* with his two Sons to be whipped and cruelly scourged in the Presence of *Martha*; then to be laid upon the Rack, where their Sides were burned with Torches, and their Flesh torn with

Combs of Iron. All which Torments the Saints endured with great Alacrity, praising and glorifying God, for whose Love they suffered; and *Martha* with no less Joy and cheerful Countenance exhorted them to Perseverance, saying to them, *be constant my Children*. Then did they cut off their Hands, and hanging them about their Necks led them thorough the City, with a Cryer going before, who said, *do not blaspheme the Gods*. To whom the Martyrs answered, *those that you adore, are not Gods but Devils, that delude you, and will bring you, and your Emperor with you, to utter Ruin and Destruction*. In the mean while *Martha* following them, gathered up the Blood that distilled and dropped down from the Wounds of her Husband and Children, and anointed her Head therewith as with odoriferous Balm; testifying thereby the high Esteem she made of the Honour which it is to suffer for CHRIST, and the fervent Desire she had to die for his Love. At last *Marius* with his Sons were carried out of the City to a Sand-Pit, and there beheaded, and their Bodies burnt, for fear that the Christians should take them away, and honour them. *Martha* was drowned in a Well. *Felicitas* a holy Matron took the Bodies of the three Saints half burnt, and buried them in a Manor of her own, together with *Martha's* Body, which she drew out of the Well, in the Year of our Lord cclxx. The Church keepeth their Feast upon the nineteenth Day of *January*. They were afterwards translated to the Church of St. *Adrian* Martyr, where in the Time of *Sixtus V.* they were found, together with other Saints Bodies, as writeth *Baronius*, and greatly revered by all the People of *Rome*.

JANU-
ARY
19.

The Feast of St. FABIAN, Pope and Martyr.

JANU-
ARY
20. **S**T. *Fabian*, Pope, was a *Roman*, and Son of one *Fabius*. His Election was by a particular Revelation of God, as *Eusebius* relates. The Clergy and People of *Rome* being assembled after the Martyrdom of St. *Anterius* Pope, as the Custom then was, to chuse a Successor; and there arising different Opinions about the Persons nominated for that supreme Dignity, some pointing at one Man, some at another, it fell out that *Fa-*

bian coming out of the Countrey in Company of some of his Friends, entred into the Church to see how Matters went, and who was to be chosen chief Pastor. And when he thought least of it, there came down a Dove from Heaven, representing that which descended upon our Saviour, after he was baptized in the River of *Jordan*, and lighted on *Fabian's* Head. Presently every one cast their Eyes upon him, and knowing that this

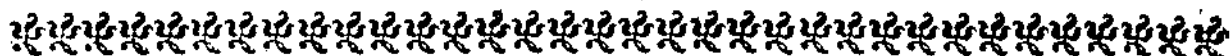
JANU-
ARY
20.

The Feast of St. FABIAN, Pope and Martyr.

III

JANU- this could not happen by Chance, but by
ARY God's special Providence, who intended
20. thereby to manifest his Will, and declare
unto them whom they were to chuse for
Father, Master, and universal Pastor of the
Church; being all moved by the Holy Ghost,
agreed to make St. *Fabian* Pope, and placed
him in St. *Peter's* Chair. In his Time the
Emperor *Philip* was converted to the Faith
of CHRIST, and was the first Christian Em-
peror: And St. *Fabian* had so great Autho-
rity with him (for then Obedience and Res-
pect which Christians do owe to their Ec-
clesiastical Rulers was in its Prime and Vi-
gour) that as he was entering the Church up-
on the Feast of *Easter*, with other Christi-
ans, to pray and receive the Body of our
Lord, the holy Pope would not permit him,
until he had done publick Penance for cer-
tain Crimes which he had committed. The
Emperor accepted the Penance, obeying
the Pope with great Humility, as writeth
Eusebius in his Ecclesiastical History. By
reason that the Emperor professed our holy
Faith, St. *Fabian* enjoyed for some Time
Quiet and Peace; and during this Calm he
repaired certain Churches, which had been
ruined in former Persecutions; built Places
for the Burial of Martyrs, and did many
such like Things for the Profit and Commo-
dity of the Faithful, and for the Beauty and
Ornament of the Church. He divided the
City of *Rome* with its Parishes among seven
Deacons, and appointed other seven Subdea-
cons to be Superintendents of the seven No-
taries, which his Predecessor had ordained

to gather, and register the Acts of Martyrs. JANU-
ARY. He writ some Epistles very weighty and
20. grave, which are extant in the first Tome
of the Councils, although it be questioned
whether the first of them be his. He made
some Decrees, one amongst the rest was,
that holy Chrism should be consecrated
every Year, upon *Maundy-Thursd*, and
what remained of the Year past should be
burnt or consumed. He forbad secular
Judgesto intermeddle in Ecclesiastical Causes.
He prohibited Marriage of Kindred within
the fifth Degree: And that those who were
married in the fourth Degree should not be
separated. He ordained also, that all the
Faithful should communicate at least upon
the three principal Feasts of the Year; and
other Things, which are to be seen in the
Book of the Councils and Decretals. He
gave holy Orders five Times, in the Month
of *December*, and made two and twenty
Priests, seven Deacons, and for several Dio-
ceses seven Bishops. In fine *Decius* having
slain the Emperor *Philip* and his Son (who
was also called *Philip*) and usurped the Em-
pire; for the Hatred he bore them, and a
greedy Desire of the Treasures which he un-
derstood they had left to the Church; be-
gan to persecute it, and put to Death many
Christians, amongst whom this holy Pope
Fabian was crowned with Martyrdom, on
the twentieth of *January*, in the Year CCLIII,
when he had sate in the Chair of St. *Peter*,
according to *Damasus*, fourteen Years, one
Month, and eleven Days; and according to
Baronius, fifteen Years and four Days.



The Life of St. SEBASTIAN, Martyr.

JANU- THE most valiant Martyr of CHRIST,
ARY St. *Sebastian*, had for Father a *French*
20. Gentleman, of the City of *Narbon*, and his
Mother was a Lady born at *Milan*. And
hence perchance ariseth the Dispute between
these two Cities, which of them is the na-
tive Soil of the Saint. St. *Sebastian* might
well have been born at *Narbon*, as his Fa-
ther was, and brought up in *Milan*, as was
his Mother. And *Rome* glorieth to have his
Body, and to have been sprinkled with his
Blood. Of his Childhood and Education
we have nothing certain: That which is
found written by grave and ancient Authors
of his Life, is as followeth. St. *Sebastian*
lived in the Time of the Emperors *Diocle-*
sian, and *Maximian*, deadly Enemies of JE-
sus CHRIST. He was a noble and valiant
Soldier, discreet and wise, and so well qual-
ified, that *Dioclesian* made him Captain of
the first Band or Squadron (a Command not

given but to Nobles of the best Blood, and
such as had given good Proofs of their Pro-
wess) and commanded him to attend him in
his Palace; and delighted to converse with
him, and employ him in his Affairs, and
Service. *Sebastian* was a Christian, yet his
outward Deportment disguised it: For al-
though his Soul was burning with the Love
of God, and ardent Desire to die for him;
yet seeing that by the Rigour of that Perse-
cution many a christian Man's Faith was
shaken and endangered, he judged it, at that
Time, to be better Service done to God,
not to discover himself, that so he might the
better favour, and assist Christians, until a
fit Occasion came to declare himself, and die
with them. He visited the Christians that
were in Prison, supplied them in their Wants,
animated them in their Torments, was a
Prop to those that were sinking, and raised
up those that were fallen, gaining many Souls

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ARY from him. Amongst the Christians which
20. St. *Sebastian* gave Life unto by his Encouragements, were two Roman Gentlemen, *Marcus*, and *Marcellinus*, Twins, and Sons of *Tranquillinus*, and *Marcia*, very noble, and rich Persons. They were both of them married, and had Children, and were held in Prison for the Confession of CHRIST; whom St. *Sebastian* did often visit, and with sweet and efficacious Words persuaded to fear neither Torments, nor Death for the Love of CHRIST, who is the true and eternal Life. And his Words wrought so powerfully with them, that they endured their Torments chearfully, and offered up their Lives willingly, the Sentence of Death being already passed upon them, for their Steadfastness in the Faith they had embrac'd. But because they were Persons of Note, and Quality; their Parents, Wives, Kindred, and Friends prevailed with the Judges so, that the Execution of it was suspended for some Days, in hopes they might be brought to sacrifice to the Gods. The Term allotted them to consider of it, was thirty Days; in which Time, it is hardly credible, what Diligence was used, what Means invented, what Devices contrived, what Engines and Batteries apply'd, to shake, and overthrow the Constancy of the two Brothers. Some noble Men their Friends and familiar Companions, laid before them Honours, Wealth, Pleasures, and Entertainments of the World, which, as able Men, in the Flower of their Age, and born to great Fortunes, they might for a long Time enjoy. Others to affright them, told them what a Shame and Disgrace it would be, to cast away their Lives, abandon to all Misery their Wives, and Children, to leave to their Parents a sorrowful old Age, and kill them with Grief and Anguish. *Marcia* their Mother put them often in Mind of the intolerable Pains she had suffered in bearing, and bringing them both into the World at one Birth; the Trouble they had cost her in nourishing, and bringing them up; the Care she had to teach, and instruct them; the continual Sollicitude, and Anxiety she had been in, to provide for them and marry them so honourably. And after all, told them, she had been as often in labour, and travail with them, as ever they had been in Pain, Trouble, or Danger. And that now for recompence of all these good Turns, they would take away her Life, which their Death would undoubtedly put an End to. *Tranquillinus* their Father, full of Years, and Pains of the Gout, being brought thither in a Chair, was not able to speak for Grief, but express himself by continual Tears, Sobs, and Bewailings, embracing his dear Children with that fatherly Love, and

JANU- Tendernefs, that split their very Hearts. Then came their Wives leading their Children by the Hand, and with their Cries pierced the Heavens, and sorely wounded the Bowels of the holy Martyrs. For as they were nobly born, tender-hearted, and of a compassionate Disposition, they were most sensible of these sharp Strokes, soothing Speeches, and continual Assaults, which on every Side were given them.

St. *Sebastian* was present at this Conflict, disguised (as he used to be) and seeing the Danger the two Soldiers of JESUS CHRIST were in, the rude, and furious Assaults which their Enemies gave them on all Sides, thought they stood in need of Succour, and that it was now a fit Time for him to discover himself, and speak; that the Devil might not prevail, to the Shame, and loss of the Party of JESUS CHRIST. Therefore in the Presence of all, he made this Discourse to the two Brothers, *O brave and valiant Soldiers of the King of Kings, JESUS CHRIST, stand firm in this rough Encounter, and suffer not yourselves to be overcome, by so many, and powerful Enemies. Let Tears prevail with Women, and fair Words with effeminate Men: But upon you, being (as you are) full of invincible Courage, let them have no Force. And I am confident that neither the Tears of your Parents, nor the Fondness of your Wives, nor the tender Age of your Children, and Care of providing for them, nor the Losses and Damages, which have been proposed unto you, can make any Impression upon your Hearts, which are fenced with Armour of Proof against all the Violence which Earth, and Hell can make against them. Whosoever obeyeth his Creator, can receive no Hurt or Harm, only in Shew and Appearance; and he who aspireth to the Glory and Felicity of Heaven, trampleth under his Feet all earthly Honours. Teach your Parents, and the rest of your Relations, which are here, that the true Soldier of CHRIST, armed with the Buckler of a lively Faith, and burning Charity, doth easily resist the soft Inticements of Pleas, the rude Assaults of Torments, and the ghastly Terror of Death itself, when any Man offereth to draw him off from the Love of our Lord. You are now upon an Exigence, either to lose JESUS CHRIST, or your Friends that are here, and your own Lives. Who hath hitherto made you confess CHRIST? Who hath detained you so long a Time in this Prison? Who hath enabled you with Force and Strength to endure so many Racks and Torments? Was it not the Love of JESUS CHRIST? And were you ignorant then, that your Death would be a great Grief to your Parents, to your Wives, and Children? And yet you went through all courageously, for the Hopes you had of enjoying CHRIST in his Glory. And is it then possible that a few Tears*

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Tears shall vanquish those Men, whose irrevocable Constancy could not be broken with Pains and Torments? Will you become a laughing-Stock to the Gentiles, who at present do deride your Resolution, and term it Obstinate; but will far more mock and scoff at your Cowardliness and Baseness, if they see you, after all this, shrink and so poorly render yourselves? No, no, let not a fond Love of your Children prevail so much, as to deprive you of that, which you have purchased with your Blood. Exalt the Trophy of your Glory, and render not your Arms at your Enemies Feet, when you have the Victory in your Hand, and your Foot upon his Throat. If they, that weep here, did understand what you know, the Glory which Christians do hope for, and the Torments, that are prepared for the Wicked, they would rather bear you a kind of Envy, than pity you; and accompany your Triumph with more Joy, than Tears; more Praises, than Complaints. But they love this temporal Life, which deludeth such, as do embrace it, and have little Thought or Esteem for the eternal. This Life it is, which doth enchant, and besot them, that love it, and drowneth them in all sort of Vice, bringing some to Gluttony, others to Uncleanliness, others to Theft and Robbery, teaching the revengeful Man Cruelty, and the Liar Craft, and Deceit. Then turning his Speech to the Standers by, he said, Gentlemen, permit not these two noble Persons to lose Heaven, for so frail, vile, and deceitful a Thing, as is this Life of ours. Do not withstand the Spirit of God, which teacheth to condemn the Vanity, and Malice of the World. Trouble not yourselves that they are departing from you, seeing that it is to prepare a Way for you, to bring you to the Knowledge, and Love of Truth, that thereby you may come to join yourselves with them for ever in Heaven, that royal Palace, which is promised to good Christians; where there is another Life, eternal, quiet, happy, and secure. Whereas this is mortal, miserable, troublesome, and uncertain. But if you be of Opinion, that they may well venture upon Death, but not undergo the Torments, which ordinarily are inflicted upon Christians, and are more dreadful, than Death itself: I answer, that the greater the Torments are, which are endured for CHRIST, the more glorious do they become, who do suffer them. Besides, we are to look upon it, as a great Gain, and Advantage, that, by these temporal Pains, we can escape the eternal, and purchase an immortal Crown. These are not Fables, Dreams, or Imaginations, but solid and substantial Truths; and daily Miracles wrought by Christians, do sufficiently evidence them. They raise the Dead, give Sight to the Blind, cure all Infirmities, which all human Art and Skill despaireth of, by the only Name of JESUS CHRIST; and this so clearly and evidently, that it cannot be que-

sioned, or ascribed to Art magick, and Witchcraft, as some of you are wont to do: For it was never known that a Magician could give Life to a dead Body: And if these Miracles be true, which are wrought by Christians, certainly the Promises of CHRIST are most assured, and infallible; and in all Reason a Man ought to die for them. But suppose they were not true, what greater Miracle can there be in the World, than to see it converted, without a Miracle, unto the Faith of CHRIST, in spite of the Roman Emperors, and all their Power, and of all the Torments which they have invented against those, that profess this Religion? Wherefore dry up your Tears, Gentlemen, and joyfully accompany these holy Martyrs to their Triumph, by whose Merits I do hope, that God will also open your Eyes.

The valiant Soldier of CHRIST, having said this, on a sudden there descended from Heaven a bright Light, which caused in all that were present, a great Admiration, Fear, and Joy. For in the Middle of it appeared seven Angels; and before them the Lord of Angels, who coming to St. Sebastian, gave him the Kiss of Peace, and said, *Thou shalt be always with me.* This happened in the House of Nicostratus, where the holy Brothers were left Prisoners. Zoa was Wife to Nicostratus, who through Weakness caused by a long Infirmary of six Years, had lost her Speech, but yet was not deaf. This Woman having heard all that Sebastian had said, and seen the shining bright Light, and the Angels about him, prostrated herself at his Feet, giving him to understand, by the best Signs she could make, that she desired to become a Christian, and receive holy Baptism. The Saint, when he was told Zoa's Infirmary, and that she could not speak, said to her, *If I am the Servant of JESUS CHRIST, and all that I have said be true; the same Lord JESUS CHRIST heal thee, and loose thy Tongue, and make thee speak.* With this he made the Sign of the Cross upon her Mouth, and at that very Moment she recovered the perfect Use of her Tongue, praised our Lord, and thanked Sebastian for the Favour she had received. By this so clear, and evident a Miracle, Nicostratus was also presently converted to the Faith of CHRIST, and fell down at the Feet of the two Brothers, beseeching them to retire to their own Houses, and begged their Pardon for having detained them in his House, confessing that he was blind, and ignorant of the Truth; and that now he should be very glad, to be imprisoned, tormented, and put to Death for setting them at Liberty. Tranquillinus, and Marcia, and the Wives, and Children of Marcus and Marcellianus, by what they had heard, and seen, altered and changed their Judgments. They all wept abundantly

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abundantly, but their Tears issued from another Fountain and Heart, than did their former. They now shed Tears for those Tears they had shed before; and for the Persuasions they had used to the two Soldiers of JESUS CHRIST, to pervert, and draw them from our holy Faith. *Marcus*, who was one of the two Brothers, well understood this, though hitherto he had been silent, and turning himself toward them, said, *My most loving Parents, Sisters, Children, Friends, by what you have heard, and seen, you may know, that the worst thing, that Man can do, is, to pamper this Flesh, to sooth and love it; and the best is to abhor it, and to take Care of the Soul, and to aspire to eternal Life. For this Soul of ours hath imprinted in it the divine Image, is adorned with the likeness of its Creator, espoused with the Ring of Faith, endowed with the Gifts of the Holy Ghost, redeemed with the Blood of CHRIST, defended with a Guard of Angels, capable of Felicity, and Heir of the Glory and Riches of God. Now what Comparison can be between so noble a Soul, and frail Flesh, foul and filthy, as appeareth by what cometh from divers Parts of our Body? This being granted, why labour we so much to preserve this miserable Body, and keep it from suffering any Pain or Torment? Let it die, this wretched Body of ours let it die, that the Soul may live for ever. My Heart was transpierced with Grief to see you so deceived: But now I bless my Lord JESUS CHRIST, who enlightened you, and conducted you into the way of Salvation. Brother Marcellianus, let us fight like Soldiers of CHRIST; let us die for our Lord; and let all our Strife be, who shall die first, to shew the other the Way.* All approved what *Marcus* said; and the most happy end of the Spectacle was, that *Nicostratus* with his Wife *Zoa* making great Instance to be baptized, *St. Sebastian* enjoined them first, to bring in all the other Prisoners, to hear the Word of God; that those who would receive it, might together be made Partakers of our holy Faith, and Fruit of our Redemption. *Claudius*, who was Register of the Court of Justice brought in the Prisoners, having first dismissed the under Officers, and *Nicostratus* presented them all bound before *St. Sebastian*, who preached unto them with such lively, efficacious, and persuasive Reasons, that our Lord opening their Hearts with his Holy Spirit, they gave Entrance to the Rays of divine Light, which made them acknowledge the Errors of their Life past, and the Blindness of Idolatry, which they before professed; and so came to be converted to the Faith of CHRIST, and to demand Pardon, and Mercy for their Sins. The Number of those, who were gained by the Preaching of *St. Sebastian*, amounted to threescore and four; amongst whom were

Tranquilinus, and his Wife, their Daughters in Law, Grand-children, and Friends: *Nicostratus* with his Wife and Family, who were three and thirty Persons; and sixteen Malefactors, who were brought from the Prison. *Polycarp* a Priest baptized them all, when they had first fasted from Morning to Night, and offered to our Lord Sacrifice of Prayer; and Praise; their God-father was *St. Sebastian*. Some amongst them were infirm and diseased; but were perfectly cured by Virtue of holy Baptism. For *Tranquilinus* had been for eleven Years most cruelly afflicted with the Gout; and two Sons of *Claudius* (who were also converted) one sick of a Dropsy, the other full of Sores and Ulcers. The Joy which *St. Sebastian* and the two Brothers, *Marcus* and *Marcellianus*, had for this good Success, and Increase of the Church, cannot be conceived, but by those, who do know how good God is, and in what Measure he communicates his Comforts to pious Souls. They encouraged one another in the Faith, and Love of our Lord, expecting the prefixed Term of thirty Days, given by the Judge for the Execution of the Sentence against the two Brothers. They spent all the Time in Prayer, in singing Hymns, and Psalms; begging of our Lord, to give them Constancy, and to make them worthy of Martyrdom; burning all with lively Flames of the Love of CHRIST, even weak Women, who are naturally fearful, and tender delicate Children. The thirty Days being expired, *Chromatius* Governour of the City called *Tranquilinus* to him, and asked him whether he had prevailed with his Children to sacrifice to the Gods, and obey the Emperors. *Tranquilinus* answered, *My Children are happy, and so am I, in that God hath given me Knowledge of the Truth of Christian Religion. What? and have you also (saith the Governour) lost your Wits, and become a Fool at the End of your Days? He is a Fool (reply'd Tranquilinus) that leaveth the Way of Life to follow that of Death. What Life, and what Death?* said the Governour. *If you will hear me with Attention (saith Tranquilinus) you shall be happy in Soul, and all your Family. I will patiently give Ear unto thee (saith the Governour) but be sure you tell me nothing which you cannot prove.* They had between them a long Discourse. *Tranquilinus* explicated to the Governour the Mysteries of our Faith, satisfy'd him in all his Doubts, and disposed him to become a Christian; though *Sebastian*, and *Polycarp* did afterwards finish what *Tranquilinus* had begun. *Chromatius's* Conversion was seconded with that of all his Family, where there were fourteen hundred Slaves. He set them all at Liberty, saying, *that those who had God for their Father, ought not to be Slaves to Men.* At this

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20. Time the Waves of Persecution grew high, inſomuch as the Chriſtians could neither buy nor ſell, nor have any thing to eat, if they would not firſt offer Incenſe to the Statues of the Gods; which by the Emperor's Command were ſet up in all Markets, and publick Places. Wherefore perceiving that they could not eſcape, and that among them there were many weak and infirm, by Order of St. Caius, who then preſided in the univerſal Church, many of them went out of the City with *Chromatius*, and were maintained and protected by him in his Farms and Poſſeſſions. And others remained at *Rome*, as Sheep deſtined for Slaughtering. Amongſt them was St. *Sebaſtian*, to whom Pope *Caius* gave the Title of *Defender of the Faith*, and he is the firſt that received that glorious Title from the See Apoſtolick. *Marcus*, and *Marcellianus* continued alſo in *Rome*. And *Fabian*, the new Governour, who ſucceeded *Chromatius*, cauſed the Sentence of Death to be put in Execution againſt them. Their Feet were nailed to a Poſt, in which Torment they perſeuered joyfully, ſinging Hymns and Pſalms to our Lord, a whole Day, and Night; and at length, had their Breasts and Sides thruſt thorough with Lances, and ſo render'd their Souls to God; and their Bodies were buried on the Sands, two Miles from *Rome*. All the others, that had been converted by St. *Sebaſtian*, loſt their Lives likewiſe for JESUS CHRIST, which cauſed great Joy among the Chriſtians, and Sadneſs and Confuſion among the Gentiles.

The Emperor *Diocleſian* came to have Notice, that *Sebaſtian* under the Name, and Notion of being his Captain, was a Soldier of JESUS CHRIST; and that he made fierce War againſt the Gods, their Temples, and the *Roman* Empire, perſuading every one to believe in a Man crucified, and blaſpheming the Gods, that ſo they being offended and incenſed to Anger, might deſtroy that Empire, which had ſo long flouriſhed by the conſtant Honour and Worſhip of them. The Emperor called *Sebaſtian*, and with a Countenance full of Indignation, ſaid, *Have I, Sebaſtian, advanced thee to this Honour, and placed thee in the Government thou art in, that living in my Palace as a Chriſtian, thou ſhouldeſt be diſloyal to me, and provoke the Anger of the Gods againſt me?* to whom St. *Sebaſtian* made Answer meekly and humbly; Sir, I have ever been moſt loyal to you, and for your Safety, and that of your Empire, have ever implored the Aſſiſtance of the true God, who is the Maker of Heaven and Earth. For that it ſeemeth to me a great Folly to adore Stones, and demand Favour of thoſe who cannot move themſelves, and have no Senſe or Feeling. The Emperor fell into an outrageous Fury at theſe Words, and commanded him to be taken forthwith out

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20. of his Sight, and a Plate put upon his Breaſt with this Inſcription, *He is a Chriſtian*. Then to be led into a great Field, and there to be faſtened to a Tree, and ſhot to Death by all the Souldiers of the Emperor's Guard. The Sentence was preſently put in Execution, for the Miniſters of *Satan* ſeized on this Champion of CHRIST, dragg'd him into a Field, there ſtrip'd him, bound him, and cover'd him ſo thick with Arrows, that his ſacred Body had more of the Shape of a Hedge-hog than of a Man. His Soul, however, amidſt ſo many Shafts and Darts, found great Comfort in God; and his Heart burning with divine Love, deſired to ſuffer yet more; and would have been very glad, that the Arrows had made more Wounds in him, that he might have given greater Proofs of his Fidelity to God. The Soldiers leaving him for dead, went their Ways. The Night following *Irene*, Widow of the holy Martyr *Caſtulus*, going ſecretly to the Place, where St. *Sebaſtian* was ſhot, to take his Body and bury it, found him alive; and carrying him to her Houſe, dreſſed his Wounds, and attended him ſo carefully, that within a few Days he recovered his perfect Health. Which the Chriſtians hearing of, came to viſit him, and begged of him with many Tears, to retire himſelf, that he might fall no more into the Hands of the cruel Tyrant. But the ſtout and courageous Champion, being full of the Spirit of God, and all on Fire to ſuffer Martyrdom; knowing that the Emperors were to paſs by a certain Place of the City, made his Stand there before them, and with a ſtrong and reſolute Voice ſpoke thus unto them, *The Priests of your Temples do abuſe you, feigning many Things againſt the Chriſtians, and making you believe that they are Enemies of your Empire, when in Truth, it is protected by the Prayers, which they daily make for its Conſervation.* *Diocleſian* was ſtrangely ſtruck hearing theſe Words, and ſeeing him alive whom he thought had been dead. And coming to himſelf, asked, *Art thou Sebaſtian whom I commanded to be killed? Didſt thou not die? How cameſt thou to live again?* The Saint reply'd, *My Lord JESUS hath been pleaſed to give me Life, that bere before all the People I might give Teſtimony of the Truth of his Faith; and of your Cruelty, who without any Reason do perſecute the Saints, and thoſe who have done you no harm. Make an end of your Wickedneſs: Shed no more innocent Blood, if you deſire to live, and to have your Empire to continue.* The cruel Tyrant, inflamed with Wrath, commanded he ſhould be taken from thence, bound faſt to a Pillar, and beaten to Death; and thereupon they ſcourged the Saint ſo cruelly, that in the Torment he rendred his Soul to God. And taking his Body they threw it down into a common Shire, where they uſed

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to empty all the Ordure and Filth of the City, that the Christians might not come to it, to honour it, and by Miracles which might be wrought by it, convert Pagans to the Faith of CHRIST. But our Lord, who is careful to honour those who do glorify him, and lose their Lives for his Sake, disposed otherwise. For St. *Sebastian* himself appearing to a virtuous Matron, *Lucina*, revealed unto her where his Body was, how it remained hanging on the Hook of a Post, and was not fallen down into that loathsome Place, into which his Enemies intended to cast it. And commanded her to bury it at the Catacumba in the Entry, at the Feet of the Apostles St. *Peter* and St. *Paul*. The godly Woman performed exactly what was commanded her, and for thirty Days remained incessantly praying at his Sepulchre. And afterwards, when the Persecution ceased, she turned her House into an Oratory; and left all her Means, which were very great, to the Service of God, and Maintenance of poor Christians.

This is the Life of the glorious and undaunted Champion of CHRIST, St. *Sebastian*, whom we may well call a double Martyr, because he was twice so tormented, as to be left for dead. All Christians bear great De-

votion to this Saint for the many Favours, which, by his Intercession, they receive frequently from our Lord, chiefly in Time of Plague, when he doth much assist all that have Recourse unto him; which had its Rise from the Time of Pope *Agathon* in Rome, where in a great Plague Time by divine Ordination an Altar was erected in honour of St. *Sebastian*, and it presently ceased. And other Cities have since found the like Favours in great Sicknesses. It is also an ancient Custom of the Church to implore God's Assistance against the Enemies of the Faith, taking for Patrons, St. *Sebastian*, St. *George*, and St. *Maurice*, as appeareth by the *Ordo Romanus*, and *Baronius* observeth. The Martyrdom of St. *Sebastian* happened upon the twentieth of *January* in the Year of Grace cclxxxvi, and the third of *Dioclesian's* Reign. St. *Ambrose* maketh mention of this great Martyr in his tenth Sermon upon the hundred and eighteenth Psalm; St. *Augustine* in a Sermon on St. *Fabian* and St. *Sebastian*; St. *Gregory* in his first Book of Dialogues; *Paulus Diaconus de gestis Longobardorum*; venerable *Bede*, St. *Ado*, *Ufuardus*; and *Baronius* in his second Tome, and in his Notes upon the Martyrology.

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Although in the Lives of all the Saints, the Goodness of God, and Excellency of Christian Religion doth eminently shine; yet nevertheless more eminently in some than in other Saints. The Life of the glorious Virgin and Martyr St. *Agnes*, is so full of divine Prodigies and admirable Virtues, that without doubt (as St. *Ambrose* saith) Men and Women, young and old, and of all Conditions may read, praise, and admire it. For in this Life we shall see accompanied voluntary Poverty, with Riches; Humility, with Nobility, in a small Body a great Courage, Judgment in Childhood, Victory in Weakness, Martyrdom joined with Virginitry, and in a publick and infamous Place Chastity triumphant. St. *Agnes* was born at Rome, of noble and rich Parents. Her Education was suitable to her Quality and Nobleness of Birth. From a Child she began to delight in the Love of CHRIST, and was so addicted thereto, that all her Joy and Content was to think of him, and the sacred Mysteries of his Life. She had made her self a dwelling Place in his sacred Wounds, and built a Temple in his Heart: And the only Entertainment and Comfort of her Soul, was the calling to mind our Lord's Sufferings, and the Hope to enjoy the

Fruits of his Cross: For the Holy Ghost was her Master, and the most sweet JESUS, who would have her for his Spouse, moved her to consecrate and dedicate her self to him in all Perfection. These pure and sweet Flames of Love lay hid in her Breast, all the Time of her Childhood: But when she came to be twelve Years old, and was exceeding beautiful, the Devil endeavoured to divert her, and take from her those holy and chaste Delights which her Soul possessed. A young Nobleman, Son of *Simpbronius*, Governor of the City, upon a Sight of her, was so taken with her Beauty, that he could not think of any Thing else Day or Night: And being informed that she was well born, that he needed not to fear any Blemish or Disparagement to his Family by the Match, he used all possible Means to marry her. And perceiving her Friends to be somewhat backward in the Business, either because they thought she was yet too young, or that they saw no Inclination in her that way; the young Man transported with Affection, sought his Opportunity to speak with her, hoping thereby to obtain his Desire; and meeting her in the Street made his Addresses to her, and desired she would accept of him for her Servant, and together with the ordi-

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21. nary Protestations which his Affection did suggest, presented her with many rich Jewels. The holy Virgin, who was already united with her heavenly Spouse, started back, as if she had trod upon a venomous Serpent, and with a grave and settled Countenance said unto him, *depart from me thou Fire-brand of Hell, Provoker to Sin, Snare of Wickedness, and Food of Death. And do not think that I shall ever be unfaithful to my Spouse, to whom I am so engaged, that I live only in his love. Nor persuade thy self that thou canst stand in competition with him; for he hath six Prerogatives of his best Perfection, in which no Person can come nigh unto him. He is noble, beautiful, wise, rich, good, and powerful: To tell you his Lineage, his Father is God, who begot him without a Woman; and his Mother that brought him forth, remains a Virgin. He is so beautiful, that his Brightness eclipseth the Sun, Moon, and Stars, who stand in Admiration of him, and do silently confess that their Light is but Darkness, if it be compared to his. He is wise, and hath so ravished me with his Love, that I can think upon nothing but him; and whilst I am speaking of his excellent Qualities, I take therein so great Delight, that though I abhor thee like Death, yet I am glad to see and speak unto thee, that I may tell and declare them to thee. He is so rich, that he hath given me a Treasure of more worth than the Roman Empire, and there is no Person who serveth him, that is not well stored with Riches. But what shall I say of his Goodness, which is immense? That he might the better declare it, he hath signed it with his Blood. He hath given me his Word and Faith never to leave me, he hath chosen me for his Spouse, he hath given me most rich Attire and Jewels of inestimable Price; he is so powerful, that there is nothing in Heaven or Earth that can withstand him, his very Odour healeth the Sick, and raiseth the Dead: For these his Prerogatives I am his alone, and love him more than I do my own Soul and Life; and it would be unto me an infinite Pleasure and Contentment to die for his Sake. When I have him I am chaste, when I touch him I am pure, when I embrace him I am a Virgin. Now this being so, imagine you, whether I ought to abandon him for Hope, or Fear, or any Reward, or Pain. Let young People learn by this rare Example given them by St. Agnes, not to accept of Presents, which may inveigle their Minds, and intice them to Sin. Beware, (saith St. Maximus, Sermon 2. de Sanctis) to take Gifts, though they come coloured with the Name and Title of Piety: Whosoever offereth you any Thing which increaseth not in you the Fear of God, refuse it: Take nothing of him whereby you may come to love the World more. But to go on with our Story, the young Man foolishly believed that Agnes was in Love with some o-*

ther Gallant like himself, and that out of JANU-
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21. Affection she raved; and as a frantick Woman called her Sweet-heart her God, her Life, and her Soul (which are frequent Terms with passionate Lovers) and hereupon was struck with so great a Sadness and Jealousy that it cast him into a Sickness. His Father understanding the Cause of his Disease, sent for Agnes, and used all Art and Means possible to persuade her to marry his Son, as the best and fittest Match for her that could be. But finding her fixed and settled in her Resolution to die rather than break with her first Spouse, used great Diligence to inform himself who this Spouse should be whom she stood so affected to. At length one told him, that Agnes being a Christian from her Cradle had been brought up in Sorcery, and as a Witch did take CHRIST to be her Spouse. The Governor was glad to hear this, it being an excellent Occasion for him to force her to what he intended: For he could have no Colour to proceed against her for refusing to marry his Son. And she being so nobly born, he durst not venture to charge her with any other Crime, than the Profession of the Christian Religion. Wherefore being resolved to draw her to his Bond, either by fair, or foul Means, he causeth her to be apprehended and brought before him, and useth all the Devices that Malice armed with Power could possibly invent to compass his Design, but all in vain; for her Heart fortified with the Grace of God could not be penetrated or enter'd by any Assault. In Conclusion he saith unto her, Agnes either marry, or if thou wilt remain a Virgin, offer up Sacrifice to the Goddess Vesta, and serve her all thy Life, as many other Roman Virgins do. Otherwise I will treat thee according to thy deserts: For I will send thee to the common Stews there to be abused and disgraced. The holy Virgin made Answer and said, Sir, be not uneasy, for all the World shall not separate me from my Spouse: And if for his Love I refuse and slight your Son, who is a Man of some Worth and Quality, much more will I contemn and set at naught the false Gods, which have neither Life nor Feeling. As for the Affront and Infamy you threaten me with, I fear it not; for I have an Angel always with me to guard me and defend me after a particular Manner; and he is one of those innumerable Courtiers, that attend and wait upon my Spouse. Besides, my Lord Jesus himself (whom you have not the Happiness to know) environeth me on every Side like a strong impenetrable Wall. The wicked Judge hearing this, swelled with Rage, and commanded she should be stript naked, and so led through the publick Streets of the City unto a known infamous House among the lewd Women, and a Cryer to go before her, proclaiming with a loud Voice: This is
H h AGNES,

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21. AGNES, *a Witch and Enchantress, who for blaspheming the Gods is condemned by the Governour to be led to this Place, that all may do what they please with her.* This was a Punishment often used by the Gentiles against Christians, and herein they did evidently shew how filthy and unclean their Gods were, and that Christians did abhor and detest such Places worse than Death; for that (as *Tertullian* saith) they would rather be cast among the Lions than the Ruffians, *leoni potius quàm lenoni.* The Manner used in this detestable Spectacle was this; they took the Christian Woman, shut her up into a little Chamber in that lewd Place; and on the Door set her Name up, and the Price of the Filthiness. Thither came wanton young Men to content their wicked Desires, and to make a Prey of the innocent Lamb. And our Lord permitted this to manifest the Providence he hath for pure Souls by preserving them from burning in the midst of Flames; and to give the World to understand the Sanctity and Purity of Christian Religion, and in a Word, that there is no Power so strong that can oppose his, as was now clearly seen in the blessed St. Agnes: For as the Hangman was pulling off the Cloaths from that pure virginal Body, our Lord did so spread and stretch out her Hair, that she remained still covered, so that no Body could see any Part of her Naked. As she entred that obscure infamous Place, she beheld an Angel ready and prepared for her Defence; and there lay before her a most comely Robe whiter than Snow, which she put on. And the Room shined with so great Brightness, that no Tongue can express it, nor Eye of Man behold it. The good Saint comforted by her Spouse, and wholly transported with his Love, fell to her Prayers, giving Thanks to him for so wonderful a Protection. A pure Soul is not soiled, no more than the Sun Beams, by the Foulness of the Place; nor is a Martyr dishonoured by the Prison, but rather Prisons and Dungeons are sanctified for having Martyrs inclosed and shut up in them. As Mount Calvary was no dishonour to CHRIST, but CHRIST made it so glorious, that the Princes of the World have honoured it, and given a thousand Kisses to the Stones of it: And the Cross, which was the ordinary Punishment of infamous Persons, brought no Infamy to our Lord, but received so great Honour by his sacred Limbs, that it is now reverenc'd by all. So the Filthiness of that Place did no ways stain St. Agnes's Chastity, but St. Agnes's Purity ennobled the Place: And that Puddle of Villany became a Paradise of chaste Delights, and the Den of Savage Beasts was changed into a Habitation of Angels, and of God himself; to whose Honour there was afterwards built a Church standing to this Day,

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21. where his divine Majesty is daily served. Let the Devil henceforth yield himself vanquished by the Servants of God, since a Girl but thirteen Years old hath defeated him; and that in the very Center of Uncleannefs, angelical Purity hath met with a secure Haven: The lascivious young Men entred the Virgin's Chamber, and admiring what they saw, went forth chaste and quite changed; they enter'd foul and abominable, and went forth pure and sanctified; and those that came to serve the Devil, and their unbridled Concupiscence, returned modest, confessing and praising God.

But the Governour's Son, who had been the chief Instrument of this sacrilegious Cruelty used against the Saint, to accomplish his evil Design, entred the Room, and not regarding what was there, would offer Violence to the holy Virgin. But at the very Instant, the Angel that guarded her, struck him dead at her Feet. And as his Companions, who expected at the Door, saw that he had made some Stay, after a while they entered the Chamber, and seeing him dead on the Floor, began to cry out, *Come, Romans, see how Agnes the Christian and Sorceress hath by her Incantments made away with the Governour's Son.* The Noise of this was soon spread through the whole City, and came to the Ears of *Symphronius*, who, as a Mad-man ran to the Place where his Son's Body lay, and seeing it dead, turned to St. Agnes, and treated her in this Manner, *O thou Witch, Inchantress, infernal Fury, and Monster born for my Misery, how hast thou killed my Son, who should have lived without thee, and whose Life was mine?* To which the Saint answered, *It was not I that took away your Son's Life, but his own Rashness and Malice. Others that entered hither before him went forth without Harm; for seeing this Chamber full of Brightness, they gave the Glory, which is due, to the great King of Heaven; and understood that he guarded me being alone and abandoned, and in this infamous Place preserved my Virginity, which I consecrated to him from a Child; but your Son transported with Fury, without any respect to my God, here present, would have forced me, and therefore the Angel, my Keeper, hath killed him miserably as you see.* Then the Governour more calmly and gently said unto her, *I do beg then of you, that you would restore my Son to Life again, that all the World may know that you did not kill him by Charms and Art magick.* To whom the Virgin reply'd, *Certainly your Blindness and false Belief deserveth not that God should raise your Son. But to the end his Glory may become more manifest; and all the City of Rome may know the Happiness of those that serve him faithfully, go forth of the Room, you and all that are with you, whilst*

JANU- whilst I make my Prayer and beg it of God.
ARY All the Idolators went out, and St. Agnes
21. prostrate upon the Ground, and bathed in
Tears humbly beseeched her beloved Spouse,
that the Soul of the young Man might re-
turn to its stiff and cold Limbs. Whilst
she was praying, an Angel appeared unto
her, and comforted her. And the young
Man rose again, and going amongst the
People, cried out, *There is no God in Hea-
ven, nor in the Sea, nor in the Abysses, but
only he who is Almighty, whom the Christians
do adore. To him alone is due all Honour:
He alone is to be adored. For the Idols are
Devils that do delude us, to carry us with
them into Hell. O omnipotent Power of
CHRIST crucified, which doth convert Wolves
into Lambs, and Stones into the Sons of A-
braham, and Worshippers of Idols into thy
faithful Servants, and the Persecutors of
Chastity into Commenders and Publishers
of its Praises! As soon as the News of the
Governour's Son being revived again, and
the Discourse which he held to the People,
came to the Ears of the idolatrous Priests,
they gathered a seditious Multitude together,
and made Clamours through the City: Let
the Sorcerers die: Make away with the sacri-
legious and infamous Witch, that by her Charms
blinds the Understanding of Men, and like an-
other Circe transformeth them into Beasts.*
The Governour was exceedingly grieved and
troubled at this Noise and Clamour; for
by reason of the strange Miracle wrought
upon his Son, he inclined to set her free,
but feared the People's Fury, and Violence
of the Priests; and at last, like a weak Man,
let Fear overcome him, and committing the
Cause to his Lieutenant *Alpasius*, withdrew
himself, as pusillanimous Judges are wont to
do, when they know the Equity of the
Cause, and have not the Courage to main-
tain it. *Alpasius* commanded *Agnes* to be
brought before him, and a great Fire to be
made, to consume her alive. But our Lord
permitted not the material Fire to have
Power over her, who had never been sin-
ged with the Fire of Concupiscence. The
Flame parted and divided itself, leaving her
in the Middle without the least Harm, and
spent its Fury upon some of the Idolaters
there present, and consumed them to Ashes.
Whilst the rest shouted and cried out against
her, she turning herself to her Spouse, pray'd
in this Manner: *O my omnipotent God, wor-
thy of all Praise and all Honour, I do bless
and glorify thy holy Name, because by Vir-
tue of thy only Son JESUS CHRIST I have
overcome the violent Rage of the Tyrant, and
have passed without Stain through unclean
Ways. And because thy Spirit and heavenly
Dew, doth mitigate the vehement Heat of this
Fire, and make the Flame of it sweet, and
gentle unto me, whilst your Enemies and my*

Tormentors are made to feel the Force of this JANU-
Element. Lord, blessed be thy holy Name, ARY
since I now see what I desired, I enjoy what 21.
*I hoped for, and possess what I loved. Let
my Heart, Tongue, Soul, and Bowels praise
and magnify thee. I desire fervently to
come unto thee true eternal God, who reign-
est with thy only Son JESUS CHRIST, World
without End.* This Prayer ended, the Fire
was so wholly quenched, as if there had
been none made. But *Alpasius*, to appease
the People, who began to be in an Uproar,
gave Order that she should be thrust tho-
rough the Throat with a Sword: When
the Executioner was preparing himself to
strike, he trembled, and changed Colour,
as if himself had been condemned not to
give, but to receive the Blow; whereas she
expected it with that Courage, and unpal-
led Countenance, that she seemed even to
check him for his lingering and prolonging
Time, in these Terms; *What dost thou do?
What dost thou stay for? Who holds thy Hand?
Dispatch and kill this Body, which is pleasing
to the Eyes of Man, which I detest; that the
Soul may live, which is gracious in the Sight
of God. Let that Lord, who hath made Choice
of me for his Spouse; and to whom alone I de-
sire to give Content, vouchsafe to take me into
his Arms.* Then she stood firm in Prayer,
and out of the Wound which was given her,
there gushed forth so much Blood, that it
covered her whole Body. And her blessed
Soul was crowned with the Glory of Mar-
tyrdom. Her Body was buried in a Manor
belonging to her Parents, without the Gate
Nomentana (now called *St. Agnes's Gate*)
not with Sorrow and Lamentations, but with
great Joy of the Christians, who flocked thi-
ther with much Devotion for to honour her,
and no less Indignation and Rage of the Pa-
gans, that set upon the Christians praying
at her Sepulchre, so violently, that they
wounded and killed some.

Amongst whom was the holy Virgin *E-* The Mar-
merentiana, Companion and foster Sister of tyrdm of
St. *Agnes*, who, because she reprehended St. *Ene-*
them for their Outragiousness and Impiety, rentiana
was cruelly stoned, and baptized in her own Virgin.
Blood. For she was a Catechumen, and Jan. 23.
had not received the Water of Baptism.
Her Body was interr'd near to St. *Agnes*,
and the Church celebrates her Feast upon
the three and twentieth of this Month, which
was the Day of her Martyrdom. And that
the Gentiles might not molest the Christi-
ans any more, nor disturb that holy Pilgrim-
age and Devotion, our Lord sent a terrible
Earthquake, with dreadful Thunder and
Lightning, whereof many died, and the rest
affrighted left the Field to the Christians,
making all Haste to save themselves.

The Parents of St. *Agnes* were Night and The Se-
Day praying at her Sepulchre, for their ten- cond Feast
der 28. of St. *Ag-*
nes, Jan.

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der Love and sweet Memory of such a Daughter, until at length, one Night, they saw a great Number of Virgins, cloathed in rich Cloth of Gold, glittering with precious Stones, and crowned with Garlands of Pearl of incomparable Brightness. In the midst of them came St. Agnes triumphant and glorious, with a Lamb whiter than Snow. The Virgin made a Stand, and desired her Companions to stay, and turning to her Parents, said, *My Parents, lament me not as dead. For rather you ought to rejoice with me, that I have obtained in Heaven the Crown of Glory, with this so holy Company, and am happily come to him, whom, during my mortal Life, I loved with all my Heart, Soul, and Affection.* Having said this, she disappeared with that heavenly Choir of Virgins, that accompanied her. This divine Revelation happened eight Days after St. Agnes's Martyrdom, and was so remarkable, that it was divulged throughout Rome. Wherefore the Church celebrateth it with a particular Feast, the Day it happened, which was the twenty eighth of January. Some Years after Constantia Daughter of the Emperor Constantine (a prudent Lady, but very infirm, and full of Sores from Head to Foot) having heard of this Vision from those that had seen it (which is a Sign that St. Agnes suffered in the last Persecution of Dioclesian) resolved to go to St. Agnes's Sepulchre, there to pray, hoping by her Intercession to recover her Health. Being at her Devotions, she fell into a sweet Sleep, in which she saw the glorious Virgin St. Agnes, who spoke thus unto her. *Constantia, forget not your Name. Act constantly, and embrace the Faith of CHRIST; by which Means your Sores shall be perfectly healed, so that you shall be no more annoy'd with the ill Scent, nor troubled with the Pain of them, nor be in fear of any new Infirmary. Remember the State you have been in, and how at present you are whole and sound, acknowledge our Lord JESUS CHRIST, and thank him for this Favour.* When St. Agnes had ended these Words, Constantia awakened, being now in perfect Health. And to be grateful for so great a Benefit, she built a stately

Church, in which she made a Tomb for the Saint's Body; whither Multitudes of People continually resorted to demand Favours of our Lord by the Prayers, and Merits of St. Agnes. And many that came thither infirm and diseased, returned sound, many that were sad and afflicted, went away joyful and well satisfy'd. Constantia remained always a Virgin, and her Example was followed by many young Women of prime Nobility, who embraced that heavenly Virtue, and waged a constant and generous War against their Flesh, with assured Hopes to receive from their Spouse JESUS CHRIST, a Diadem prepared for those, who for his Love do renounce all sensual Pleasures and Contentments.

The Martyrdom of St. Agnes was on the one and twentieth of January in the Year of our Lord ccciv, in the Reign of Dioclesian and Maximian. In St. Ambrose's Works is extant the Life of St. Agnes, and he maketh mention of it in his ninetyeth Sermon, and in his first Book of Virgins; St. Damasus also writeth of her, and St. Gregory in his eleventh and twelfth Homilies; Prudentius and St. Isidore. St. Jerom to Demetriades writeth thus, *The Life of St. Agnes is famous by the Pens and Tongues of all Nations, especially in the Churches; for she triumphed over the Flesh and the Tyrant, and consecrated her Chastity by her Martyrdom.* And St. Maximus in a Sermon saith, *O glorious Virgin, what an Example of Love have you left for all Virgins to imitate! O how well have you taught them what they are to answer, by despising the Riches of the World, rejecting the Pleasures of the Flesh, and loving the only innocent Beauty of JESUS CHRIST! Approach ye Virgins unto this Virgin, who from her Childhood loved CHRIST with lively Flames of Affection. Agnes saith, she will be loyal to her Spouse, and will love only him, who refused not to die for her. Learn Virgins to imitate Agnes, who burns with divine Love, and esteemeth as Dross, all the Treasures and Delights of the World.*

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The Life of St. VINCENT, Martyr.

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THE most famous Martyr, St. Vincent, was born in the Town Huesca, and brought up in Saragossa, the capital City of Aragon. His Father's Name was Eutychius, and his Mother's Enosa. From a Child he had an Inclination to Piety and Virtue, and was addicted to Learning; and at last was ordained Deacon by St. Valerius, Bishop of

Saragossa, who growing old, and having an Imperfection in his Speech, committed to St. Vincent his Charge of Preaching. At this Time Dioclesian and Maximian were Emperors, cruel Tyrants, and sworn Enemies of CHRIST, who could never satisfy themselves with spilling Christian Blood, hoping thereby to win the Favour of their Gods, and oblige

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JANU- oblige them the more to encrease and make
ARY. prosperous their Empire. They sent *Dacian*
22. into *Spain* for Governour and Minister of
their Impiety, a Man as blinded with Super-
stition, as bloody and cruel as his Masters.
This Monster came to *Saragossa*, and made
great Slaughter in God's Church, and tor-
mented many Christians. Amongst the rest
he seized upon St. *Valerius* and his Deacon
St. *Vincent*; which were the two that could
best resist and oppose him, whom all the
other Christians cast their Eyes upon, and
on whose Example and Fortitude their Cou-
rage and Constancy did much rely. The
Governour intending to proceed with these
two Saints more at Leisure, sent them to
Valencia, whither they walked on Foot, loaden
with Irons, and ill treated by the Officers.
At *Valencia* they were cast into a dark and
loathsome Prison, and were kept many Days
fasting, in their Chains, but feasting in our
Lord, because they suffered all for his Love.
The Governour thought that with Time,
and Misery he might make their Cou-
rage relent. But it wrought in them a quite
contrary Effect: For the more they were af-
flicted, the more Heart they took, and with
the Fire of Tribulation they refined the
Gold of their Charity; and even their frail
Bodies of Flesh gained Strength by Torments.
Dacian commanded they should be brought
before him, and seeing them so lively and
healthy, contrary to his Expectation, who
doubted not but to have seen them in a
Manner starved and perished with Hun-
ger, Thirst, and a strait Prison; abused the
Jailer, as though he had been too kind to
them: *And is this that* (saith he) *which I*
commanded thee? Are the Enemies of our Em-
pire to come forth of Prison, strong, lusty, and
in so good Plight? Then turning to the
Martyrs, asked the first of them, *What say*
you, Valerius? Will you obey the Emperour, and
worship the Gods, whom they do worship? The
good old Man answered meekly and with a
low Voice, so that by Reason of the Imper-
fection in his Speech, his Answer was not
well understood. Then St. *Vincent* began,
and with great Fervour of Spirit said, *What*
do you mean, Father, Why speak you so gently
and so low, as if you were afraid of this Dog?
raise your Voice for the Love of God, that all
the World may hear you, and that the Head
of this hellish Serpent may be crushed. Or if
your great Age and Weakness do hinder you,
give me leave to answer him. And when
the Bishop had granted him Leave, he said to
Dacian: *Keep your Gods to yourselves, do you*
offer them Incense and Sacrifices, and adore
them as Protectors of your Empire: As for
us Christians, we do know that they are the
Works of those who bewed and carved them;
and that they have no Life nor Sense to un-
derstand you. We do acknowledge that su-

preme Artificer, who by his only Will created
Heaven and Earth, and with his singular Pro-
vidence governeth the whole World. This is
the only Lord whom we do believe to be true
God, and whom we do adore, and his only
Son JESUS CHRIST, who, cloathing himself
with our Flesh, died for us upon the Cross,
and to return him (in the best Manner we
can) this his infinite Love with our Love, and
repay his precious Death with our Death, we
do desire to suffer a thousand Deaths, to shed
all our Blood, and lay down our Lives for his
Glory.

These Words did much comfort and ani-
mate the Christians, that were present, but
did very much exasperate the Governour,
who commanded that the Bishop should be
banished, and St. *Vincent* cruelly tormented;
and accordingly they stript him of his Cloaths,
and hung him upon a high Post, stretched
his Feet with Cords, and so disjointed every
Member. In the Height of which Tor-
ment *Dacian* said to him, *Dost thou not see*
how thy Body is rackt? Whom the valiant
Martyr answered smiling, *This is that which*
I always desired: Believe me, Dacian, no Man
can do me a greater Pleasure, than thou dost
me now, though much against thy Will. Thou
art more tormented than I am, to see that all
that thou canst inflict upon me, cannot over-
come me. Wherefore I beg of thee not to desist,
nor to slacken one jot the Bow thou hast bent
against me; for the more piercing and cruel
thy Shafts are, the more glorious shall be my
Crown; and the better shall I accomplish my
Desire to suffer for that Lord, who for me was
crucified. These Words still raised the Ty-
rant's Fury, for as if he had been out of him-
self, his Eyes sparkled, he foamed at the
Mouth, roared like a Lion, and snatching
the bloody Scourges out of the Hands of
the Executioners, beat them, and called them
all to nought *weak, base, Woman-like;* to
whom St. *Vincent* smiling on him, said, *I*
thank thee, Dacian, for this kind and friend-
ly Office which thou dost me, to handle them
so roughly who do treat me ill. It was to
cast Oil upon the Fire, and to add new
Fuel to the boiling Rage of *Dacian*, to see
a Man make Sport at all the Pains and Tor-
ments that his Wit and Malice could devise
to inflict upon him. Yet for all this he
would not cease nor leave tormenting him,
but commanded that his whole Body should
be rent and torn with Claws and Hooks of
Iron, which was executed with a strange
Fury. But the Martyr, as if he had not
been made of Flesh, or had no feeling of
his Pain, derided those hellish Tormentors,
and said, *How weak and faint-hearted are you?*
I thought your Strength and Courage had been
greater. The Hangmen were tired with
tormenting the Saint, and he was not weary
of being tormented. They were out of Breath

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and so spent and exhausted, that they were scarce able to stir, and he full of Courage and Liveliness, gathering Strength from his Pains, *To the end* (saith St. Augustin, Sermon. i. de Sanctis) *we might consider Man's Patience, and the Power of God: If we look upon the Patience of the Man, it seems incredible; if on the Power of God, there is nothing to wonder at. God clothed himself with Man's Weakness, and sweated Blood when he pray'd in the Garden through the Excess of Pains there represented before him: And Man became clothed with the Strength of God, that he might pass his Pain with Joy and Courage; and that Man might remain obliged to give Thanks to our Lord JESUS CHRIST, for what he took of our Weakness, and gave us of his Strength.* This appeareth in St. Vincent, whom God armed with so divine a Fortitude and Constancy, that the Torments seemed Careless to him, Thorns Flowers, Fire Refreshment, and Death Life. It seemeth there was a contentious Strife between the Rage and Fury of Dacian, and the Courage and Fervour of the Martyr, the one to inflict Pains, the other to suffer them. But Dacian was sooner weary and tired out than Vincent, they fastned him to a Cross, after that, they laid him on a Bed of red-hot Iron, they scorched his Sides with burning Plates. Streams of Blood ran down his Body in that Abundance that it quenched the Fire. The Flesh was consumed, and the bare Bones remained black and burnt. The Governour caus'd great Lumps of Salt to be cast into the Fire, that the sparkling might pain him the more. And the brave Soldier of CHRIST endured it, scoffing at those who tormented him; and above all at Dacian. Who seeing himself overcome by the holy young Man, committed him to a dark Prison, which he commanded to be strewed with sharp Pieces of Potsherds, and him to be rolled upon them, that no Part of his Body might be free from a sharp Torment, although (as St. Isidore observeth) Dacian did not seek the secret and obscurity of a Prison, so much to torment Vincent, as to hide his Shame and the Affliction he felt to be overcome by him. The stout and courageous Levite was upon this dolorous and painful Bed with a dying Body, but a lively Spirit, preparing himself for new Conflicts; when our Saviour contemplating his Soldier from Heaven, resolved to shew him a great Favour, to make it appear that he never abandoneth those that put their Trust in him. He had already refreshed him with a Constancy and Joy in his Torments, a fervent Desire of suffering more, with a glorious Victory in his Pains. He was now pleased to send him a greater Consolation by a miraculous Deliverance. There came into that obscure and loathsome Dungeon, a Light from Heaven, there arose a most fragrant Sa-

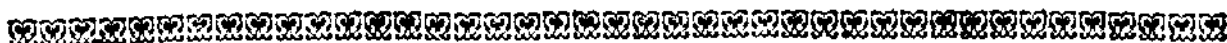
vour, and Angels came to visit the Martyr; to the Astonishment of his Enemies, who at the same Time saw the Light, felt the Savour, and heard the Angels, that with their heavenly Harmony recreated and delighted him. The Guards were troubled fearing that Vincent had escaped out of Prison. But the Saint to put them out of Pain, told them, *No, no, I am not run away. Fear not, here I am, and here will be. Come in, my Brethren, and take Part of the Consolation which God hath sent me, that you may know how great the King is whom I serve, and for whose sake I do suffer. And when you shall be assured of this Truth, go, and tell Dacian from me, that he devise out new Torments, for I am ready for other sufferings.* The Soldiers informed Dacian of what had passed, who in a Transport of Rage gnashed his Teeth for Spite and Anger. And whilst he was contriving what to do, the Angels were regaling the holy Martyr with their delicious Musick and Company, to whom (as Prudentius writeth) they spoke in this Manner. *Cheer up, invincible Martyr, and fear not: For Torments now are afraid of you, and have lost their Force against you. Our Lord JESUS CHRIST, who hath seen your great Combats and glorious Victories, will now crown you as a Conqueror. Leave then the Spoil of this mortal Body, and come with us to enjoy the Glory of Paradise.*

The Night being past, Dacian gave command that the Martyr should be brought before him: And since his Cruelty and Violence had prevailed nothing, he would make an Essay of Sweetness, to tempt that impenetrable Breast of Fortitude; and beginning to soothe him with fair Words, said, *The Torments which thou hast undergone have been long and cruel; it is Reason that we should lay thee upon a soft Bed, and seek to heal, and recover thee.* This was no Pity, Charity, or Repentance in the Tyrant, but an insatiable Thirst of Vincent's Blood. He would heal him, to torment him anew; and recover his Strength, to make him endure the more. *These are the Tricks* (as St. Augustine observeth) *which the World useth against CHRIST's Soldiers. It flattereth to deceive them, terrifieth to overthrow them. But by two Things the World is overcome, if we permit not ourselves to be drawn by its Allurements, and stand not in fear of its Cruelty.* But the glorious Martyr St. Vincent finding himself upon a soft and easy Bed, having a greater Horror of Pleasure than of Pain, of Ease than of Torment, gave up his Soul, which accompanied with celestial Spirits, mounted into Heaven, and was presented before the Throne of that Lord, for whom he had endured so much. Dacian was even like to burst with Anger and Rage, and plucking off his Fox's Mask, returned to his savage Brutishness, and resolved to revenge himself of that Body, being now dead, which, whilst it was living,

JANU-
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22.

JANU- living, he could not master. He commanded
ARY it to be thrown to Dogs and wild Beasts, to
22. be pulled in Pieces and devoured by them, that
the Christians might not honour it as a Mar-
tyr's Body. But what can the Weakness and
Malice of wicked Men prevail against the Ser-
vants of God, who to the increase of his Glo-
ry, defendeth and protecteth them in this Life,
and after their Death, maketh them triumph
over their Enemies, who are quite confound-
ed to see them so much honoured. The Bo-
dy of this victorious Saint was exposed naked
on the Ground, close by a high Way at the
Foot of a great Hill, that Birds and Beasts
might prey and feed upon it. But as soon as
any ravenous Bird came near it, a Raven, by
croaking and beating its Wings, chased it
away, and remained constantly by the Body
there to keep watch and ward. There came
a Wolf to devour it; but he flew upon him,
and never left pecking at his Eyes till he
made him retire faster than he came. O
infinite Bounty of our Lord, who knoweth
so well how to provide a Defence for his Ser-
vants! O omnipotent Power of God, to whom
all Creatures are obedient! which was the
greater Miracle, that a Raven should bring
Meat to *Elias* when he was hungry; or that
a hungry Raven should not touch *St. Vincent's*
dead Body, nor even permit any Bird or Beast
to meddle with it? O foolish Fury, and furi-
ous Folly of *Dacian* (saith *St. Augustine*) the
Crow serveth *St. Vincent*, and the Wolf doth
reverence him, and *Dacian* persecutes him; nor
is he ashamed to persist in his Malice, and become
more cruel against him, in whose Favour savage
Beasts lose their Fierceness, and do endeavour to
defend and protect him. *Dacian* heard what
passed, and cried out like a phrenetique Man:
O *Vincent*, thou dost conquer me even after thou
art dead, and thy stiff and naked Members with-
out Blood or Life do wage War against me. No,
no, it shall not be so. And strait calling for the
Ministers of his Fury, bid them take the Bo-
dy, and sew it up in an Ox's Hide, as they use
to serve Parricides, and cast it into the deep-
est Sea, to be devoured by Fishes, and never
to appear more; thinking to conquer him in
the Sea, whom he could not overcome by
Land; as if God were not Lord of one Ele-
ment, as well as of another, and as powerful
in the deepest Ocean, as on the Land, who
(as the royal Prophet singeth) *bath done all*
that he will in Heaven and in Earth, in the Sea,
and in all the Depths. The wicked Officers
took the Body into a Bark, and being ad-
vanced into the main Sea so far that they
could see nothing but Water and the Skies,
they cast it into the deep Ocean, and re-
turned with much Content for having com-
ply'd with the Governour's Command. But
the powerful Hand of God which had taken
into his Bosom the Soul of *St. Vincent*, drew
out his Body from the Middle of the Sea, and

brought it so speedily to Shoar, that *Dacian's*
Officers found it to be landed before them;
whereat they were so frightened, that they durst
not touch it any more. The Waves made a Hole,
and covered the holy Body with Sand, as if
they had given it Burial; until the Martyr
gave notice of it to a Man, that he should
take it from thence, and bury it in holy
Ground. But he, fearing *Dacian*, was slack in
performing this Duty. Wherefore the Saint
appeared to a good devout Woman, and re-
vealed to her where his Body lay, and bid
her bury it. The courageous Woman did that
which the timorous Man durst not venture
upon; her Devotion surpassing the Tyrant's
Threats. She took up the Body, and buried
it without the Walls of *Valencia*, in a
Church which afterwards was dedicated to
God in honour of the Martyr. These were
the Combats, Victories, Crowns and Tro-
phies of the most renowned Martyr *St. Vin-*
cent, who (as *St. Augustine* speaketh) *having*
taken largely of that Wine, that maketh those
that drink it, strong and chaste, constantly
withstood the Tyrant, that foamed with Rage
against CHRIST, endured all Torments with
Patience, and even laughed at them, so strong
and stout he was in suffering. And yet with-
al he was sober and humble in his Victory,
knowing that it was not himself that got the
Victory, but our Lord in him. And therefore
neither the burning Irons, nor Pans of Fire,
nor the steely Hooks and Combs, nor the mas-
sive Strength of the Tormenters; nor the
smarting Pain of his torn Members, disjointed;
hacked and rent in Pieces, nor the casting of
Salt upon his Bowels as they were melting in
the Flames, nor all other exquisite Torments,
which were inflicted upon him, could make
him relent in the least, or submit to Dacian's
Will. What is the Meaning of all this, but
to let us see the Power of God in our Weak-
ness, that the faithful Servant, when the
Time shall come, that he is to engage and
venture his Life for the Honour of his Lord;
be not afraid, knowing that he is not so much
to fight and overcome, as God in him. Now
is Dacian's Wrath past, and so are Vincent's
Torments: But Dacian's Pain will have no
end, nor Vincent's Glory. In what Corner
of the World is not the Fame and fragrant
Savour of Vincent's Martyrdom spread and
dilated? Where ecchoeth not his Renown? Who
had ever minded Dacian, but for having read
the glorious Passion of Vincent, who despised
the Tyrant, overcame the Torments, triumph-
ed over Death, Hell, and the Devil? St. Vin-
cent died the two and twentieth Day of Ja-
nuary, in the Year ecciij. St. Augustine
hath written two Sermons of him, and St.
Bernard one. St. Leo Pope maketh honoura-
ble mention of him; so doth Prudentius, I-
sidore, Metaphrastes, and all those that write
Martyrologies.



The Life of St. ANASTASIUS Martyr.

JANU-
ARY
22.

IN the Time of *Phocas* Emperor, *Cosroës* King of *Persia*, made cruel War against the Christians; besieged *Hierusalem*, took, and destroyed it; and amongst many other rich Spoils and Booties, with great Pride carried away in Triumph the Wood of the holy Cross, on which CHRIST our Redeemer had triumphed over Sin, Hell, and the Devil. This divine Treasure being brought into *Persia*, it is incredible how it troubled and molested the pagan *Persians*, and what a Number of Miracles our Lord did work by it, dazling with its Light the obstinate Infidels, who, through their own Fault, would not open their Eyes; enlightening, and converting others, and drawing them to the Knowledge of the Truth. Among those that were converted, was *Anastafius* a *Persian*, called then in that Language *Margudat*, and his Father's Name was *Bati* a great Necromancer, who kept a School of Necromancy, and had many Scholars, one whereof was his own Son, who was so cunning in this black Art, that he equalled, or even surpassed his Father. Notwithstanding, *Anastafius*, when he heard the People say, that the God of the Christians was in *Persia*, and wrought many wonderful Things by the Cross, whereon he suffered; had a Curiosity to speak with some Christian, and to know how God had descended from Heaven, how he became Man, and was crucified, and if he ascended again into Heaven. When he had heard the Reasons, which were given him of our Faith, his Soul by Degrees began to be enlightened, and his Heart to be disposed to receive the Seed of Faith, and produce the Fruit of a christian and virtuous Life. *Heraclius* in the mean Time succeeded *Phocas* in the Empire, and in three Battles got three notable Victories of *Cosroës*, and his Generals, and recovered with great Glory what his Predecessor had basely, and shamefully lost. In the first Fight *Anastafius*, with one of his Brothers was a Soldier in *Cosroës* Army, and when it was defeated by *Heraclius*, leaving the Camp, as being now touched interiorly by God, he joined himself to some Christians and came to *Hierapolis*, where he sojourned for some Months with a Goldsmith, his Countreyman, and a Christian, working in that Trade, and praying in his Heart to God. He desired the Goldsmith to procure him Means to be baptized, and he deferring and driving him off from Time to Time, for fear of the Gentiles, he omitted not to frequent the Church, as often as he could, to pray. And espying

there the Pictures of certain Martyrs, he enquired who they were; and when he understood that they were Men who had endured great Torments, and Death for the Love of God; his Heart was much struck with Admiration, and Tenderness, and blaming his Slackness in putting in Execution his good Desires, he went to *Hierusalem*, where he was baptized, and changed his Name of *Margudat* into *Anastafius*. So great was his Zeal, that for fourscore Days, he never stirred out of the House of the Priest that baptized him, the better to be instructed in the Mysteries of our holy Faith. He heard talk of many Christians, who to serve God in a more perfect Way, shut themselves up in Monasteries, observing perpetual Poverty, Chastity, and Obedience. Wherefore, all inflamed with the Love of God, he betook himself to a Monastery, some four Miles distant from *Jerusalem*, and received the Habit of a Monk, from the Hands of the holy Abbot *Justin*; and spent seven Years in that Convent, serving the Religious, as their Gardiner, and Cook, with great Humility, Diligence, and Charity, so complying with those Obligations, as not to omit his Times of Prayer, hearing Mass, communicating, and other divine Service. He often read devout Books, and especially the Conflicts, and Victories of the holy Martyrs, with great Feeling, and Devotion; letting fall many a Tear upon the Books, whilst he was reading, earnestly beseeching our Lord to make him a Companion of those who had lost their Lives for him. The Devil did all he could to undermine him and work his Ruin, by calling to his Mind his former Courses, and wicked Arts, which he had practised; but the holy Man by demanding Succour and Assistance of God, overcame him, and discovered all his Temptations to his spiritual Father, which is a most sovereign Remedy for religious People, against the Devil's Subtilties and Deceits.

As the fervent Desire of Martyrdom did daily encrease in *Anastafius*, our Lord was pleased to give him an Earnest of what he would afterwards grant him, and in a Vision one Night in his Sleep, he thought he was carried up to the Top of a Mountain, and that there came to him a Man, with a golden Cup, enamelled, and beset with precious Stones, full of Wine, who said unto him, *take and drink*, and that he took and drunk it, and found his Soul replenished with a heavenly Sweetness; which gave him to understand, even in his Sleep, that God

JANU-
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22.

JANU- would honour him with the Crown of Mar-
 ARY tyrdom. He acquainted his Superior of this
 22. Vision, and having been present that Night
 at Matines, and the Day following heard
 Mass, and communicated with the rest of
 the Religious, he took his Leave of them
 all, and taking nothing with him but his
 Habit, he went to *Cæsarea* in *Palestine*,
 where he spent two Days in Prayer, one in
 our Lady's Church, the other in that of St.
Euphemia. At last he was taken, and brought
 before the Governor of that Province, *Mar-*
cabanus, Lieutenant for *Cosroës* King of *Per-*
sia, that was a cruel Persecutor of Christians.
Marcabanus thought by his fair Words, and
 large Promises, to persuade *Anastasius* to
 forsake the Superstition (as he termed it) of
 the Christians, and return to his old Profes-
 sion; but when he found the Saint to stand
 his Ground firm, he pressed him with Ri-
 gour, and Threats, which served to as little
 Purpose as had done his flattering and fair
 speaking. Then he condemned him to be
 loaded with Irons, and forced to carry Stones
 with other Christians, but so as to have al-
 ways a heavier Load than the rest. They
 reviled him with bitter Scoffs and Taunts,
 injured him several Ways, often misused and
 beat him; and the blessed Man rejoiced at
 all, desiring to endure more, as an essay of
 Martyrdom. After some while the Judge,
 imagining that Labour and hard Usage had
 made *Anastasius* become more tractable and
 pliant to his Will, attack'd him anew, but
 found him as firm, and immoveable as a
 Rock; which put him in such a Rage and
 Fury against him, that he would have him
 laid flat upon the Ground, and cruelly bea-
 ten, till he altered his Mind. The Execu-
 tioners would have bound him, the better
 to do their Office in the Torment; but he
 desired them not to tie him, for that he suf-
 fered with a good Heart, and wonderful
 Content and Satisfaction of Mind; and hoped
 that God would so strengthen him, that he
 should remain still and quiet, without mov-
 ing. He desired them also to take off his
 Habit, to the End no Irreverence or Disho-
 nour might be done unto it upon his Back;
 so much Respect did this holy Man bear,
 not only to his religious State and Profession,
 but even to his very Habit. They did beat
 him so long and so cruelly, that they broke
 his Bones by Force of Blows, the Saint re-
 maining as immoveable as a Statue, by vir-
 tue of the Holy Ghost, which did help and
 comfort him. After this he was sent back
 to Prison, where he spent the Nights in sing-
 ing Hymns to God, and the Days in medi-
 tating upon his Words, and Commandments.
 He was visited there by Monks of his Con-
 vent, and much more frequently by Angels,
 who in the Obscurity of the Night, appear-
 ed to him brighter than the Sun; amongst

whom one with a Thurible incensed the JANU-
 holy Martyr. The Judge then despairing ARY
 to bring *Anastasius* to adore his Gods, desi- 22.
 red of him no more, than to say, that he
 would not be a Christian; and if he were
 ashamed to say it in publick before many,
 that he would speak it in private before him,
 and two other Witnesses; and then promised
 to set him at Liberty, and to dismisse him in
 his religious Habit. But not being able to
 obtain so much of him, sent him loaden
 with Irons to his Master the King, who
 committed his Cause to a President. This
 President first, in his King's Name, profer-
 red him great Honours, and Preferments,
 with Abundance of Wealth; which the
 holy Man slighted, and laughed at; then
 made him be stretched forth at length, with
 two Staves between his Legs, which they
 tied so streight, that the Pain was most sen-
 sible to the very Bones: Then they hung
 him by one Arm on high upon a Post, and
 tied to one of his Feet a huge heavy Stone,
 to put all his Body out of Joint; and in this
 woeful Posture they held him two Hours.
 At length when nothing could shake the in-
 vincible Constancy and Courage of the holy
 Martyr, the Judge being tired out, after he
 had advised with the King, resolved to put
 him to Death. To which Purpose he drew
 out of Prison threescore and ten Christians,
 who had been detained there together with
 some Criminals, and led them to the River's
 Side, together with *Anastasius*. Then cast-
 ing a Noose about their Necks, strangled
 them one by one, and threw their Bodies in-
 to the River, before *Anastasius* his Face;
 and for every one, that they thus dispatch-
 ed, said to the holy Martyr, *Why will you*
die like this Man, and not rather obey the
King, and live in Wealth and Honour? But
 he lifting up his Eyes to Heaven, with great
 Humility gave Thanks to our Lord for this
 so singular a Favour, being now come to
 his long desired Martyrdom, and seeing Hea-
 ven Gate open for him. Then turning him-
 self to the Executioners, he spoke thus, *I*
did always desire, and hope to die a more cruel
Death than this; and to have had all the
Members of my Body, one by one, cut in Pieces
for the Love of my Lord JESUS CHRIST. But
since he is pleased that I should die this easy
Death, I render him Thanks for it; as also
for that he vouchsafeth to accept of my Death,
which is due to Nature. Just as he had said
 this, they strangled him, and then cut off his
 Head, and carried it to the King. But God,
 who had shewed himself admirable in the
 Virtue and Constancy which himself had gi-
 ven to the Martyr alive, would likewise
 shew himself a most loving Father, and no
 less powerful in honouring his dead Body.
 For the Christians coming secretly to take,
 and interr the Body, found the Carcasses of
 K k others,

JANU- others, that had been put to Death with him,
ARY
22. torn and half devoured by Dogs, and the
Saint's Body entire; the very same Dogs
that had eaten the others, guarding this,
and watching it. There was also seen a
bright Star just over the Martyr's Body. The
Christians then took it up, and with due
Reverence placed it in the Monastery of St.
Sergius Martyr.

God wrought many Miracles by St. *Ana-*
stasius's Habit and Picture, and his holy Re-
licks were translated to the Monastery, where
he had taken the Habit. And afterwards
his Head was sent to *Rome*, together with
his Picture, by which (as the *Roman* Mar-
tyrology saith, citing the second Council of
Nice) Devils were cast forth of Bodies, and
many Diseases cured. The said Council re-
lates, that, as the holy Body was brought
from *Perfia* to *Cæsarea* of *Palestine*, all the
City went forth with great Solemnity to re-
ceive it; and afterwards when every one
came to reverence it, a principal Lady, *Are-*
ta said, *I will do no Reverence to Relicks that*
come out of Persia. But the Saint appeared
unto her in his religious Habit in the Night,
and said, *thou art wicked*; and as she answer-
ed, *no, I am good*; she was seized upon with
intolerable Pains, which continued four
Days, until she was advised to recommend
her self to the Saint; and then being brought
before his Body, she acknowledged her Fault,
and recovered her Health. This is written
in the Book of his Miracles, whereof the
Council maketh mention. The Head of
St. *Anastasi*us was placed in the Church of
Sancta Maria ad Aquas Salvias, which is at
the three Fountains, which Church after-
wards changed its Name, and is called St.
Vincent's and St. *Anastasi*us. He died on the

two and twentieth of *January* in the Year JANU-
of our Lord DCXXVII, and seventeenth of ARY
Heraclius's Reign. In this Life of St. *A-* 22.
*nastasi*us we are first to consider the Ways,
which the divine Providence doth ordinari-
ly use, to chastise some for the Benefit of o-
thers. He permitted *Chosroës* King of *Per-*
sia, to destroy the City of *Jerusalem*, for
Punishment of the Inhabitants; and the ho-
ly Wood of the Cross to be carried into *Per-*
sia to enlighten the pagan *Persians*; and to
make *Anastasi*us so famous a Martyr with
others. Secondly that no Body in this Life
ought to despair of Salvation, how wicked
soever he be; since *Anastasi*us, who was a
Magician, and Son of a Necromancer, by
hearing the Mysteries of our holy Faith, was
converted, and received Baptism. Also we
may gather, of what Force the Word of
God is, and how carefully, and attentively
we ought to hear it; for it is like the Rain,
which always bringeth forth Fruit, when it
falleth upon Ground well disposed. The
last is the Imitation of this glorious Saint,
which is the Mark and principal End we are
to aim at, in reading the Lives of Saints. In
St. *Anastasi*us is set before us the Contempt
of the World; the holy and religious Life
that he led; his burning Thirst of Martyr-
dom; his Constancy in Torments, and Per-
severance until Death; the high Esteem he
made of his Religious Habit; and above all
the inward and inflamed Love of our Lord,
for whose Sake the most cruel Torments
seemed to recreate and content him; Pains
were sweet, and Death was Life. Which Vir-
tues, our Lord, who crowned and glorified
him, through his infinite Goodness, and the
Prayers of the same Saint, grant us to imi-
tate. Amen.



The Life of St. ILDEFONSUS Archbishop of Toledo, and Confessor.

JANU- S T. *Ildefonsus* Archbishop of *Toledo*,
ARY
23. Light of *Spain*, Pattern of Prelates,
Glory of the Church, Ornament of his
Countrey, and most devoted Chaplain of
the blessed Virgin *Mary*, was born in *Tole-*
do, in the House of *Stephen* *Islan*; which
afterwards belonged to the Earls of *Orgaz*,
and now to the Fathers of the Society of *Je-*
sus: His Father was called *Stephen*, and his
Mother *Lucy*, Persons nobly born, and re-
nowned for their good Works, and Piety.
They had lived together many Years with-
out having Children; and being very desir-
ous of an Heir, to leave great Wealth and
Means to, and knowing withal, that it is
God who giveth Children, and taketh them

away; they applyed themselves much to JANU-
Prayer, Alms Deeds, and good Works, to ARY
move our Lord to grant them what they 23.
earnestly desired. They took for their spe-
cial Advocate to intercede for them, the
blessed Virgin *Mary*, to whom *Lucy* pro-
mised, that if it should please God to grant
her a Son, she would offer him to the divine
Majesty, and endeavour, as much as she
could, to make him her Chaplain. Our
Lord condescended to what was asked of
him with so pious Importunity, and conti-
nual Prayers (although he doth not grant
every one their Petitions, because they de-
mand Things not convenient for them) and
gave to *Stephen* and *Lucy* a Son, a most rare
and

JANU- and admirable Child: For *Ildefonsus* was JANU-
ARY born to be a great Saint, a great Blessing to ARY
23. the World, and a great Honour to the Church, and his Countrey. He was brought up by his Parents, as was fitting for him, that was the Son of Tears and Prayers. And his virtuous Mother *Lucy*, did more particularly attend to his good Education, because she had offered him up to God, and because, in his very Infancy, appeared great Signs and Tokens of his future Sanctity. When he was grown up, and had passed his lower Studies, his Parents sent him to St. *Isidore*, Archbishop of *Seville*, who was counted an Oracle of Wisdom and Piety, that under so great a Master he might learn both human and divine Literature. The holy Prélate kept Colleges for the bringing up of Youth in good Sciences, and in Virtue; and himself took the Care, and the Pains to oversee both the Masters, and Scholars: Which he did for the great Good which, by this Education of Youth, did arise to the whole Christian Commonwealth; for many Noblemen sent their Children to him to be brought up under his Care and Charge, and there came forth of that School very many, that were famous for their Learning, and Sanctity, amongst whom was St. *Ildefonsus*. Who after he had spent twelve Years in *Seville*, under the Discipline of St. *Isidore*, being now well advanced in Philosophy, and Study of the Holy Scripture, returned home to *Toledo*, where he was received with great Joy and Contentment of his Parents, and of all the People, who loved, esteemed, and honoured his great Virtue, and rare Wisdom. Almighty God had already touched his Heart, and disposed him to make a Divorce with the World, and dedicate himself wholly to the divine Service: Which good Thoughts he had for some Time nourished in his Breast, and deferred the Execution of them, not to hold back, and refuse or delay God's holy Inspirations, but to accomplish his Design with more Security, and Convenience. But now he was resolved to execute, and bring to effect what before he had intended, and to take the religious Habit in the Monastery called *Agalienje*, which, under the Name and Protection of St. *Cosmas* and St. *Damian*, or rather (as some do more probably think) of St. *Julian*, flourished at *Toledo* with great Reputation of Sanctity. He stole away secretly from his Father's House, and fled towards this Monastery: But his Father missing him, presently conjectured whither he was gone; and being well accompanied with his Servants, and armed Men, pursu'd him. *Ildefonsus* perceiving his Father afar off, without being seen by him, hid himself behind a thick Bush, whereupon he passed by without any Notice of him, and came to the Monastery, where, hearing no News of his Son, he returned home very much afflicted and troubled. This was a fair Occasion to *Ildefonsus* to get safely to the Monastery, and put on the holy Habit without Trouble and Molestation. It is no Wonder that *Stephen* should take his Departure from him so heavily; for he was carnal Father of this only Son, who had cost him many Tears, and Prayers; and whom he looked upon as the Staff of his old Age, his Successor, and Inheritor of all his Means, the only Prop and Honour of his Family, for his most singular Parts and admirable Qualities: But he considered not that this his Son was to arrive to far greater Honour and Renown, and also to make all his Family more famous and noble, by entering into that House of God, and cloathing himself with a religious Habit; where, being adorned with divine Grace, he got rid of the Vanity of the World, and of all the Cares and Troublesome Thoughts which it bringeth with it. His Father thought (as many Fathers do) if his Son enter'd into Religion, he should lose him; and reflected not, that this was the Way to gain him, and make him more his own. He believed, if this Pillar were taken from the World, his Family, and all his Race would come to decay; and understood not, that by this Means it was settled upon a sure and strong Foundation; and that *Ildefonsus* was to uphold and perpetuate it, not by his Father's Inheritance and Rents, but by his Prayers and Merits. *Lucy* the good Mother understood the Matter better; for calling to Mind she had obtained this Son by her Prayers, and had offered him up to our blessed Lady from the Womb, she had a Scruple to divert him from his good Course, and to take away from God what she had often promised and profered him. She went to the Monastery, spake with her Son; commended him for what he had done; prayed him to go forward, and persevere in the Course he had begun; and gave him the best Documents and Advices she could, telling him, *that his Life was to be conformable with the Habit, which he had put on, as well to please our Lord, who had given him so high a Calling, as to content, and edify the good religious Men, amongst whom he was to live, and converse.* But above all, she conjured him to be particularly devout and addicted to the Service of the Queen of Heaven, and to be her perpetual Chaplain and Client. Having given him this good Counsel, she took her Leave of him with many, and tender Tears of Joy and Comfort; and returning home, persuaded her Husband to take in good Part what their Son had done; and to remember, they did not give, but only restor'd him to God. Whereupon the Father acquiesced, and, with a free and frank Heart, made a Sacrifice

JANU- crificed of his Son to God. What an inesti-
 ARY- mable Treasure is a good Mother! Of what
 23. strange Force and Power was that Devoti-
 on, and holy Fear of God, which was lodg-
 ed in good *Lucy's* Heart! How often was she
 in Labour and Travel with *Ildefonsus*, both
 in Flesh, and in Spirit? She obtained him
 of God by her efficacious Prayers; she of-
 fered and presented him to our Lady to be
 her Servant and Chaplain; she nourished,
 and brought him up with Intention, to have
 him become a Saint; she exhorted and en-
 couraged him, to make himself one; in
 fine she denied herself, and willingly de-
 prived herself of her own Content and Sa-
 tisfaction, to leave him wholly to God, who
 abundantly recompensed her for all her good
 Service in this kind.

No sooner had *Ildefonsus* put on the Ha-
 bit, but he began to shew what he was, and
 what a singular Favour God had done to that
 Convent *Agaliense*, by giving it such a Child
 and Inhabitant. His Obedience was won-
 derful, as also his Integrity, Prayer, Mode-
 sty, Affability, Penance, Contempt of the
 World, Love of God, and continual Study
 of holy Scripture. Insomuch, that all the
 Religious looked upon him, as one sent from
 Heaven. After a little while he was ordain-
 ed Deacon by St. *Helladius*, Archbishop of
Toledo (as himself writeth) and soon after,
 the Abbot *Adcolatus* being deceased, all the
 Religious unanimously agreed in the Electi-
 on of St. *Ildefonsus*, as the most fit, and ca-
 pable to supply that Place, and govern the
 House. He was constrained much against
 his Will, to accept the Charge. And he
 performed it to God's Honour, the Advance-
 ment of Religion, Edification and Admira-
 tion of the City of *Toledo*. About this Time
 his Parents died, and left him Heir of all
 their Wealth; with which he built a Mo-
 nastery for Women of St. *Bennet's* Order, in
 an Inheritance called *Debiense*. Whilst he
 was imployed with the Care, and Govern-
 ment of his Monastery, it fell out, that St.
Eugenius Archbishop of *Toledo* departed this
 Life: He was the third of that Name, and
 succeeded St. *Helladius*; and (as some Au-
 thors do write) was of kin to St. *Ildefonsus*,
 and the first Master that taught him his
 Book. King *Rechervindo* and all the People
 and Clergy thought, in all the Kingdom
 there was not to be found a Man so fit and
 worthy to be placed in this Seat and high
 Dignity, as *Ildefonsus*: But he, on the con-
 trary, declined it, and wept bitterly, that
 they would lay upon his Shoulders so heavy a
 Burden and Charge, for the bearing whereof,
 he saw himself to be so feeble and weak.
 And therefore used all Means and Industry
 to prevent it; fearing that he should sink un-
 der the Weight, and be accountable to Al-
 mighty God for accepting it. But there

being no Possibility for him to refuse it, un-
 less he resisted the Will of our Lord, who
 called him to this Dignity, he was forced to
 accept of the Charge: And this burning
 Taper, which was hidden in a Corner of the
 Monastery, was now set on the Candlestick
 of the Church of *Toledo*, to display the ra-
 dianant Beams of its Light, not only through
 all that City and Archbishoprick, but
 through all *Spain*, and even the most re-
 mote Parts of the World. He was circum-
 spect in the Fear of God, in Compunction
 recollected, and serious in Devotion. His
 Aspect was grave mix'd with Sweetness, and
 sweet mix'd with Gravity: His Modesty
 made those so that beheld him: His Pati-
 ence and Meekness softened the Cholerick
 and ill tempered: His Wisdom was admi-
 rable, the Quickness of his Wit so excellent,
 and his Discourse so elegant, and copious,
 that it seemed to be more than human; in
 regard whereof he was called *Chrysostome*, or
Mouth of Gold. But what shall I say of his
 Charity and Liberality to the Poor? There
 is at this Day left a Memory of it in the
 Church of *Toledo*; where daily is given suf-
 ficient Food to thirty poor People, twenty
 Men, and ten Women, by the Institution of
 this holy Prelate; and the Priest every Day,
 that saith Mass at the high Altar, giveth his
 Benediction to their Meat, before they set
 down to eat it; which is practised by the
 Archbishop himself, when he saith Mass
 there, the more to countenance that chari-
 table Work, and celebrate the Memory of
 St. *Ildefonsus*, who did institute it.

Yet although St. *Ildefonsus* was admirable
 in all he did; that wherein he appeared most
 eminent, was the great Devotion which he
 had to our blessed Lady, which he had suck'd
 from his pious Mother together with her
 Milk; and the maintaining of her virginal
 Integrity. For in his Time there came in-
 to *Spain*, from the *Gauls* or *Gallia Gothica*,
 certain Hereticks, who began most impu-
 dently to vent their Blasphemy against the
 Mother of God, and publickly to teach, that
 she was not always a Virgin, renewing *Hel-
 vidius's* Heresy, against whom St. *Jerome*
 writ a most learned Treatise, dispersing, by
 the Light of Truth, the Darkness and De-
 ceits of that wretched, and doting Heretick.
 In Imitation of St. *Jerome*, our *Ildefonsus*,
 who was worthily styled the *Anchor of Faith*,
 took our blessed Lady's Cause in Hand, and
 courageously encountred her Enemies, con-
 vinced, and silenced them in a publick Dis-
 pute, and drove them out of all *Spain*, vin-
 dicating our Lady's Honour; and so this Tem-
 pest ceased, and St. *Ildefonsus* came off victori-
 ous and triumphant. The Queen of Angels
 was so well pleased with this Zeal of her
 Chaplain, that she would presently gratify
 him, and shew us in how large a Measure Al-
 mighty

JANU- any mighty God doth reward those, that do him
ARY any Service, though never so small. Upon
23. the Anniversary Day of St. *Leocadia*, the
King *Recisuinto* with all his Court, and St.
Ildefonsus with his Clergy, came into the
Church, where she lay buried, to solemnize
her Feast. And as the holy Archbishop was
upon his Knees in Prayer before the Virgin's
Tomb, the Gravestone, of itself, flew up
(which was so great and heavy, that *Cixila*,
Archbishop of *Toledo*, who writes this Mi-
racle, saith, thirty strong and lusty Men
could not lift it) and the Stone being re-
moved, the holy Virgin and Martyr *Leoca-*
dia came forth, near three hundred Years af-
ter she had been buried there; and taking
the Archbishop by the Hand, said, *Ildefon-*
sonus, by thee the Glory of my Lady liveth.
All that were present were astonished at this
strange and new kind of Miracle; only *Il-*
defonsus was without Fear; yea with much
Confidence, which, our Lord, who sent the
Virgin to honour him, had strengthened and
confirmed him with, said unto her, *Glorious*
Virgin, and worthy to reign with God in Hea-
ven, seeing that for him you did condemn and
lose your Life. Happy is this City for that
you were born in it, and did consecrate it by
your Death, and do now rejoice it with your
Presence. Cast your Eyes, O Lady, upon it,
protect by your powerful Intercession your na-
tive Countrey, and Fellow-Citizens; and par-
ticularly be favourable to our King, who with
great Devotion is come hither to solemnize your
Feast. After these Words the Virgin began
to retire into her Tomb: But St. *Ildefonsus*
with a Knife, which the King offered him,
cut off a Piece of the Vail, which covered her
sacred Head, to the End there might be
conserved a Monument of so famous a Mi-
racle, and all the City might receive Com-
fort and Succour by that virginal and hea-
venly Treasure. The holy Prelate had a
singular Joy and Consolation in his Soul for
this miraculous Visit, and assured Testimo-
ny, that the Service he had done our blessed
Lady, was most grateful and acceptable
unto her. But the ever glorious Virgin
Mother of God, was not content with this
great Favour towards her Chaplain and De-
fender: She would shew him yet a greater, and
not by Deputy, but herself in Person would
honour *Ildefonsus*; and declare how kindly
she took his Labour and Pains in defending
her glorious Virginity. For at the Feast of
the Annunciation of our Lady (which was
very solemnly kept at *Toledo*, by a Decree
of the tenth Council of *Toledo*, upon the
eighteenth of *December*, against which Feast
St. *Ildefonsus* had prepared himself by Fast-
ing, watching, and long Prayer) as he was
going to *Mattins*; carrying with him the
Book, which he had made in Defence of our
Lady's Virginity, and was now entering into

JANU- the Church with a great Train of People, JANU-
ARY that followed him, they found the Church
23. full of a most resplendent and divine Light,
the Brightness whereof none of the Compa-
ny being able to abide, they were all con-
strained to retire back, and leave the Bishop
alone in the Church; for he having the Eyes
of his Soul more pure and clean, was neither
dazzled nor troubled with that miraculous
Light, but placed himself before the Altar,
as his Custom was, to pray. And lifting up
his Eyes, saw the blessed Virgin attended up-
on by innumerable Choirs of Angels, and
heavenly Virgins seated in the Chair of the
Preacher. Who can express or conceive
the Affections and inward Motions which
this so unexpected a Sight did raise in the
Heart of *Ildefonsus*? He was amazed at the
Novelty of it, confounded with a Conscience
of his Baseness and little Desert. He trembled
with Reverence of so sovereign a Majesty;
was enriched with so great a Treasure, o-
verjoy'd at so singular a Favour; and his
Spirit striving within itself, did not know
what to do, whether he should look down
upon himself, or look up upon our Lady;
whether he should retire and go back, or
advance and come nigher. Advance, blef-
sed Soul, advance; cast away all Doubt, and
fear not. Consider that this Virgin although
she be Mother of God, is also Advocate of
Sinners. She is Queen of Angels, but for all
that she disdaineth not graciously to entertain,
and discourse with Men: And now she is
come from Heaven to Earth to honour you,
to sanctify your Church, to make your Ci-
ty famous and noble, and render your Me-
mory glorious and perpetual. Our blessed
Lady encouraged the Saint, and spoke thus
unto him: *Because you have conserved your*
Virginity, and with a pure Heart, fervent
Faith, and sincere Charity have defended mine,
I will honour you this Day with a Present,
taken out of the Treasure of Heaven: And
with my own Hands will adorn you with a
glorious Vestment, which you shall use only on
my Festival Days. And with this cast be-
fore him a Vestment which she had in her
Hands, and presently the celestial Vision dis-
appeared, the Church being replenished with
a most sweet and fragrant Odour. The
Clergy then coming into the Church found
their Bishop prostrate on the Ground, and
reverencing that celestial Gift, which he
had received from such a Hand; and was so
filled with a heavenly, and incomparable Joy
and Consolation, that he could not, nor knew
not what to say. And although he had ever
been respected by all for a Saint, henceforth
they looked upon him as a Citizen of Hea-
ven, in Esteem and Credit with God, and
Favourite of his blessed Mother. Where-
fore they were most exact and punctual in
obeying all his Commands and Orders. They
followed

The Life of St. TIMOTHY Bishop, and Martyr.

JANU- followed his Counsel, profited by his Doctrine, ARY
23. admired his Virtues, and in all Things submitted to his Will. And in this Manner did the holy Prelate govern his Church for the Space of nine Years, and two Months, with wonderful Example, and great Profit of his Flock. He died about the Age of threescore, on the three and twentieth of *January*, the eighteenth Year compleat of the Reign of *Recifuinto*. His Body was buried in the Church of *St. Leocadia*, at the Feet of *St. Eugenius* his Predecessor, and after, in the Destruction of *Spain*, was removed by the Christians to *Zomora*, where it is revered with great Devotion by all the City; which receiveth many Favours from our Lord by his Intercession. This holy Doctor and Pre-

late writ many and most profitable Works, in which though he sheweth great Wit, and Learning, yet his Sanctity shineth much more, and a tender Affection, wherewith he speaketh with God, and of God; especially when he treateth of the sacred Virgin, for then he seemeth most to display and spread abroad all the Sails of his Devotion, and suffereth himself to be transported by the Gale of that Spirit that guided him. The Catalogue of his Works is set down by *St. Julian*, Archbishop of *Toledo* in his Life, and Cardinal *Baronius* and other Authors do write of him. Some Difference there is in the Computation of the Time of his Birth, and Death; but all agree, that he was Archbishop nine Years, and two Months. JANU- ARY 23.

The Life of St. TIMOTHY Bishop, and Martyr.

JANU- THE Life of *St. Timothy* Disciple of ARY
24. *St. Paul* the Apostle, Bishop of *Ephesus*, and Martyr of *JESUS CHRIST*, is collected out of the *Roman Breviary*, and out of *St. Isidore*, and *Metaphrastes*, in this Manner. *St. Timothy* was born in *Lycania*, and brought up at *Lystra*. *Eunice* was his Mother and his Grandmother *Louisa*, whom *St. Paul* maketh mention of, as of Women very devout and virtuous. They were *Jews*, and his Father a Gentile. *St. Paul* coming with *St. Barnabas* to *Lystra* (as is related in the Acts of the Apostles) and having healed a lame Man, and moved many by that Miracle, among others, that were converted, *Timothy* was one; whose Parents received the Apostles in their House, and delivered unto them their Son, a young Man of an excellent Wit, well disposed to Virtue, and of a sweet Nature; desiring them to instruct, and train him up in a good Course. *St. Paul* took him in his Company, and cherished him as his Child, and most dear Disciple, teaching him that Doctrine, which he had learned in the third Heaven, and had him with him in all his Voyages and Travels as a most faithful Companion. And *Timothy* was very much rejoiced to bear him Company, and passed through all Difficulties and Dangers, they daily met, with an invincible Courage, and apostolical Spirit, without any Regard or Consideration of his Weakness, and tender Age. So *St. Paul* in his Epistles calleth him sometimes *his Brother*, other times *his most dear Son*, and faithful in our Lord, then, *God's Minister* and his *Coadjutor* in the Gospel. And in some of his Epistles his Salutation is, *Paul and Timothy Servants of JESUS CHRIST*; as if those Epistles came from them both, and not from *St. Paul* alone. In fine, he saith of *Timothy*, that he did the

same Work of God as himself did, and that no body was so well united and linked unto him. JANU- ARY 24.
It is a great Argument of the rare Virtue and high Worth of this Saint, that *St. Paul* the chosen Vessel of God, and Organ of the Holy Ghost, loved, esteemed, and praised him so much. But although *Timothy* was such an one, as *St. Paul* paints him out, he became not therefore careless or vain, but more humble and modest. He mortify'd his Flesh, that his Spirit might be more vigorous and strong; and notwithstanding he suffered much by Weakness of Stomach, and other continual Infirmities, he drank Water so strictly, that it was necessary the Apostle himself should command him, to drink a little Wine, because convenient for his Health. He was not only the beloved Disciple of *St. Paul*, as one that bore him Company in the greatest Part of his Journeys, and served him, visiting in his Name the Christians, comforting them by his virtuous Example, and encouraging them by his preaching; but he was also a dear Child of our Lord's Favourite, *St. John* the Evangelist, who before he was banished into the Isle of *Patmos*, lived at *Ephesus*, and governed all the Churches of *Asia*, and being sent into Banishment left in his Place *St. Timothy* Bishop of *Ephesus*, whose Sanctity was of great Edification, and a singular Benefit to the whole Church of God: Although he lived not in that Seat many Years, for in a great Feast that the Gentiles made, being in Masquerades they used barbarous Cruelty towards the Men and Women, they met in the Streets, striking them with certain Clubs, which they carried in their Hands, and killed divers; thinking that by that Sacrifice they appeased their Gods; for which prophane and sacrilegious Madness the holy Bishop reprimanding

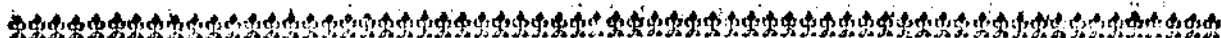
The Conversion of St. PAUL the Apostle.

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24. ing them they were exceedingly incensed against him, threw at him whatsoever they could lay hold of, and knocking him down and dragging him; left him for dead. The Christians coming found him gasping, and soon after he gave up his Soul to God. His Body was buried at a Place called *Pion*, with great Feeling and Devotion of the Faithful, until *Constantius*, Son to *Constantine the Great*, translated his holy Reliques into a Church, which he had built in Honour of the Apostles; which Church the Emperor *Justinian*

afterwards enlarged, and made it very stately and sumptuous. St *Ignatius* in an Epistle which he writ to the *Ephesians*, saith, *You have conversed with Paul, with John, and with the most faithful Timothy.* And in another Epistle to those of *Philadelphia*, saith, *That Timothy ought to be counted amongst the most holy Men, who passed this Life in Virginity and Purity.* He died upon the four and twentieth of *January*; on which Day the Holy Church celebrateth his Feast, in the Year cix, *Trajan* being Emperor.

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The Conversion of St. PAUL the Apostle.

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25. **T**HE blessed Pope St. *Gregory* saith in his Dialogues, *that it is a greater Miracle for God to give Life to a Soul dead by Sin, than to raise a dead Body from the Grave. For in the one, Flesh is raised, which must die again; and in the other, the Soul is raised, that is to live eternally.* And with great Reason he affirms, *That the Conversion of St. Paul was a greater Miracle, than was the raising of Lazarus; after he had been four Days dead, and sinking in the Grave.* It is a great Work, and proper to the Hand of God; to convert a Sinner; and of a Wolf to make a Lamb; of a Slave of *Satan*, a Child of God; and of one condemned to eternal Flames an Inheritor of Heaven. And it is so great and wonderful, that it requireth the Almighty Power of God to effect it: And his Omnipotency appeareth more herein, than in the Creation of the World. For the supreme Artificer created all Things by his own Will: And with saying, *Let the Light be made*, it was presently made; and there was found no Opposition or Resistance to his Command. But Man having Free-Will, and being Master of his Will, and God also being desirous to conserve his own Gifts, without taking away what he hath once given us, he finds Resistance many Times in Man, to render him such as he ought to be, and bring him to follow the Instinct of his holy Will. But although in all Conversions of Sinners, God's infinite Power and Goodness doth shew itself, and therefore they may justly be called miraculous, because all the Force and Strength of Nature cannot convert a Sinner, and of a wicked Man make him just and holy; nevertheless some Conversions are much more extraordinary and singular, than others, wherein the powerful Arm of God is more perceptible; not only for the Power wherewith he worketh them, but also for the Manner which he useth. Such was the Conversion of St. *Paul*, which St. *Gregory* saith was more miraculous, than was the Resurrection of *Lazarus*, and as such, our holy Mother

the Church doth celebrate it with great Solemnity. It is a strange Thing, that our Lord having converted so many, and great Sinners to Penance, whom he hath drawn out of the Abyss of Sin and Darkness, wherein they were plunged; and adorned them with great Merits, yet the Church should not solemnize the Day of the Conversion of any one of them with so great a Feast, as it keeps St. *Paul's*: Certainly because his Conversion was so rare, so admirable, and so profitable to the whole Church.

Let us declare the Reasons of this Solemnity which the Church keepeth to Day. First, we must reflect and consider, that the Church militant, and the Church triumphant are two Sisters, that are united by a strict Band of Charity; though the one be in Heaven, the other upon Earth; the one in the Haven, the other in the Sea. The militant fighteth, and that of Heaven triumpheth: The one taketh Pains, the other is at Quiet and repose; they assist each other, and have their Correspondence and Communication: The triumphant is in no Necessity for itself, but for her Members, which here below are often sick and oppressed: The militant is always in the Battel, and fearing to be overcome, demandeth Succour of her good Sister, and endeavours to imitate her. And because she knoweth that in Heaven there is kept a solemn Feast for the Conversion of St. *Paul*, she desireth to do the Like, and join her Joy with the Joy of her Sister, and the Gladness of the Earth with the rejoicing of Heaven. For it being an infallible Truth, what CHRIST our Lord saith by St. *Luke*; *That there is more rejoicing in Heaven, at the Conversion of one Sinner, than for ninety nine just Men who have no need of Penance*: What Joy must we believe is made in Heaven for the Conversion of so great a Sinner, as was *Saul*, who was so perfectly converted to God that he became a Mirrour of Sanctity, and a lively Picture of JESUS CHRIST? Joy ariseth from Love. There is always great Gladness, when

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JANU- when we come to enjoy that which we love
 ARY much; and little Joy where there is small
 25. Love. And God loving St. Paul so very
 much, as hereafter we shall see, it is no
 Wonder that Heaven should make so great
 a Feast for his Conversion: For although it
 be true, considering the Affection, with
 which God loveth his Creatures, that he
 looketh on them all with an equal Love,
 for with God there is neither more nor less,
 encrease nor Diminution; yet in regard of
 the Effects and of the Gifts, which he distri-
 buteth amongst them, the Love of God is
 not the same, but greater or less, according
 to the Measure of Graces and Favours, which
 he doth them. For as to love is nothing else
 than to wish or will well, and that to will in
 God is to work; therefore to whom he doth
 most good, we say that he loveth most, and
 willeth best unto them. And this is the first
 Reason, why the Church militant in Confor-
 mity to the triumphant, doth keep this Feast.

The second is, for the new and strange
 Manner of St. Paul's Conversion, who being
 young, and an Hebrew by Birth, of noble
 Blood, of the Tribe of Benjamin, a Pharisee,
 and a Citizen of Rome, Disciple of Gamaliel,
 brought up and instructed from a Child in all
 the Ceremonies and Rites of the old Law,
 and most zealous to have them kept exactly
 according to the Letter, and to honour God
 in Moses, believing that our Lord was contra-
 ry to him, and not the true Messiah, but an
 Enchanter, and opposite to Moses; and this
 false Zeal meeting with the Fervour of his
 Age, he resolved with Sword and Fire to
 make War against JESUS CHRIST, and all
 his Adherents. This made him incite the
 Jews to stone St. Stephen; and that they might
 be the more ready and nimble for the Exe-
 cution, he himself undertook to guard their
 Cloaks, thereby stoning him by the Hands
 of all the rest; and he confesseth *that he did
 cruelly persecute the Church of our Lord, with
 Intention to ruine and destroy it.* Wherefore
 St. Luke saith of him, *that he was breathing
 forth Threats, and Slaughter against the Dis-
 ciples of our Lord,* Acts ix: Upon which Words
 St. Chrysostome writeth thus, *What doth he
 mean by this Manner of Speech, but to de-
 clare unto us, that before that Time he had
 done much Mischief? What Mischief? I ask
 you rather, what Mischief had he not done?*
*He had filled Jerusalem with Blood; he had
 put the faithful to Death; afflicted the Church;
 persecuted the Apostles; stoned St. Stephen; not
 spared Man, nor Woman: For he was not con-
 tent to lead them to Tribunals, and accuse
 them before the Judges; but searched for them
 in Houses, and drew them forth, and like a
 savage Beast seized on them.* Saul therefore
 being in this great Rage and Fury, and per-
 severing in his wicked Intent, imbrued in the
 Blood and Death of Innocents, and not

JANU- thinking of any thing day and Night but
 ARY how he might destroy and utterly undo
 25. them; got a Commission from the High
 Priest, to apprehend and punish all Christi-
 ans. But as he was going to Damascus to ex-
 ecute the same, God converted him to the
 Knowledge of JESUS CHRIST. Other Sin-
 ners, after they had offended God, touched
 by his divine Hand came to be converted.
Peter after he had denied our Lord, acknow-
 ledged his Fault, and wept. *David* after
 he had committed Adultery, and Murder,
 returned to himself again, and repent-
 ed. But *Paul* at the same Time, that
 with so much Fury and Rage he was persecuting
 CHRIST, and procuring to shed the
 Blood of his Servants, and rate out of the
 World (if it were possible) the Name of
 Christian, was converted by our Lord. For
 arriving near to the City of Damascus, he
 was suddenly surrounded with a celestial
 Light, and he heard a loud Voice like a ter-
 rible Thunder, that said unto him, *Saul,
 Saul, why dost thou persecute me?* And he,
 almost dead with Fear, answered, *Who art
 thou, Lord?* And it was answered him, *I
 am Jesus whom thou dost persecute: 'Tis hard
 for thee to kick against the Pricks.* And Saul
 trembling, said, *Lord, what wilt thou have
 me do?* Our Lord commanded him to rise,
 and go into the City, and that there he should
 be told what he was to do. This was the
 Manner, which God used to convert St.
 Paul. To convert the City of Nineveh, God
 sent Jonas the Prophet: To convert the Peo-
 ple of Israel, he sent Moses and other Pro-
 phets: And to convert the whole World, he
 sent first his only Son, abject and poor; and
 afterwards his Apostles naked and despised:
 But to convert Paul, our Lord cometh down
 in Person from the right Hand of his Father,
 glorious and invested with Light. He in-
 lightened Paul's Heart with so resplendent
 and efficacious Rays of Grace, that in an In-
 stant he discovered all the Shadows, Figures,
 and the Letter of the Old Testament, with-
 out CHRIST, to be less than nothing; and
 that he only is the eternal Verity, that gi-
 veth Being to all Things, and who was re-
 presented by those Shadows and Figures of
 the old Law, and this Light was so exces-
 sive that he was struck Blind therewith, and
 lost the Sight of all worldly Things. Our
 Lord said to him, *Saul, Saul, why dost thou
 persecute me?* He calleth upon him twice,
 to give him to understand, that for him he
 came twice into the World; and that he
 was in so profound a Sleep, that to awaken
 him, there was need of the Voice of CHRIST,
 which should speak not once but twice un-
 to him, *Saul, Saul, why dost thou persecute
 me?* I am mild and loving, and never have
 offended thee, but always have endeavoured
 to procure thy Salvation. I am thy cor-
 dial

JANU- dial and intimate Friend, and desire that
ARY thou shouldst dwell in the Center of my
25. Heart: Why dost thou persecute me? Twice have I come into the World for thee, once in Flesh passible and mortal, and now immortal and glorious. I have for thee shed Tears, sweat Blood, and thou persecutest me! I have chosen thee for one of my Captains, and for a Vessel of Election, and thou persecutest me! For thee I have had my Hands nailed to a Cross, and have given my Life, and would give it often, were it requisite, and thou persecutest me! It is strange to consider, that all the whole Life of JESUS CHRIST hath been nothing but Pains, Labours, and Persecutions, and his sacred Passion most full of inexplicable Sorrows, Affronts, and Torments, and yet never was he heard to complain, or open his Mouth to say; wherefore do you persecute me? We see him buffeted, spit upon, scourged, crowned with Thorns, mocked, and esteemed worse than *Barabbas*; we see him nailed to a Piece of Wood, his sacred Body bruised, and his delicate Members stretched out, streaming forth Blood from those divine Fountains; and yet never to complain. And now, with a loud-sounding and dreadful Voice, he crieth out, *Saul, Saul, wherefore dost thou persecute me?* What meaneth this, O Lord? How can *Saul* persecute thee? He that is but a little Dust, can he persecute thee that art the King of Glory, he being on Earth, and thou in Heaven? But because *Saul* did persecute the Members of CHRIST, that were upon Earth, CHRIST, as being our Head, esteemed the Injuries done to his Members, as done unto himself. And not having complained of what his Enemies had made him suffer in his proper and natural Body, now he complains of that which *Saul* maketh his mystical Body endure; insomuch that he saith not (as St. *Augustine* doth very well note) *Why persecutest thou my Servants; or my Members?* But, *Why dost thou persecute me?* By this we may see the inestimable Love wherewith our Lord doth love us; and how we ought to give him a Return of our Love: And withal may understand with what Care and Advisedness we are to live and carry our selves, that we come not to offend our Neighbours or trouble and grieve the Servants and Members of JESUS CHRIST, because when he taketh upon him to revenge it, he punisheth with a heavier Hand that which is done against them; than what is done against himself.

A third Reason, for which the Church keepeth so solemnly the Conversion of St. *Paul*, is the Excellency and Perfection of all Virtues; which our Lord communicated unto him at his Conversion. Other Sinners when they are converted, go by Degrees, by little and little acknowledging and lament-

ing their Sins, and amending their Lives, to unite themselves with God. They pass through great Difficulties to overcome the evil and perverse Habits of their former Life, and betake themselves truly to the Service of our Lord: But to St. *Paul* our Lord seemeth to have given in an instant the Key of his Treasures, of his Gifts, and of his Love: For that sovereign Light, and vehement Motion of divine Grace did so transport and transform him, that in a Moment he became of a Persecutor a Preacher, of a Lion a Lamb, and of a Wolf a Shepherd; and who before procured to kill the Christians, now desires to die for CHRIST, with such Affection and Fervour, that no kind of Labour or Affliction endured for CHRIST, could seem grievous unto him. Hunger, Thirst, Poverty, Nakedness, Prisons, the Sword, and Death itself, however horrible and cruel they can appear, could not equal the Thirst which he had to die for his Lord, with whom he linked himself in so strict and fast a Band, that all the World could not separate him. For whatsoever may seem glorious and charming, was to him as Dirt and Filth, which is trampled under Foot. Who imitated CHRIST more than St. *Paul*, who is set before us as an Example, because he is a perfect Imitator of CHRIST? Who followed CHRIST crucified nearer than the same St. *Paul*? who saith that he was crucified with him upon the Cross, and that all his Glory was the Cross of CHRIST, and that he knew nothing else but CHRIST crucified, that he carried in his Body the *Stigmata*, or Marks of his Lord's Wounds: In fine, that all his Joy and Triumph was to see himself in Prison, loaden with Bolts and Irons for him. Who is able, although he had the Tongues of Angels, to declare St. *Paul's* Virtues, and the great Gifts which our Lord bestowed upon him at his Conversion? What a lively Faith? What an assured Hope? What a burning Charity? Profound Humility? Perfect Prudence? Invincible Patience? What an inflamed Zeal of the Salvation of Souls? How deep a Knowledge of his own Baseness? How high an Esteem and Value had he for, and how was he perpetually commending and publishing divine Grace? In a Word he was a Summary or a Collection of all solid, heroical, and celestial Virtues, whereof each one considered apart doth astonish and amaze any human Understanding. As soon as he was enter'd into *Damascus*, and by the Hands of *Ananias* had recovered his Sight, and was now baptized and regenerated in CHRIST, being replenished with the Holy Ghost, he went into the Synagogues of the *Jews*, and preached to them JESUS CHRIST, and confounded them, proving by the Scriptures that he was the Messiah, and true Son of

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God, with such Vigour and Efficacy, that they not being able to resist his Reasons, and the Spirit of God which spake in him, resolved to kill him. After this he went to *Jerusalem*, where, though the Disciples at first durst not trust him, fearing that fierce Cruelty which he had used towards them; yet after that *Barnaby* brought him unto them, and they had understood of himself what had happened unto him in his Way to *Damascus*, and how God had converted him, they were satisfied, and with incredible Joy admitted him into their Society; and he, with the same Eagerness and Vigour, wherewith he had formerly persecuted *JESUS CHRIST*, yea with much greater, preached him to the *Jews of Greece*; who also sought to put him to Death.

The Conversion of *St. Paul* was likewise admirable, not only so because he was cast down by God, enlightened, and adorned with so many rare Virtues, but also because he was rapt into the third Heaven, where with the Eyes of his Soul he discovered clearly all that our Lord *JESUS CHRIST* had suffered, and wrought upon Earth; and dived into the inward Thoughts, and most inflamed Affections of his divine Heart. He had also a clear View of all that our Saviour worketh in his Elect, and in the Saints, as Head of all Creatures both in Heaven, and on Earth. *St. Paul* in Body returned back, that he might profit others, but his Spirit and Mind remained still with *JESUS CHRIST* in Heaven. And therefore he saith, *Our Conversation is in Heaven*; and, *my Life is CHRIST, and I esteem it a great Gain to die for him*. He was so transformed into *CHRIST* that his Soul, which is the Form of his Body, was not so dear and near unto him, as was *CHRIST JESUS*; who gave Life to *Paul's* Soul, shined in his Heart, was continually in his Mouth, and appeared in his Eyes, and Conversation.

There is yet a fourth Reason why the Church keepeth this Feast of *St. Paul*; the inestimable Fruit which she hath received from him; not only because he is the most perfect Model and Pattern of Penitents, that ever was, but also for the indefatigable Pains which he took to plant, water, dilate, and propagate the Church throughout the World, with such incredible Labour, Sweat, Persecutions, and Afflictions, as he endured; which appeareth by what the Apostle writeth of himself, and *St. Luke* of him in the Acts. But especially for that admirable and divine Philosophy, which he taught the Church, and will be teaching and instructing to the World's End. For without doubt, whosoever reads his Epistles, will find in them such excellent Doctrine, with so elevated a Spirit, superior to all others, that the Voice of *Paul* seemeth not to be the Voice

of a Man, but of an Angel or Seraphin; for he doth not only teach us, as the Evangelists, but also maketh us, in his Epistles, relish the Sweetness of heavenly Mysteries: In them are discovered unto us the infinite Riches of the Goodness of the eternal Father, who by the Incarnation of his Son hath delivered and honoured us, and raised us from Death to Life, by his Benignity and Sweetness, not for our Justice, but for his own pure Mercy, by which he would save us: In them is seen the Greatness of *CHRIST's* Charity towards Man, who dyed for Sinners, and for his Enemies; giving us Confidence, that since God hath given us his Son, there is nothing that he can refuse to give us for the Merits of him, who is our Advocate, our Propitiation, our high Priest, our Wisdom, our Justice, our Sanctification, and our Redemption: In them he sheweth and declareth unto us, that our Sins were the Executioners which placed the Son of God upon the Cross, and that those who do commit Sin (as far as in them lyeth) do crucify him again. And hence he exhorteth us to have a Horror and Detestation of our Sins, and to mortify our Flesh, that we may in some Sort be conformable to him, who for our Redemption yielded up his Flesh to be crucified. But it is no wonder, that he, who was the chosen Vessel of our Lord, and was rapt into the third Heaven, and there heard so mysterious and secret Words, that no human Tongue can declare them, should discourse so sublimely of the Mysteries, which there he saw and comprehended. That which is most to be admired, is to see him come down from Heaven, and to betake himself to the Office of a Labourer to Till the Field of the Church; and to become now an Architect to build it, a Physician to cure it, a Soldier to defend it, a Doctor to instruct it, a Father and Mother to breed spiritual Children, and a Nurse to bring them up, and feed them at her Breasts. Sometimes a severe Judge to reprehend and chastise, then again a tender-hearted Mother to cherish and comfort them. There is no State or Condition in the Church, which findeth not in *St. Paul's* Epistles its particular Advices and Instruction: For he declares unto us, what the Ministers of the Church ought to be, the Virtues which are to shine in Prelates, and the Account which God will exact for every particular Sheep committed to their Charge: He teacheth what Princes are to do towards their Subjects, and Vassals towards their Princes: The Duty of Parents towards their Children, and of Children towards their Parents: How Masters are to carry themselves towards their Servants, and Servants towards their Masters; Lords towards their Slaves, and Slaves towards their Lords: How married People, Virgins, Widows,

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25. dows, young, old, rich, and poor are to be-
have themselves. In fine there is no Man nor
Woman, that may not drink of this univer-
sal, and all abounding Fountain of St. Paul's
divine Doctrine. Therefore with good Rea-
son doth the holy Church in this Days Pray-
er say, *God taught the whole World by St. Paul,*
and calleth him, *Doctor of the Gentiles,* and
by Excellency, *the Apostle.* For amongst all
the Apostles he laboured most, endured
most, and most Profit came of his Preach-
ing, and of the fourteen Epistles which he
wrote. For as St. Cyril, Patriarch of Hie-
rusalem saith, *God would have him to write*
more Epistles than all the other Apostles, be-
cause his Testimony was irreproachable and
could not be reproved, as one that had been an
Enemy and Persecutor of the Church. For
these Reasons we justly ought to keep the
Feast of his Conversion more than of any o-
ther Saint, and the Church doth celebrate it
on the Day it happened, which was the five
and twentieth of *January*, in the Year of
our Lord xxxvi, and the second after his
glorious Ascension, as Cardinal *Baronius*
doth prove, and *Uuardus.* And the same
Baronius saith that in the Place where this
Conversion was made, there is to this Day
a Church, in Memory of it, which is near
to the City of *Damascus.* For which he
citeth St. *Augustine* in his four and thirtieth
Sermon. St. *Gregory* writing upon the Books
of Kings, and declaring those Words: *Is it*
possible that Saul should be amongst the Pro-
phets? Saith that it may as well be said: *Is*
it possible that Saul should be reckoned amongst
the Apostles? And that the Conversion of St.

Paul is as it were a Proverb for a Sinner, JANU-
And he addeth, *Whoever shall hear of the* ARY
Conversion of St. Paul, though he be laden 25.
with Sins, let him not despair of obtaining
Pardon: For he that did so furiously thirst
after the Blood of the Disciples of our Lord,
and persecuted them, and kept the Cloaks of
those that persecuted St. Stephen, after his
Conversion was made Prince of the Church.
To the End that a Sinner instead of despair-
ing, may understand, that he may not only
have his Sins pardoned him, but also obtain
the Crown, if he fight vigorously, and imitate
St. Paul. Thus much St. *Gregory:* That
the Sinner may take Courage, and the Just
not despise a Sinner. For he knoweth not
but that he may fall from his Justice, and
the Sinner be raised to be a great Saint.
Neither ought any Man by this so miracu-
lous Conversion of St. Paul to take Occasion
to persevere in his bad Course, upon Pre-
sumption that God will convert him at last,
and shew him Mercy, as he did to St. Paul.
For these are extraordinary Gifts of God.
For the ordinary Course is, *Live ill, and*
die so. And many persisting in their evil
Ways, expecting their Conversion, find their
Condemnation. Let us all beg of our Lord
to give us Light and Strength to know and
love his Goodness, and imitate this glorious
Apostle, casting our selves at his Feet, and
saying with Heart, Tongue, and Works,
Lord what wilt thou that I do? Taking for
the Rule and Level of our Lives his most
holy Will. Be pleased Lord, to grant it us
by the Intercession and Merits of this glori-
ous Apostle. Amen.



The Life of St. POLYCARP Bishop, and Martyr.

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26. THE Life and Martyrdom of St. Poly-
carp Bishop of Smyrna, is taken out
of the Writings of St. *Ireneus* Bishop of Ly-
ons, and *Eusebius's* History, and St. *Jerome*
in his Book of Ecclesiastical Writers; and
the Clergy of Smyrna, present at his glorious
Death. St. *Polycarp* was a Person of great
Sanctity, eminent for Learning, and of an
excellent Wit. He was acquainted with di-
vers of our Lord's Disciples, and conversed
familiarily with them; but particularly with
St. *John*, the beloved Disciple, and Evange-
list, who was Father and chief Ruler of all
the Churches of Asia; and with his own
Hands ordained *Polycarp* Bishop of Smyrna,
as a Man worthy of that Dignity. Whilst
Polycarp governed his Church, there arose
great Questions and Difficulties among the
Christians, about the Time of celebrating
Easter. And to be fully satisfied therein, he

resolved to go in Person to Rome, to confer
his Doubts with St. *Anicetus* Pope, who was
then CHRIST's Vicar upon Earth. Being
arrived at Rome, he paid his Respects to the
Pope, proposed and conferred his Doubts
and Difficulties with him, and what he had
learn'd of his Master St. *John*, and other
Disciples of our Lord. And finding that the
Hereticks *Valentinus* and *Marcion* did spread
their perverse and diabolical Doctrine at
Rome, St. *Polycarp* began to preach and ex-
hort all the Faithful to beware of them;
as of venomous Serpents, and Enemies of
CHRIST: And that they should believe as-
suredly; that, what he preached to them,
was the Doctrine of the Apostles, and of our
Saviour, who had taught it him by his Dis-
ciples, from whose Fountains he had drawn
it. And the more to move them to abhor
Hereticks, and fly their Conversation, he re-
lated

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JANU- lated to them how St. John, his Master, go-
ARY ing in Company of many of his Disciples
26. to the Baths, where *Cerintus* the Heretick
was washing himself, the holy Apostle said
to them, *let us make haste to go from hence,*
lest these Baths fall down, and overwhelm us
in the Ruins, for Cerintus the Enemy of
Truth is here. And the same *Polycarp* walk-
ing in *Rome*, and meeting *Marcion* the He-
retick, turned away his Face, and declined
his Company; which *Marcion* perceiving,
like an impudent Heretick came up to him,
and asked if he knew him not. *Yes,* (saith
St. *Polycarp*) *I know thee very well. And*
who am I? saith *Marcion*. St. *Polycarp*
answered, *Thou art the first begotten Child of*
the Devil. To give us to understand, that
although all Sinners are by Imitation Chil-
dren of *Satan*, as the Just are the Sons of
God; yet the Heretick is the chief, and first
begotten Child, and hath most Right to in-
herit, because he doth imitate him the most
of all, loveth him best, and doth chiefly pro-
mote and advance his Interest and Affairs.
St. *Polycarp* by his holy Doctrine and Exam-
ple converted at *Rome* many Hereticks to the
holy Faith; and then returned to *Smyrna*,
to feed his Flock, and defend it from the
Wolves, like a good and watchful Pastor.
Whilst he resided at *Smyrna*, there passed by
the invincible Martyr of JESUS CHRIST, St.
Ignatius, as he was led Prisoner to *Rome*,
there to be devoured by Lions according to
the Sentence passed against him. St. *Poly-*
carp received him with all Love and Kind-
ness, bearing him a holy kind of Envy be-
cause he went to die, before him, for the
Faith of CHRIST; and by that lively Exam-
ple of St. *Ignatius* encouraged all the Faith-
ful there present, to suffer the most they
could for the Love of our Lord. St. *Ignatius*
after his Departure from *Smyrna* writ
an admirable Letter to St. *Polycarp*, giving
him an Account of his Voyage, and recom-
mending himself to his Prayers.

At this Time, *Marcus Aurelius Antoninus*,
and *Lucius Verus* being Emperors, was raised
the fourth Persecution against the Church,
which was very sharp and terrible: For the
Presidents and Imperial Ministers did put
to most cruel Torments all the Christians
they could lay Hands on; and he was esteem-
ed the best Judge, that spilt most Christian
Blood. There was scarce any other Dis-
course in Cities, Towns, and Villages, but of
most rigorous and exquisite Torments, and
new Ways contrived to vex and afflict in most
barbarous Manner the Christians. This fu-
rious Storm fell also upon *Asia*, and the Ci-
ty of *Smyrna*. The holy Bishop *Polycarp*
watched continually over his Flock; he
comforted the Afflicted, encouraged the
Faint-hearted, succoured the Needy, and as-
sisted all, in what he could; and in that

horrible Tempest kept a settled and assured
Mind, fixed upon God, whom he beseech-
ed incessantly to take Pity of his Church,
and either put an End to that Tribulation,
or to give Strength and Courage to endure it.
The Enemies of God understood full well
that *Polycarp* did chiefly oppose their De-
signs, that he was the Master of all the
Christians of *Asia*, and Pillar of Religion;
and believing that if he fell, the whole Edi-
fice, which was supported by him, would
also sink, they sought for him, to put him
to Death: But he not at all troubled at it,
never altered his Course, but continued to
exercise his Function with the same Alacrity
as before. However, being at length pre-
vailed upon by the Importunity of the Chri-
stians to quit the City, he for their Satisfa-
ction retired into a House in the Countrey,
and lay hid some few Days, continually and
fervently praying there to our Lord for the
Peace of the Church. Three Days before
he was taken, he had a Revelation from
God in his Sleep, concerning his future
Martyrdom, and dreamed that the Bolster,
on which his Head reposed, was all in a
burning Flame, and understanding what that
Sign signified, he presently, with great Joy,
acquainted his Friends therewith, saying,
Be assured, my Brethren, that I shall be burnt
alive, and that within a few Days. Praised
and glorified be for ever my most sweet Lord
JESUS CHRIST, who will vouchsafe me the
Crown of Martyrdom. But although the
Saint, with a cheerful Mind and Counte-
nance, expected Death; yet the Christians
that were present, forced him, whether he
would or no, to remove from one House to
another, to keep him as long as they could,
amongst them. At the End of three Days
the Pursuivants found him out by the Means
of two Children whom they met with in the
Streets, and forced one of them by beating him,
to discover where he lay. They enter'd the
House where *Polycarp* was, who although
he could easily have escaped them, would
not, but lifting up his Eyes to Heaven, said
Lord, *thy will be done in all.* He came
down the Stairs to receive and meet his En-
emies, and commanded Dinner to be made
ready for them, and with a quiet and serene
Countenance desired them to eat, and in the
mean while to give him an Hour's Time to
recollect and recommend himself to God.
They eat and he prayed, and fed on that
Food of Life, which was to fortify him in
his Torments, and in Death itself. The
wicked Officers were so stricken with the
venerable Aspect of *Polycarp*, the Sweetness
of his Words, the Courtesy and civil Beha-
viour with which he treated them, the Ala-
cricity and Content which he shewed, that
they were even sorry they ever came; and
said one to the other, *is it possible, that for*
this

JANU- this venerable old Man, there should be so
ARY much Search and Enquiry made? So many
26. Soldiers and Spies employed to catch him? So
many Snares laid to entrap and ruin him? But in fine to comply with their Orders, they took him, and set him upon an Ass and carried him towards the City. By the Way, they met with the Justice of Peace called *Herod*, and his Father *Nicetas*, Men of great Authority, who took *Polycarp* into their Coach, and began to persuade him, that seeing he had not now the Forces and Courage of Youth to endure Torments, and his white Hairs were not able to contest with the Power of the Magistrates, he should have Consideration of himself, and pass over the Remnant of his Days in Rest and Quiet, by being obedient to the Emperors. And that they said this unto him as Friends, for the Love they bore him. The Saint held his Peace, according to the Proverb: *Unto foolish Talk stop thy Ears*; but when they went forward, and used many Words to the same Purpose, he answered them, *Gentlemen, do not lose your Time, for I will never do what you advise me unto.* Then they grew angry at *Polycarp*, and with injurious Words thrust him headlong out of the Coach, with such Violence, as they wounded pitifully his Leg in falling: But he made no Account thereof, but went on merrily to the Conflict. They brought him before the Proconsul, who was sitting upon the Theater, but before he was brought in, he heard a Voice from Heaven, that spoke unto him, *be of good Courage, Polycarp, and carry on valiantly the Work of God.* Many Christians heard this Voice, but saw not him that spoke it. With this was our Lord pleased to arm his Soldier against the furious Clamours given out by the People against him. The Proconsul asked him if he were *Polycarp* the Bishop; and he answered, *yea, I am Polycarp.* He advised him to swear by the Fortune of the Emperors, and to blaspheme CHRIST, whereto he answered boldly and sedately, saying these Words worthy of *Polycarp*: *It is now fourscore and six Years that I have served JESUS CHRIST; and in all this Time, he never did me any Harm, but on the contrary, I have received from his Hands many special Favours. And will you have me blaspheme him, who hath done me so much good, who hath created me, and conserved my Life and Being; shall I shew myself thus ungrateful to so good a Lord? But the Judge continuing still to urge him, he answered resolutely: Perchance you mean to prove me if I am a Christian. I do freely confess that I am so. And if you desire to know what is comprehended under the Name of a Christian, appoint a Day, and I will explicate it fully unto you.* To which the Proconsul replied: *What you will say to me, speak here before the*

People. And *Polycarp* told him: *Unto you I shall most willingly give a Reason of what you require, because we Christians are bound to honour Magistrates, and to obey them in all that they command, so far forth as it may stand with the Law of God: But this People is a Beast of many Heads, and not capable nor disposed to bear divine Mysteries. Take heed, saith the Proconsul, for I will have thee torn in Pieces by wild Beasts, or burn thee alive.* The Saint answered: *I fear not this corporal Fire, which killeth the Body, and is consumed in a Moment. I dread that Fire which lasteth for ever, and is nourished with the Death of those that live in it. Do not think to daunt me with your Threats. Call for the Beasts, kindle the Fire. Lo here I am.* He spoke this with so chearful a Countenance, shewing so much Readiness and Desire to endure all Sorts of Torments, that the Proconsul, though incensed against him, was strangely astonished. At last he commanded the Cryer to proclaim aloud, *that Polycarp had professed himself to be a Christian.* Then did all the People, which were Jews, Gentiles, and Hereticks, give an infinite Cry, saying: *This is he that destroyeth our Gods; this is the Master of the Magicians and Christians. Let him die, and be burnt alive.* And presently began to fetch Wood, and kindle a great Fire. And the good old Man, seeing the Preparations which they made, put off his own Apparel and his Shoes. They would have fastened him to a Post, that he might not stir when the Fire should come about him: But he said to them, *Do not tie me, for I confide that the Lord, who giveth me Courage to suffer the Torment of Fire, will also give me Strength to abide in it, although I be not tied.* They contented themselves then with only binding his Hands behind him, and so thrust him into the Fire. And the Saint offering himself as a Holocaust to our Lord, prayed in this Manner: *Receive, O eternal Father, for an acceptable Sacrifice the Life which thou gavest me. Thou art Lord of the whole World, thou art Father of my Saviour JESUS CHRIST, by whom we have known thee, and who offered himself for us upon the Cross; and by him I do offer my self to thee in Confession of his holy Faith, to thy Praise, and to thy eternal Glory. I give thee infinite Thanks that thou hast vouchsafed to place me in the Number of thy happy Martyrs, and to make me Partaker of the Chalice and Passion of my good Lord. I praise thee, and bless thee with thy only Son, who is the Sovereign and eternal high Priest, and liveth glorious with thee and the Holy Ghost for ever.* Scarce had he ended this Prayer so full of Affection, and added *Amen*, when the Hangman put Fire to the Wood prepared, and immediately it took Fire. But that we may see that all Creatures obey their Creator,

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26. tor, the Fire did neither burn nor touch the Saint, but hung over him like an Arch or Vault, or like the Sail of a Ship filled with a good Wind, and his Body appeared not like burnt Flesh, but like shining Gold in the Crucible, and (for the greater Miracle) the very Flames set forth a most sweet Odour, as it were of Incense or some other Perfume. When the Officers saw they could not make an end of him by Fire they fell to the Sword, and would not pardon what the Flames had spared; so passed a Sword through his Body, and there issued out so great a Quantity of Blood, that it quenched the Fire; and his glorious Soul ascended flying up to Heaven to take Possession of eternal Glory. There suffered with him twelve more, who had been brought thither from *Philadelphia*. The Christians desired much to have his Body to honour it with due Reverence. But the *Jews* made such an Uproar that the President commanded it to be burnt, and the Christians gathered up his holy Bones, and placed them honourably, as was convenient for the Reliques of so great a Prelate, and courageous Martyr. And kept every Year a solemn Feast in Memory of his Martyrdom on the Day it happened; *that we may come to imitate his holy Life, and glorious Death, and follow the Footsteps of those, who have regenerated us in CHRIST*, as the Church of *Smyrna*, and Clergy there present at his Martyrdom do write in an Epistle that was used to be read publickly in Churches, according to St. Gregory of *Tours*.

St. Polycarp writ an Epistle to the *Philippians*, which, saith St. Jerome, was also publickly read to all the Faithful in the Church; wherein he doth much recommend unto them, to be well grounded in Faith, Hope, and Charity; and particularly, *to shun Avarice, remembering it is the Root of all Evils; and as we came naked into the World, so are we to go out again naked*. Then doth he advise them, *to teach their Children to be subject and obedient to Priests, as to God*: And giveth them other admirable and divine Document, discoursing of every State and Condition, and shewing each one his Duty in his particular Calling. *Suidas* saith, he writ another Epistle to St. *Denis Areopagita*, which now is not extant. St. Polycarp's Disciples were St. *Irenaeus* Bishop of *Lyons*, and Martyr, *Andochius* Priest, *Tbyrsus* Deacon, and *Felix*. These three he sent into *France*, where they were made worthy of the Crown of Martyrdom. *Benignus* was also his Disciple, who likewise being sent by his Master into *France*, yielded his Life for CHRIST at *Dijon*, in the Duchy of *Burgundy*. The Church celebrateth the Feast of St. Polycarp the Day of his Death, the twenty sixth of *January*, in the Year of our Lord CLXVIII according to *Onufrius*; but according to *Baronius*, CLXXIX. The Memory of his Martyrdom was so famous, that anciently they were wont to read it in the Churches, as writeth St. Gregory of *Tours*, and as *Baronius* relateth.



The Life of St. JOHN CHRYSOSTOM, Bishop and Doctor.

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27. THE blessed St. John, who, for his great Eloquence is surnamed *Chrysostome*, that is to say, *Golden Mouth*, was born at *Antioch* of noble Blood. His Father's Name was *Secundus*, who was Captain General and very wealthy, and his Mother's *Antbusa*. They were Gentiles, when *Chrysostome* was born; they brought him up with great Care from his Infancy, and provided him with an excellent Master to teach him Learning, wherein he appeared to be of a most quick Apprehension, and sharp Wit, with so much Modesty and Reservedness, that he delighted not in trivial Sports, and meaner Recreations of Youth, but was always very grave and retired. *Meletius* was at that Time Bishop of *Antioch*, a holy Man, who desired much to gain *Chrysostome* unto CHRIST, and convert him to our holy Faith; for by his great Parts he conceived that he was like to prove a brave Captain and divine Preacher of our Lord. *Chrysostome* became a Christian, and by his Means, his Parents also.

He profited daily very much in his Studies, and gave many Proofs, as well of his Virtue, as of his Wit. He was such an Enemy to Ostentation and Vanity, that he would not go to School with the Attendance of many Servants, as did the other Scholars of his Quality and Rank; which his Father looked upon as a Disgrace to him, and reprimanded his Son for it; yet could never prevail with him to desist from his pious Resolution. To appease his Father, he told him, *He should call to mind that the three Hebrew Youths, who are so renowned in sacred Writ, by their Modesty and great Temperance arrived to so much Perfection, and obtained so great Favour with God, that even the Fire could not annoy them*. He added withal, *that seeing Almighty God doth so love and esteem Humility and Modesty, that he exalts the humble and abaseth the proud, Christians have no Reason to blame him, if, as being a Christian, he obeyeth JESUS CHRIST, in doing what is pleasing to him, and shunning what he*

JANU- he abhorreth. With this Discourse he satisfi'd his Parents; and yet to condescend something to their Will, he was content that one Footman should wait upon him to School. Soon after this his Father died, and left him alone with his Mother. And she considering the many Troubles that Widowhood is subject unto, the Dangers she was in, for being yet but young, and that her Son's tender Age could afford her little Assistance; notwithstanding putting her Trust and Confidence in God, resolved to remain a Widow, and marry no more, but pass the rest of her Days with her Son, whom she intended to bring up with all possible Care, that he might be the Honour of the Family, and Staff of her old Age. Therefore when he had finished Grammar, Rhetorick, Logick, Philosophy, and Mathematicks by the Conduct of the choicest Masters then living, *Libanius* and *Adragarius*; she sent him to the University of *Athens* to perfect himself amongst those Persons of greatest Knowledge, and become an Ornament of his Parentage, and the Glory of his City. *Chrysostome* presently began to shine with rare Examples of Modesty, and Fame of Wisdom not only in *Athens*, but through all *Greece*: His Name was renowned and much spoken of by all Philosophers and learned Men of that Time, in so high a Degree, that the Rector of the University being to make a publick Oration, to which he invited all the Orators and famous Men of *Athens*, and amongst them *Chrysostome*, for Honour's sake, sent his Coach to bring him. But he refused that Courtesy, saying, *that Coaches were for those that are either infirm or nice, and that he was in good Health, and desired to shun Niceness*. And when he came to the Theatre, where the Auditory was seated, every one rose up to do him Honour, and gave him the first Place, with many other Privileges, which they used to grant to Persons of eminent Learning. Amongst other Men of Note there present, there was one *Artemius*, a famous Orator, who being stung with Envy, shewed great Resentment at the Honour done to *Chrysostome*, saying, *that he was but a young Man, a Stranger, a Christian, and an Enemy of their Religion*; and proceeded so far as even publickly to tax the Rector, who excused himself thus, *That to a Man so well born, as Chrysostome was, so adorned with Learning and Eloquence, and withal so modest, that he was far from Ambition, and shunned Honour*. He could not shew so much Honour and Respect as was due to him, but that he still deserved more. For Honour is like the Shadow of the Body, which flyeth those that run after it, and followeth those that fly from it. But *Chrysostome* hearing what *Artemius* had said, very mildly and civilly told him, *That an ambitious aspiring to Honour*

JANU- was unworthy of a Philosopher, and that in- stead of bringing any Profit, it proveth al- ways prejudicial and hurtful. But waving, JANU- faith he, other Objections, I will only answer 27. the Exception you make against me, for that I am a Christian. Know then that I adore no Idols, and acknowledge no other God than JESUS CHRIST; whom together with the Father, and the Holy Ghost the Christians do adore as the only true God; and this God hath created Heaven and Earth, and ruleth and governeth the World, with Changes and Variety of Seasons, sending Rain and fair Weather, that the Earth may bring forth necessary Sustenance for the Life of Man. It is not your CHRIST, replieth *Artemius*, that doth this, but the Elements, and the Motion of the Heavens governed by the Providence of the Gods. These Words were scarce out of his Mouth, when the Devil entered into his Body, and tormented him most pitifully, to the great Admiration and Astonishment of all the People. But *St. Chrysostome* by his Prayers cured him both in Body and Soul; for he was converted and became a Christian; and by his Example many others believed in CHRIST, and were baptized. The Bishop of *Athens* seeing this Miracle which God wrought by *Chrysostome*, endeavoured to bring him into his Clergy, hoping to have him his Successor in his Bishoprick. But our Lord, who had already chosen him, as a burning Taper to be set upon a higher Candlestick of his Church, as a City built upon a Hill, gave him at that Time no Inclination or Desire to be of the Clergy. He returned therefore to *Antioch*, where with admirable Eloquence he defended at the Bar the Causes of the poor, and became advocate of the Distressed, and exercised himself in Works of Piety. For which, and for his rare Example, and Learning he was generally beloved and esteemed of all the City.

Now *Chrysostome* began to discover the Vanity and Deceit of the World; and resolved to leave it, and retire himself into a Monastery. His Mother having Notice of his Design, called him aside, and making him sit down by the Bed-side, where she had brought him forth, all bathed in Tears, spoke unto him in this Manner; *I could not enjoy much of your Father's Virtue, because it pleased God to take him from me soon after I had brought you forth with great Pain, leaving me a Widow, and you an Orphan. In this Condition of Widowhood I have gone thorough all the Miseries and Afflictions that a Woman of Honour could wade in. For the Miseries which a Widow is subject unto, especially being young, as I was, when I became one, are innumerable. I had been but a few Years before taken from under my Parents Wing, with so little Experience in Things of*
the

JANU- the World. Then oppressed with Grief for
 ARY the Death of your Father, I was burdened
 27. with so many Vexations and Inconveniencies;
 that I do almost wonder, how it was possible for
 a Woman to subsist amongst them. To have the
 Charge of such a Household and Family; to
 reprehend and keep to their Duty Servants of
 all sorts; to guard and defend me from their
 Deceits; to arm me against feigned Words;
 and evil Correspondence of nearest Relations;
 to suffer the Extortions of Toll-gatherers and
 Publicans, and others that encroach upon Wi-
 dows. If they have Sons left them, they live
 in Fear and Apprehension, and spend in a
 Manner upon them more than they have; if
 they have Daughters, they consume, and pine
 away with continual Suspicions and Jealousies
 which transpierce their Hearts. All these
 Things were Motives unto me to marry again,
 to be rid of so great Trouble. But the Love
 I have for you, made me set aside and under-
 value all my own Advantages in Hopes to en-
 joy you, and have your Company. When you
 were a Child, with only looking on you, and
 calling to Mind how lively a Picture you were
 of your Father, I passed cheerfully my great-
 est Hardship and Afflictions. I have endea-
 voured to conserve your Estate, and Goods en-
 tire, and to place you in the Condition you are
 now in. I speak not this to overvalue what
 I have done for you, as if it were some great
 Matter; but to entreat you, that in recom-
 pence of all, you will not leave me, nor make
 me a Widow anew. I am now old, expect a
 while, for I cannot live long; and when you
 have closed my Eyes and given my Body Burial,
 you may freely dispose of yourself as you please.
 But now I would not have you to leave me, and
 incur the Offence of God by abandoning me,
 who never gave you any Occasion of Displea-
 sure. But on the contrary do busy my Thoughts
 Day and Night about you and the Advance-
 ment of your Fortune. The afflicted Mother
 transpierced with Grief bathed her Words
 in Floods of Tears, and the Saint did melt
 with Tenderneſs and Compassion on account
 of his Mother's Affliction, yet not so as to
 slacken in his good Resolutions, but to for-
 bear a while, and dispose Things in such
 Manner as he might sweetly and dexterously
 accomplish his Intentions.

He was promoted to the degree of Lec-
 tor, and explicated the holy Scriptures with
 great Spirit and extraordinary Eloquence.
 Soon after overcome with the Love of Soli-
 tude and the forcible Inspiration of our Lord,
 never regarding his Mother's Widowhood,
 nor the Affection of the People that honour-
 ed him extremely, nor his Sister's Intreaties,
 who was tender and young, leaving House,
 Riches, Friends, Parents, Liberty, Commo-
 dities, and all the Hopes the World could
 promise him; being young and not very
 healthful of Body, but fervent in Spirit; he

apply'd himself totally to the Service of God, JANU-
 and took a religious Habit in a Monastery, ARY.
 where was practised a very strict Life. Chry- 27.
 sostome entering into this School of Perfection,
 presently betook himself more to Penance,
 Prayer, Fastings, and corporal Austerities.
 And that he might sleep but little, he had a
 cord hung over his Table, and when it was
 necessary to take some Rest, he laid hold of
 it with his Hands, and bowing down his
 Head slept most uneasily, and presently a-
 waked again. He studied continually, and
 expounded such Parts of the holy Scripture,
 as he judged fittest to reform Mens Manners,
 and carry them on to Piety. Whilst he was
 in this Monastery (which was some four Years)
 he composed those admirable Books of Priest-
 hood, and a Book of Virginity, and two of
 Compunction, and many Homilies or Trea-
 tises of divers Subjects. The greatest Part
 of his Time he spent in Prayer, and visiting
 the Sick, and comforting and assisting them
 in what he could. He thunned all worldly
 Honour and Esteem of Men. But it was not
 possible that this Sun should lie hid, and his
 Rays not be manifested by his own Light.
 Our Lord was pleased to honour him, and
 make him known to the World, working
 in him and by him great and wonderful
 Things. In the same Monastery with St.
 Chrysostome lived a holy Man, Eschius, who
 was his ghostly Father. This Man being
 once in Prayer, perceived two clad in white,
 of a venerable and heavenly Countenance
 and more than humane, to come near to
 Chrysostome, who was also praying; and ta-
 king him by the Hand, to say unto him, *We*
are sent unto thee by JESUS CHRIST. Then
 one of them putting a Book into his Hands,
 said, *Take this Gift sent unto you from*
God, and know that I am John the Apostle
and Evangelist, who leaned my Head upon
our Lord's Breast. With this Book you will
easily understand the holy Scripture; and by
my Help you shall find no Difficulty. The
 other, who was St. Peter, gave him two
 Keys, and said, *I am he who confess'd the*
Son of the living God. You shall have Power
to pardon Sins, and these Keys are the Sign of
your Jurisdiction. In the mean while St.
 Chrysostome lay prostrate with his Face upon
 the Ground, and made Answer, *I am not wor-*
thy of these so great and wonderful Favours.
 But these two holy Apostles comforted and
 encouraged him, and having given him the
 Kiss of Peace, returned to Heaven. After
 this our Lord wrought many Miracles by
 him, and this amongst the rest. There was
 in that neighbourhood a cruel and fierce
 Lion that ravag'd the Countrey. St. Chry-
 sostome caus'd a Croſs to be set up in a cer-
 tain Place, and the next Morning the Lion
 was found dead at the Foot of it. But find-
 ing the more he hid himself, the more he
 was

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was conquered and sought after, he resolved to fly, and enter further into the Desert, and live there all alone, desiring to be known only to God, and to please him. He remain'd so two Years without Bed, Seat, or Candle, living upon a little Bread, that some Friends brought him, until falling Sick, he was forced to return to his Monastery. About this Time *Meletius* made him Deacon, in which Degree having served the Church five Years, he went back to his solitary Life. Not long after, *St. Flavianus* by Death of *Meletius* succeeded in the Archiepiscopal See of *Antioch*; and being one Morning in Prayer, there appeared unto him, an Angel, who said, *Go to the Monastery where John Chrysostom is, bring him to the Church, and ordain him Priest; for he was to be another Vessel of Election like St. Paul.* The same Revelation was made to *St. Chrysostom*, who being uneasy and troubled at it, for his great Humility, heard this Voice: *Who can hinder that from coming to pass, which God hath determined?* *Flavianus* coming to the Monastery embraced *John*, and conferred with him about the Revelation which he had, and of the Cause of his Coming, exhorting him not to resist the Will of God. And after that he had said Mass in the Monastery, and communicated the Monks, he took *John* with him to the Church of *Antioch*, and there ordained him Priest. Whilst the Bishop was giving him holy Orders, there came a fair white Dove and flew down upon his Head, and there rested; every one understanding by that visible Sign that the Holy Ghost had chosen him, and confirmed the Election. He began straight to preach with such divine Spirit and Eloquence, that his Auditors did not call him *Golden Mouth* only, but also *the Mouth of God, the Mouth of JESUS CHRIST*, and although *Flavianus* pretended to make him his Successor in *Antioch*, he could not be brought to consent thereto, as well out of his singular Humility, as also that he might be more free to attend to the Study of holy Scripture, and the Ministry of Preaching. He was very careful in visiting the Sick, and cured many by his Prayers: And amongst others, the Governor's Wife of *Antioch*, who was infected with the Heresy of *Marcion*, and a great Enemy to Catholics. The Governor had assembled all the chief Hereticks of his Sect to pray for his sick Wife, and the Pains she was in increasing more, as they prayed, he caus'd her to be brought in a little Couch, and set before the Church Door, where *Chrysostom* was in Company with *Flavianus* his Prelate. The Saint first reprehended him for his wicked Sect and Errors, then moved by his Prayers, desired his Bishop to bless some Water, and give it the sick Woman to drink; whereupon she presently recover-

ed, and rose up whole and sound, and, together with her Husband, was reconciled to the Catholick Faith. And this Miracle being divulged through the City, many other Hereticks were converted, to the great Joy of Catholics, and Confusion of such Hereticks as remained obstinate and perverse. These began to defame the Saint, and give out that he was a Witch, and a Magician, adding many other Slanders and Calumnies according to the ordinary Custom of Hereticks. But *St. Chrysostom* received particular Satisfaction to suffer all this for the Love of God. Yet he advised the same Hereticks to be converted; for that there was to fall upon them a grievous and sudden Calamity as there did, by reason of a fearful Earthquake, that happened within few Days after at *Antioch*, which ruined many Houses of the *Marcionists*, whereby a great Number of them perished, but did no Harm to the Catholics, who were thereby much strengthen'd and confirm'd in their Faith. Divers Gentiles also received the Light of the holy Gospel; Idols were pulled down, and the Service of God was promoted. *St. Chrysostom's* Charity was not confined to *Antioch* alone; for the Inhabitants of the Mount *Amanus*, that lived like wild Beasts without Law or God, were civilized by his heavenly Doctrine. He caused also a Temple on Mount *Cassius* to be demolished, where Sacrifices were daily offered to Devils, and reduced the People to the Knowledge and Service of the true God. He did the like in *Seleucia*, sending his Disciples thither to convert the Gentiles, and beat down idolatrous Temples. Many other Things in this kind did the holy Man do in the twelve Years he was Priest and Preacher at *Antioch*.

But, *Nectarius* Patriarch of *Constantinople* dying, the Emperor *Arcadius*, and all the Clergy and People were desirous to have that Seat furnished with a Man worthy of so great and high a Dignity; and soon cast their Eyes upon *Chrysostom*; for his great Deserts made him as much outshine all others as the Sun doth the Stars. Wherefore the Emperor writ to *Flavianus* Bishop of *Antioch*, to persuade *Chrysostom* to accept of that Chair, and to send him with those who were come to fetch him, to *Constantinople*, to be consecrated Patriarch of that Imperial City. The Saint was much troubled and afflicted at this News, esteeming himself through his profound Humility unworthy of so high a Place. And the whole City of *Antioch* was so concerned in this Business, that they did not stick to murmur against the Emperor, at a Tyrant, that would snatch *John* from among them, who was all the Glory and Ornament of their City, the Father, Master, Comfort and Protector of them all. They resolved rather to die than to permit him to

JANU- be taken from them, and set Guards about
 ARY him, to secure his Person. In fine the Em-
 27. peror was constrained, in Prosecution of his
 Intent, to command the Governor of *Antioch* upon some Pretext to call *John* out of
 the City, and when he should have him in
 his Power, to deliver him to such Persons,
 as he sent for him; which was done accor-
 ding: And notwithstanding all the Resist-
 ance he could make, he was conducted to
Constantinople; and there came forth to re-
 ceive him the whole Senate, and Clergy,
 with all the Nobility, by the Emperors Or-
 der, with such an universal Joy and Con-
 gratulation of all Orders and Degrees of the
 People, as if *Chrysostom* had been the com-
 mon Father of all. He was consecrated Pa-
 triarch by the Suffragan Bishops, and *Theo-
 philus* Patriarch of *Alexandria*. The next
 Day after his Consecration, the Emperor
 went to visit him, and demanded his Bene-
 diction, which the Saint gave him, and spake
 in this Manner unto him. *O Emperor, I
 have been in great Affliction for some Days,
 considering the Burden laid upon my feeble
 Shoulders; this high Dignity is no Ways suit-
 able to my Littleness. Eminent Merits are re-
 quisite for those, who are to sit in eminent
 Places; and to bear a great Charge a Man
 hath need of great Forces. But since it hath
 pleased the sovereign Prince and Lord of the
 universal World (whose Judgments are se-
 cret and incomprehensible) to make me Pastor
 of this great Fold, I beseech you to bear me;
 for now I cannot hold my Peace, lest my Si-
 lence do argue me to be rather a Hireling,
 than a Pastor. It concerns you above all
 Things to bearken attentively to the Word of
 God, as it is my Duty to declare his Will un-
 to you. I am come by God's Order to sit in
 this Chair, and I will begin with that, which
 our Lord himself, and St. John Baptist preach'd
 in the first Place; to wit, do Penance. I will
 have no respect to Persons, I will speak freely
 to all, as belongeth to my Duty. If you do
 what I tell you, you will exceedingly rejoice
 me and the Spirit of God, and you will reap
 great Profit by it. If not, the Damage will
 be your own, and the Sorrow and Affliction
 mine. The Emperor was much edified with
 St. *Chrysostom*'s Freedom and Liberty in
 speaking. And all that were present praised
 God for having blessed them with such a
 Pastor and Prelate. And to confirm them
 the more in this their Joy and Satisfaction,
 our Lord was pleased when the Saint was
 speaking thus to the Emperor, there should
 be in the Church a possessed Person, whom
 the Bishop cured with the Sign of the Cross,
 exhorting him to amend his Life, and to
 frequent the Sacraments.*

St. *Chrysostom*, at his first Entrance into
 his Charge and Government of the Church,
 began to do the Office of a good and careful

JANU- Gardiner, to root out evil Plants and Weeds; JANU-
 ARY and after, to sow, and plant wholsom Herbs ARY
 27. and Flowers. He preached against Lewd-
 ness and Uncleanliness of Living, and against
 those that under the Cloak of Kindred har-
 boured lewd Women in their Houses. He
 persecuted the Covetous and Swearers, the
 Proud and Ambitious; and all those that
 wasted their Means in gallant Apparel, su-
 perfluous Building, and immoderate Feast-
 ing. And having banished out of the City,
 and rooted up many Vices, he planted in
 the Minds of his Auditors the Love of Ver-
 tue. He encreas'd the Fruit of Alms-giving,
 recommended Chastity, extolled Humility
 to the Heavens, as the sure Guard and Pre-
 server of all heavenly Treasures. What
 shall I say of the Love of God, and of our
 Neighbour, and of the Zeal of Souls? With
 this his Heart was so set on Fire, that it
 seemed to launch forth Flames of Charity on
 every Side: As may be seen in one of his
 Sermons (Homily xxiv. upon the *Acts*)
 where he hath these Words: *I wish I could
 shew you (were it possible) the Love I bear
 you, since it is certain I do love nothing so
 much as I love you. This corporal Sight of
 mine is not so dear unto me. And I would a
 thousand Times be blind, if by being so, I
 might profit you in any Thing, or afford you
 any Light. God forbid that any of you should
 sin or offend him: But if any one of you do
 chance to commit a Sin, I will bewail him
 with such a Fountain of Tears, that he shall
 have an evident and apparent Proof of my
 Grief and Sorrow. And believe me, I have
 in some Sort lost Hope of my Salvation; for
 whilst I am lamenting for you, I have no Time
 to weep for my self. And when I hear of your
 Profit in Virtue, so great is the Contentment
 which I take, that I forget all my own Mis-
 eries. And on the other Side when all goeth
 not right with you, Sorrow seizeth my Heart,
 though otherwise it be full of Joy. I desire
 nothing more, nor ask any Thing of Almighty
 God with more Eagerness, next to my own Sal-
 vation, than yours; because I love you and em-
 brace you with the Arms of Charity, and do
 highly esteem and value your Happiness, and
 methinks that in you I have all Things which
 I can desire. In you I have Parents, Bro-
 thers, Children, and if I could open my Breast
 unto you, you would see yourselves engraven
 therein with your whole Families; for there
 you can be all together by the Force of Char-
 ity, which is so powerful, that it maketh our
 Soul larger and more capacious than the very
 Heavens. This Charity of St. *Chrysostom* was
 so great, that spreading it self through divers
 Provinces it seemed to embrace the whole
 World. In *Phanicia* he demolished the
 Temples of the Gentiles; drove the Devils
 out of the Hearts of those, whom they had
 possessed; founded Churches, and sent some
 religious*

JANU- religious and other holy Men to cultivate
ARY and instruct the whole Province. The like
27. Benefit he bestowed upon the *Gauls* or *Celte*,
that were infected with *Arianism*; to the
Scythians, and several other Nations; which
he enlightened with his Doctrine; and sent
unto them faithful Workmen and good
Preachers to labour amongst them and bring
them to the Knowledge of the Truth. He
reformed many Abuses, which had been
committed in the Administration of the
Goods of the Church, imploying them faith-
fully for the Relief of the Poor, and found-
ing of Hospitals, the Care whereof he com-
mitted to Priests of good and irreprehensible
Life. He had a special Care of Widows,
and counselled those that were young either
to marry again, or else to live in such Retire-
ment and Recollection, that they might be
out of all Danger of giving, or taking any
Scandal: And for the more aged Widows he
exhorted them to be always praying. But
permitted not Women to go abroad by Night,
not even to the Church. Yea he was so
exact in this Point, that in the Church he
ordained that they should have their Place
separate from the Men. He persuaded all
to frequent the holy Sacraments with great
Piety and Devotion; he shunned all Feasts,
and invited none, nor would be invited by
any, as well to observe his accustomed Tem-
perance, as also because his Stomach was
very much weakened with most rigorous
Fasting, and drinking continually Water.
His constant Employment was to pray, stu-
dy, preach, write, and instruct all. He said
Mass with so great Devotion, and was so
united with God in Time of it, that he ordi-
narily saw visible Signs of our Lord's Spirit
to descend upon the sacred Mysteries; and
whereas one Day, one of those that assisted
him at the Altar, in Time of Mass, cast a
wanton Eye towards a Woman, God depri-
ved the Saint of that Savour and Comfort
which he usually gave him, whereat he
wondered; but understanding afterwards the
Cause, he punished his Minister, and sus-
pended him from his Office; and then came
again to enjoy the accustomed Vision.

In the Study of Holy Scripture nothing
gave him more Content and Satisfaction, than
the Epistles of *St. Paul*; for he was so taken
with reading them, that when he had them
once before him, he could not find in his
Heart to lay them down. He had a great
Desire to explicate them, but finding it to
be an Enterprize too high, and above his
reach, he begged of the Apostle Day and
Night to make him comprehend his high
Sense and Meaning, and after some Days
confiding in the Saint's Intercession, he be-
gan his Exposition. At the same Time the
Emperor discarded a Senator out of his Of-
fice, that had been falsely accused; and he

being fallen from his Prince's Favour, was
also abandoned of his Kindred and Friends,
who (as many do) followed Fortune more
than the Obligations of Kindred and Friend-
ship. The poor Gentleman, hoping for
some Relief by the Patriarch's Favour, wrote
a Note unto him, beseeching him to grant
him an Audience at his Leisure; and the
Saint returned him Word, that he was very
willing to hear him, and appointed him to
come by Night, and gave Order to his Ser-
vant that waited upon him in his Chamber,
whose Name was *Proclus*, that when the
Gentleman came, he should give him No-
tice. He came two Nights one after another,
and *Proclus* thinking to give Notice to *St. Chrysostom*, who was writing, perceived a re-
verend Man standing by him, and whisper-
ing in his Ear, as it were some great Secret,
and judging it a Business of great Conse-
quence, sent away the Gentleman, telling
him what passed, and that it would seem ve-
ry rude and unmannerly in him to interrupt
his Master at such a Time: Yet promised
that the Night following he would keep the
Door shut, and let none in, that so he
might have free Access to the Patriarch.
Proclus was very careful to perform his Pro-
mise, and when the Gentleman came at his
appointed Hour, told him: *Now, Sir, you
may speak with the Patriarch at your Lei-
sure, I have kept the Door for you, and there
is no Body with him*; but opening the Door
of the Saint's Chamber, he saw the same
Man still at his Elbow, whom he had seen
twice before. He stood amazed, and told
the Gentleman of it, desiring him to have
Patience, and not to return again, until he
should send for him. The poor Man went
away heavy and afflicted: But our Lord who
leaveth not his Servants in their Troubles,
put *St. John Chrysostom* in Mind, to inform
himself of his Man, whether that Gentle-
man, who had desired to speak with him
three Days ago, had not been at his House.
He told him he had been there thrice, but
that as often as he came, he always found
him taken up with a grave Man standing at
his Elbow and discoursing with him; and
that the Man did very much resemble the
Picture of *St. Paul*, which he kept at his
Study. The holy Patriarch presently under-
stood the Favour, which God had done him;
and thanked him for it. Then sent for the
Gentleman, and finding that he had been
wronged, acquainted the Emperor with the
Truth of the Business, and interceded so ef-
ficaciously for him, that he was restored to
his Favour and Office. Then he went on
with his Exposition upon *St. Paul*, which is
so admirable and divine a Work, that a Man
may easily believe the Apostle himself did
dictate it unto him.

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The *Arians* had with Craft and Cunning (as Hereticks are wont to do) spread forth their pernicious Doctrine through the whole City of *Constantinople*, and taken so much Licence that they had their publick and open Meetings, to the great Scandal and Damage of the Faithful; which *Chrysostom* could not remedy without the Emperor's Authority. And for to get it, he expected the Feast of the *Epiphany*, or coming of the three Kings, when the Emperor enter'd the Church with great State and Majesty. Then *St. Chrysostom* expecting at the Church Door to receive him, after he had done him his accustomed Reverence, spoke in this Manner: If any one, O Emperor, should offer to pluck away from that rich and imperial Crown, which you carry on your Head, some of the precious Stones and Pearls, and put in place of them counterfeited Jewels, or pieces of Glass; would you be contented with it? And the Emperor answering, no. And why then, said the Patriarch, do you give Way, that in this City, and in the Church of *CHRIST*, which resembles a most rich and costly Diadem, *Arians* should be mingled with Catholics, and false Pearls with true ones? Procure that the Hereticks either be converted to the Catholic Faith, or banished out of the City. The Emperor was not backward in obeying the wholsom Counsel and Advice of the Patriarch: For he confiscated their Goods, and thrust them out of *Constantinople*, though not long after they entred again, and to spite *St. Chrysostom* and the Catholics, sung certain Hymns of their own making. And the Saint to suppress and confound them, commanded the Catholics to sing other Hymns which he had composed against the Hereticks. And they as turbulent and factious People raised Tumults, which broke out at length into open Sedition, so that Catholics and Hereticks came to Blows, and a Servant of the Empress was hurt. Whereupon the Emperor silenced the Hereticks, and forbad them to sing. Upon another Occasion *St. Chrysostom* manifested his Zeal and Courage against Hereticks in this Manner. There was one *Gainas* a Commander, of great Note and Vogue amongst the Emperor's Soldiers. This Man was by Nation a *Gaul*, in Sect an *Arian*, of mean Extraction, but advanced at length to great Preferments; and for some remarkable Victories which he got, was made General of the Army; and in that Credit and Authority, that he presumed to demand of the Emperor a Church, where himself and those of his Religion might have their Assemblies; and *Gainas* being a barbarous and fierce Fellow, grown insolent and haughty by his Office and Victories, was dreadful to the Emperor; so that he durst not deny him, for fear of greater Inconveniences. *St. Chrysostom* having

Notice of it, desired the Emperor to call *Gainas* and himself before him, for that he would undertake to appease and silence him. They came, and *St. Chrysostom* spoke thus to *Gainas*: The Emperor cannot dispose of the Churches of this City, nor of Ecclesiastical Matters, unless he will quit the Title of a catholic and pious Prince. It is to me therefore that you are to address yourself in such Affairs, for they belong to my Office. If you will have a Church to pray in, all the Churches of *Constantinople* are open for you: But if you demand a Church for your self alone and those of your Sect, pretending that this is due unto you for the good Service you have done, the Pains you have taken, and the Blood you have shed in the Wars; and that it is but a small Favour, which you demand of the Emperor, for so long and faithful Service; I answer, that if you have served well, you have been also well paid, having been raised from a base Extraction and low Condition to the Dignity of Consul and General by your Prince's Liberality; to whom you ought not to be ungrateful, nor unthankful also to God, whose powerful Hand hath placed you in this Condition. This Demand of yours is against God, for you would have his Temple given to his Enemies; it is against your Sovereign, for you would force upon him a Thing that is most unjust and unworthy of him. And to move him to it, is to give him an Occasion to ruin himself and his Empire: For there is no evil Act or Offence committed against God by a Prince, for which sooner or later he shall not be most severely punished. *Gainas* was struck dumb with this Speech, and perceived that *St. Chrysostom's* Tongue was more powerful and effectual than his Sword. But he rested not quiet for all that, but intending to be revenged of the Emperor, sent his Soldiers twice in the Night Time, to set his Palace on Fire, who notwithstanding fell back without being able to effect it, because they saw the Palace guarded by innumerable Troops of Angels. *Gainas* could not believe it, and went himself in Person to execute his wicked Design; but seeing those heavenly Soldiers, desisted, and drawing his Men out of *Constantinople*, began to waste and spoil the whole Countrey and Province. There was no Body so courageous that durst address himself to this furious and barbarous Captain to appease and bring him to Reason, all stood in such Dread of his Anger and Cruelty: But *St. Chrysostom*, as one that had God on his Side, offered the Emperor to go in Person, and speak with him, though he knew well that *Gainas* bore him a great Spleen, for having hinder'd his Suit about the Church. As he came towards him, *Gainas* admiring his Courage and Sanctity, went forth to meet him, and falling down at his Feet, took his Hand, and put it upon his Head,

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ARY him the same Reverence. In fine, the
27. Saint by his Prudence and Eloquence so
prevailed upon *Gainas* that he pacified him,
and reconciled him with the Emperor. This
confounded the Hereticks, as did also a
strange Miracle, which *Sozomenus* relates
to have been wrought upon the Person of
an heretical Woman, whose Husband *St.*
Chrysostom had reduced from the *Macedonian*
Heresy to the Catholick Faith. This good
Man having a great Desire to gain his Wife,
and bring her to the Truth, which himself
had learned, persuaded her much to become a
Catholick; but finding her obstinate, threaten-
ed to leave her, and live no more with her.
The poor Woman, to comply with her Hus-
band, told him that she would do what he
desired, and having agreed beforehand with
her Maid, went first and took the Bread
which the Hereticks gave for their Com-
munion, and gave it to her Maid to keep
for her; then went with her Husband to
a Church of the Catholicks, and before him
received the sacred Host, and bowing down
her Body, as if it were to pray, gave it to
her Maid, that was kneeling close by her;
and took of her the Bread, she had received
from the Hereticks, and putting it into her
Mouth, found it to be changed into a Stone;
whereat being extremely troubled and con-
founded, she went and told *St. Chrysostom*
what happened, and was converted to the
true; Catholick Faith, and published the Mi-
racle; in Memory whereof, that very Stone
was kept a long Time at *Constantinople*.

St. Chrysostom was not admired at *Con-
stantinople* only, but his Fame and Renown
was spread through all *Asia*, and *Greece*, and
other more remote Provinces, every one feel-
ing the Benefit of his Life, Doctrine, Elo-
quence, Vigilancy, and that most cordial
Charity, wherewith he embraced all in *JESUS*
CHRIST. But Envy, the deadly Enemy of
Virtue, could not endure those bright Rays
which his holy Life darted forth on every
Side; but began to spirt its Venom against
him, and to gather all the evil Vapours
and Exhalations that it could, to form a
Cloud, and Storm, that might blast that fair
and rich Plant, that brought forth such Fruits
of Life in our Lord's Garden. The Saint
perceiving that many Citizens, Gentlemen,
Lords, and chief Magistrates, and even the
Empress *Eudoxia* herself thirsted excessively
after Money and Gain, and in Pursuit of it
did many Things unworthy of Christian Pie-
ty, preached with great Spirit and Vehemency
against Avarice; and although he named no
particular Person in the Pulpit, every one
notwithstanding, convicted by his own Con-
science, interpreted as spoken against him-
self what was said in general to all, and in-
stead of accusing and amending themselves,

they murmured and vented their Passion a-
gainst the Preacher. It happened also about
the same Time, that *Eutropius* grand Cham-
berlain of the Emperor, persuaded his Ma-
ster to make a Law against the Immunities
and Privileges of the Church, to wit, that
whosoever should run thither for Sanctuary,
might be taken from thence by Force, and
even pluckt away from the high Altar itself.
But a little after the publishing of this Law,
Eutropius the Author of it, by the just Judg-
ment of God, fell from the Favour and Grace
of the Emperor, who commanded him to
be apprehended, and he having no other
Means to escape, cast himself into the Church,
and demanded the Patriarch's Protection;
for the People that hated him to Death,
would have drawn him out, and pulled him
in Pieces. The Patriarch defended him
from the Soldiers that were sent to take him,
and would not permit any body to lay hold
on him, until the Emperor had taken his
Oath not to kill him, nor to deliver him o-
ver to *Gainas*, who most of all urged his
Death. But seeing that *Eutropius* did not
yet sufficiently acknowledge his Fault, and
the Prejudice he had done to the Church, and
Scandal which he had given to the People;
and that it was requisite in a Matter of that
Importance, that all should understand how
that exemplary Punishment proceeded from
the Hand of God; and that the Author of
that pernicious Law proved to be the first,
on whom it was executed; in fine that by this
Means it might be repealed, and that all
might take Warning by this Example, he
went up into the Pulpit, and gave *Eutropius*
a notable Check; declaring unto him, that he
had reaped what he had sown; and that
these were the Fruits of his wicked Life. And
this not to insult over the poor afflicted Man,
and bring him to Despair; but to teach him
to make his Profit of his present Condition;
as also to appease and mitigate the Fury of
the People, who sought nothing but his
Death. *I speak not this (saith he) to oppress
him, that is fallen, but to secure those that
stand: Not to renew the Sores of the wound-
ed, but to conserve in Health those that are
not hurt: Not to plunge him deeper, that is
half drowned, but to warn those that are
sailing with a prosperous Gale, not to split
their Ship against a Rock. And again, I
say this to soften your Hearts, and move you to
Compassion, that you will be content with
the present Punishment of this unhappy Man.
For many among you are so cruel, that they
blame me for giving him Succour, and for
endeavouring to mitigate your Indignation,
against him by my Words, and by setting before
you the Calamity of this unfortunate Man.*
And though all this proceeded from Zeal and
Compassion; yet some passionate and ill af-
fected People ascribed it to Rigour and In-
humanity.

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humanity. Besides these Things there fell out another Occasion, and that not the least, which incensed the Empress against him.

There was at *Alexandria* one *Paulacius*, a covetous Man, Lieutenant there for the Emperor, who understanding that *Calitrope* a Widow was very rich, and had Store of Money, exacted of her five hundred Crowns, which she as a Widow destitute of Help, rather than to go to Law with this Tyrant, presently borrowed, and paid down. But afterwards went to *Constantinople*, and accused him of his unjust Extortion: But, as ordinarily, Widows, and People without Support of powerful Friends, seldom have Justice done them (for wicked Judges are favourable one to another) *Calitrope* finding no Redress, had recourse to *Eudoxia* the Empress, who calling for *Paulacius*, commanded him presently to lay down a hundred Pounds in Gold; otherwise, that it should go hard with him. *Paulacius* paid it to the Empress, and she kept it all, except thirty six Crowns, which she restored to *Calitrope*, which was not sufficient to defray the Charges of her Journey: Wherefore the good Widow seeing all other Remedies to fail, acquainted St. *Chrysostom* with her Case, and he commanded *Paulacius* to satisfy her, and pressed him so, that he was forced to appeal to the Empress, who took him under her Protection, and sent Word to St. *Chrysostom*, that he should desist, and molest him no more. The Saint replied, he could not do it, until the Widow had all her Money restored unto her. With this *Eudoxia* was so enraged, that she dispatched Soldiers and Officers, to take *Paulacius* out of the Church, where, by St. *Chrysostom*'s Order, he was detain'd; but the Soldiers coming to the Church, and offering to force their Entry into it, found an Angel of God standing in a terrible Manner, with a Lance in his Hand to defend it. Whereat being affrighted they made haste back to *Eudoxia*, and related what they had seen. Whereon, she finding it was a dangerous Thing to contest with God, and his Saint, abated much of her Fury. And *Paulacius*, when he saw how little the Emperesses Favour and Authority could avail him against the invincible Courage of St. *Chrysostom*, paid the Widow all the Money, who after many Thanks to God, and the Saint, returned home most contented and joyful. Another Time the Empress, for a very slight Pretence seized upon a Piece of Land, of a considerable Value belonging to a Widow; and she made her Moan to St. *Chrysostom*, and implored his Help. The Saint writ to the Empress, and desired her not to offer so great a wrong to a poor Widow, but to restore unto her her Land: And finding that his Letter wrought no Effect, came in Person to speak unto her; but she

remaining still hard and obstinate, he full of Zeal, as a Man who had learnt to fear God, more than earthly Princes, resolved to do his Duty. And as the Empress was coming to Church upon the solemn Day of the holy Cross, with a great Train, and all the People flocking thither to keep the Feast, St. *Chrysostom* caused the Doors to be shut against her, and let all the rest enter besides her. Presently one of her Guards put his Hand to his Sword, intending to revenge the Affront, as he thought, offered to his Princess, and make way by Force; but his Hand wither'd immediately, and the Empress remained without Doors, thundering with Rage and Passion, and yet strangely struck with the Miracle which she saw done before her Face. And for a greater Testimony of St. *Chrysostom*'s Sanctity, the Soldier that had lost the Use of his Hand acknowledging his Fault, asked Pardon of the Saint, who bad him go wash his Hand in holy Water; as he did, and was instantly cured. There were other Causes of Disgust, which for Brevity's sake I omit; all proceeding from the Root of Pride and Vanity, which is so connatural to Women, especially to Queens and Ladies that are in Power, that they will be adored by all, and permit none, not even Saints, and the Ministers of God, to controul them. Whilst *Eudoxia* was fomenting the Dislike and Hatred which she had conceived against St. *Chrysostom*; some whom he had reprehended for their Vices in his Sermons, as also certain Bishops and Men of the Clergy, whose weak Eyes could not endure so clear a Light, nor Hearts could brook the Integrity and Severity wherewith he exacted their Duty; plotted together, and made a thick Cloud of Slander and Calumnies to eclipse that Sun, which by its Heat and Clarity gave Light to so many Souls. They procured a Synod of Bishops, wherein the Saint was accused, condemned, and banished, although they had some other Pretext for that synodical Assembly. Among those who condemned him, some were carried away with Passion, Ambition, a Spirit of Revenge, and Desire of gaining Credit and Favour with the Empress; others well-meaning People were deluded by too much Credulity, as was St. *Epiphanius* Bishop of *Salamina* in *Cyprus*, a Man venerable for his Years, Learning, and Sanctity. This good Man coming to *Constantinople*, whilst the Synod was sitting, was deceived by St. *Chrysostom*'s Enemies, and brought to consent to his Condemnation. They intended by the Authority of so worthy a Person to justify their most unjust Proceedings. But the chief Cause of his Banishment was *Eudoxia*, and her great Power with the Emperor. The Saint left *Constantinople* (that was up in Arms to defend him) to avoid and prevent Inconveniences

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27- niences that were like to arise between the two Parties. Yet the Citizens did take his Departure so heavily that they could scarcely forbear stoning *Theophilus* Patriarch of *Alexandria*, when they understood that he was the principal Author of the Sentence which was given against him. Presently after there was a most terrible and fearful Earthquake at *Constantinople*, which did much Harm to the City. The Emperor himself was in great Danger; and the People cry'd about the Streets; *It was a Scourge sent by God to revenge the Injury done to their holy Prelate.* So that it was necessary for the Emperor, to satisfy the People, and appease God's Wrath, to write to *St. Chrysostom* to return home with all Speed. But he would have the Cause first legally examined, and all disannull'd that was violently and contrary to Justice enacted against him. Yet to quiet the City, he was content to return, and was received by all, as an Angel from Heaven, with so much Joy and Congratulation, that *Constantinople* seemed to make a Triumph for him.

St. Chrysostom, being returned to his Church, held on his wonted Course, living like a Saint, preaching like an Apostle, watching over his Flock like a careful Pastor, rooting out Vice like a skilful Gardiner, and resisting with incredible Zeal and Constancy, the impetuous Torrent of evil Customs, and all the Power of Princes, when it made Head against God. Wherefore as some would have made a solemn Pomp or Shew in a Court of *St. Sophia*, before a Statue of *Eudoxia* the Empress, which was at the very Door of the Church, the Saint forbade them to keep any such Solemnity there, because the Noise would distract the Priests, that were singing and praying in the Church, and hinder the divine Service. The Empress, who always kept a Grudge against the Saint, made a sinister Interpretation of this Order of his, taking it as an Affront done to her; and not being able to dissemble her Indignation and Displeasure, got the Bishops to meet again, and condemn *St. Chrysostom*, and to banish him the second Time into a Place, where he was like soon to die, as indeed it fell out. *St. Chrysostom* went from *Constantinople*, with great Lamentations of the whole City, especially of some virtuous Ladies, who bore him a most special Affection; whom he comforted, and to whom he gave his Blessing, desiring them *not to be troubled at that Affliction, which God sent him for his good; and exhorted them to persevere to the End in the holy Fear and Love of our Lord.* The chief of these holy Women was *Olympia*, nobly born and very rich, who after she had been married twenty Months, lost her Husband, who left her both a Virgin and Widow. The Emperor would have had her

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27- to have married again with a near Kinsman of his, but could not persuade her to it. For she dedicated herself to the Service of the Church, imploying her Means in relieving the Poor, and maintaining the Servants of God, and particularly *St. Chrysostom*, by whose Counsel and Instructions she directed herself, and for whose sake she was also banished, which she suffered with great Patience and Joy for our Lord. The Saint writ divers Letters to her, exhorting her to Perseverance, and comforting her in her Afflictions: And the Martyrology styleth her a Saint upon the seventeenth of *December*. Another of his Clients was *Pantadia*, Widow of the Consul *Timasius*, who also served the Church, and suffered much for him. The Saint took Shipping for Banishment: The Place that he was to go to was *Cucusu* in the Confines of *Armenia*, much infested with Inrodes of barbarous People. God permitted in Punishment of those, that had conspired his Banishment, that from the Pulpit, where he was wont to preach, there broke forth a great Fire, which getting up to the Top of the Church, was much encreased by the Wind, and sparing the Houses that were between, passed to the Palace (which is far distant) where the Senate used to be held, and in less than three Hours, burnt and consumed to Ashes all that stately Building. But as the wicked take Occasion of all Things to vent their Malice, like Serpents turning all into Poison, so the Enemies of *St. Chrysostome*, took Occasion by this Fire, which God sent them for a Punishment, to abuse and persecute all his Friends and well-wishers, falsely accusing them to have been the Authors of it; not that they did believe it to be so, but because they were Friends of him whom they hated. It is strange how grievously they afflicted and persecuted them for lamenting the Saints Departure, and for refusing to communicate with the false Patriarch, whom they had thrust into his Place. *St. Chrysostom* went with great Contentment and Joy into Banishment, because he suffered for Justice, and for having done the Duty of a good Prelate. And although he were feeble, weary, and abused by those that conducted him, he ceased not for that to have Care of the Church, to preach the Gospel, and to convert Souls; as may be seen in a Letter of his to *Constantine* a Priest and his Disciple, where he saith, *This Letter I write to exhort you to do what I have always desired of you; and although there is a Tempest risen, and a greater yet will rise, and the Waves do mount up to the Clouds, do not therefore neglect your Duty, and what you have begun; to destroy the Superstition of the Gentiles, to build Churches, and have Care of Souls. Let no Difficulty nor Malignity of the Times make you relent one jot. For nei-*
ther

JANU- *ther doth the good Pilot leave the Stern in a*
 ARY *Storm, nor the Physician abandon his Patient*
 27. *that is in Danger. Lose not Courage seeing*
what passeth and befalleth us; for we shall not
render Account of the Mischiefs and Evils
which others commit; on the contrary, we shall
have a Reward from God, if we bear all with
Patience. And if we be careless and negli-
gent in his Service, troublesome Times and irk-
some Affairs will not excuse us before Almighty
God. For St. Paul, when he was fast
bound in Prison, and Jonas in the Whale's
Belly, and the three holy Children in the fiery
Furnace did not omit to do their Duty. And
so do I beg that you may also do; and labour
for the good of the Church. Send me Word
what hath been built this Year; who hath gone
forth to cultivate the Vineyard of Phœnicia,
and what hope there is of the Profit of Souls.
 Thus writ St. Chrysostom being upon his
 Way to Banishment, which I have set down
 to shew the Security of that pure Soul, and
 how inflamed he was with the Love of God,
 since that, forgetting himself, he had his
 Mind wholly upon God in his sufferings,
 which were so great during the threescore
 and ten Days he was on his Journey, that
 in another Letter he writeth thus; *If you*
are imprisoned, bound with Fetters, locked up
in a Dungeon among Villains and Malefactors,
because you will not consent unto their evil
Ways, rejoice and be glad, for our Lord will
give you a plentiful Reward. As for us, we
are in a Manner quite consumed and withered
away, and have passed through many kinds of
Death, as they can best tell you who accom-
panied us, with whom, though I was deadly
sick of a Fever, I was not permitted to speak.
Nay in the midst of my Fits, I was made to
travel in the Night, not being permitted to
sleep or rest, and was in great Want of all
Necessaries, and endured more Misery than
those that dig in metal Mines, or are kept
close in Dungeons. When I came to Casarea,
I esteemed it a great Dainty to drink a little
fresh Water, or to taste a bit of Bread that
was not hard and mouldy. Amongst his o-
ther admirable Works, he writ about this
Time a most excellent and divine Treatise,
wherein he proveth that no Man can be hurt
but by himself; and demonstrates it with so
much Eloquence, and such pregnant Rea-
sons, that no Man can deny it. And all this
did spring from the Knowledge of Truth,
and settled Persuasion, that there is no true
and real Damage, for which a Man ought
to trouble himself, but only Sin, which no
Body commits but by his Will, whereby he
endamageth himself, which none else can
do: For all other Losses of Honour, Health,
and temporal Life are so little considerable
in respect of the Harm which is caused by
Sin, that we may well call them feigned
and imaginary Damages. At length the

Saint arrived at *Cucusa*, where he was kind- JANU-
 ly received and entertained by a holy Bishop ARY
Philadelphus, by Commandment of our 27.
 Lord, and lodged with *Dioscorus*. The
 Countrey was very unpleasant; the Inhabi-
 tants fierce and barbarous Idolaters that ad-
 ored the Sun, and were exposed to the Inva-
 sion of the *Arabians*, who frequently ran
 in to pillage and rifle what they could:
 Therefore *Eudoxia* banished him thither, to
 dispatch him soon out of this Life. But
 our Lord ordained otherwise, and by his
 Means gave Blessing and spiritual Life to
 the Nation, for he mitigated their Fierce-
 ness by his many Miracles, and made them
 become more pliant and gentle by his Ex-
 ample and Doctrine; and so great was the
 Fruit which God wrought by him, that he
 judged it necessary to consecrate seven new
 Bishops, and ordain many more Clergy-men,
 to take Care of the Souls which he conver-
 ted. His Enemies were not satisfied with
 the Cruelty which they had used against
 him: But to make an End of him, and rid
 themselves of all Care and Fear, they gave
 Orders to have him removed from *Cucusa*
 to *Arabissus*, and thence to *Pitionde*, in the
 furthest Part of *Pontus Euxinus*, and
 the Limits of the Roman Empire. In this
 last Voyage St. Chrysostom found himself
 much decayed and spent; for those who
 carried him to and fro, desired nothing more
 than to make away with him, to please the
 Empress. And perceiving him to be ex-
 tremely feeble and weak, they made him
 travel great Journeys fasting, and affording
 him no rest; and if they met with an Inn
 of good Accommodation, they would be sure
 to pass it by, and lodge in some other Place
 where there was neither Shelter nor Vi-
 ctuals. With these excessive and continual
 Troubles and Vexations he fell into a high
 Fever, with a grievous Pain in his Stomach;
 and yet even in this Extremity they per-
 mitted him not to rest, but hurried him a-
 long. The blessed Man, though he were
 very much broke and worn out in Body,
 yet in Spirit was vigorous and full of hea-
 venly Consolation. There was no Doctor to
 attend him, but the Apostles St. Peter and
 St. John came to visit him. He had nothing
 to eat, but these glorious Apostles brought
 him Food from Heaven, which so satisfied
 him that he felt not the want of corporal
 Sustenance. Continuing that tedious and
 troublesome Journey they came to a Place
 where the Body of St. *Basiliscus* Bishop and
 Martyr reposed; and this Saint appeared to
 St. Chrysostom, and said, *Brother John, take*
Courage and rejoice, for to Morrow we shall
be both in the same Place. And the Day
before appearing to the Sacristan he had said
to him, Prepare a Place for my Brother
John, that is coming. For this Revelation
 and

JANU- and the sweet fore-taste of his happy End, he desired his Guard to wait a while there, which they refused to do. But soon after they had begun to go on their Way, our Lord forced them against their Will to return to the same Place, where the Saint having received the Sacraments, and given in Alms what he had, and comforted some of his Friends that went along with him, closed the Eyes of his Body, and opened those of his Soul, to see God eternally as he is in himself. He died the fourteenth of *September*, on which Day the Church did then, and doth now celebrate the Exaltation of the holy Cross. And indeed it was a special Providence of Almighty God, that so faithful a Servant of the Glory of the holy Cross, who had so highly honoured CHRIST's Cross, and in Imitation of him had most courageously carried his own, should enjoy the Merits of his sacred Passion, and the Crown which we expect by Means of it, on the same Day, on which the Church doth solemnize the Victories and Triumphs of the Cross. St. *John Chrysostom* died in the Year ccccvii. when *Arcadius* was Emperor of the East, and *Honorius* at Rome, both Sons of *Theodosius* the Great. After the Death of St. *Chrysostom* there fell at *Constantinople* such a wonderful Storm of Hailstones, that the Inhabitants thought they should all have perished; and four Days after died the unfortunate Empress *Eudoxia*, that it might appear, that although our Lord permitteth Princes sometimes to afflict and molest his Saints (it being convenient for his Glory and their Good it should be so) yet in the End he tyeth their Hands, and chastiseth them severely. *Socrates* and *Sozomenus* say, that those Hailstones fell at *Constantinople*, not after his Death, but presently after his second Banishment, and that *Eudoxia* died four Days after, St. *Chrysostom* yet living. But there is a great Diversity of Opinions herein, for some write that he died upon the fourteenth of *September*, and that thirty Days after was that miraculous Storm, and after four Days died *Eudoxia*: Others that she died not before three Months. Others write, that St. *Chrysostom* survived *Eudoxia* four Years. But if those Letters be true, which Cardinal *Baronius* cites (as they seem to be) in which Pope *Innocent I.* excommunicateth *Arcadius* and *Eudoxia* for the Death of St. *Chrysostom*, and they humbled themselves, and demanded Pardon, we must necessarily say that *Eudoxia* lived some Time after St. *Chrysostom*.

Not only *Eudoxia*, but also all the rest, who had persecuted St. *Chrysostom* were punished by Almighty God. *Theophilus* Patriarch of *Alexandria*, who had been the principal Author and Promoter of his Condemnation, coming to his last Agony, and

struggling with Death, could not dye, until they brought him a Picture of St. *Chrysostom*, before which he acknowledged his Fault, and did to it great Reverence, and then died quietly. St. *Cyril* likewise Patriarch of the same See, and Nephew to *Theophilus*, having been ill informed of St. *Chrysostom*'s Cause, refused to make mention of him in the Mass, as they did of other holy Bishops deceased. But he had a Vision, wherein he saw St. *Chrysostom* accompanied and environed with Angels to drive him out of the Church; but our blessed Lady, whom he had served much in the Council of *Ephesus*, prayed St. *Chrysostom* to restore him. Hereupon St. *Cyril* confessed his Error, demanded Pardon, and ever after highly esteemed and praised him, of whom before he had conceived a sinister Opinion. And all the rest, both Bishops, Clergy-men, and Seculars, that had caballed against him, or were accessory to his Persecutions and Banishment, were visibly punished, and fell into grievous Infirmities and Miseries, some in one kind, some in another, all by our Lord's severe Judgment. Particularly *Cyrian* Bishop, who had cried out the loudest and behaved himself most contentiously against St. *Chrysostom*, had by Chance his Foot trod upon by *Marutas* Bishop of *Mesopotamia*; which began presently to fester so, that at length they were forced to cut it off, and even the other Foot with it; for the malignant Humour spread itself and infected the whole Body; which every one looked upon, as a just Punishment of God, revenging the Affronts and Injuries done to his holy Servant.

When St. *Innocent* Pope, first of that Name, understood what *Arcadius* and *Eudoxia* had done against St. *Chrysostom*, and that the Saint was dead, he excommunicated them in these terrible Words, *The Voice of my Brother John's Blood cryeth to God against you, O Emperor, as did the Voice of Abel the Just against the fratricide Cain. You have not only done this, but even in Time of Peace you have raised a great Persecution against CHRIST and his Church. You have cast that great Doctor of the World out of his Throne, without Examination of his Cause, you have persecuted him, and in him JESUS CHRIST. I take not so much to Heart the Death of Chrysostom, who amongst the Apostles is enjoying God in his Kingdom; (although the Loss be very great) as I do the Salvation of your Souls, and the Damage which all do suffer, who were maintained with the Food of his Doctrine. For not only the Church of Constantinople is deprived of that Tongue sweeter than Honey: But all the Earth, wheresoever the Sun shineth, is made an Orphan, having lost this admirable Man of God. The Author of all this Tragedy was a Woman: But she will receive from God the Punishment*

JANU- ment of her Wickedness. Then he addeth:
 ARY Wherefore I, that am the least of all, and the
 27. greatest Sinner, whom God hath placed in the
 Chair of the great Apostle St. Peter, do separate and cut off from the Participation of the sacred and holy Mysteries of JESUS CHRIST, you and her; and deprive of his Degree and Dignity, whatsoever Bishop or Clergy-man of the Church that shall presume to administer the Sacraments unto you, from the Time these my Letters shall be given you or intimated unto you. And if you do force and compel any Priest to do it, assure yourself you commit a grievous Sin, and shall be accountable for it at the dreadful Day of Judgment, when the Secrets of our Hearts shall be laid open to the View of the World, and neither Greatness, Power, nor Dignity shall avail any Thing; but only a good Conscience shall stand us in Stead. This is the Letter of Pope Innocent to Arcadius Emperor, who humbly demanded Pardon for himself and for the Empress Eudoxia, trembling at the just Excommunication of the Vicar of JESUS CHRIST, and submitting himself to do Penance for his Fault; and to that Purpose writ some Letters, which Baronius citeth out of the Vatican Library, and out of Glicas, which to be short, I do here omit. The Body of St. John Chrysostom was translated from the Place where he died to Constantinople, by Theodosius the younger, Son of Arcadius; who out of his great Devotion, to make amends for his Parents Fault, and satisfy the longing Desire, which the People of Constantinople had to enjoy the Relicks of their Pastor; himself also having been the Child of St. Chrysostom, who baptized him, and taught him the first Principles of Christian Doctrine, sent the prime and noblest Senators to bring the Body to Constantinople with great Pomp, solemn Musick, lighted Torches, and Processions, which he gave Order should be made in every Place, by which the sacred Body was to pass. The Ambassadors came and delivered the Emperor's Letters to the Bishop and City of Comana, requesting them to deliver the Body; but going to take it up, and lifting at the Chest wherein it was inclosed, they could by no Means stir it. They inform'd the Emperor of it: And he writ a Letter to St. Chrysostom dead, as if he had been alive, in these Terms:

To the Doctor of the whole World, and my spiritual Father, St. John Chrysostom,
 Theodosius Emperor.

VENERABLE FATHER,

THinking your Body to be like the Bodies of other Men who are dead, and being desirous (as good Children that love their Parents) to have it with us; we gave Order to have you taken from where you are, and

brought hither with the greatest Humility and Modesty we could. And although we commanded it should be done with all Honour and Reverence due to your holy Person, we have not obtained what we desired: Perhaps because with the same Royal Pomp and State wherewith we govern the Things of this World, we presumed to manage spiritual Things and divine. Wherefore, O holy Father, Father truly worthy of all Reverence (unto whom I speak as if you were yet alive) I humbly intreat you to condescend to our Desire; and seeing you taught us all to do Penance, be pleased to pardon the Penitent, and give yourself to those who do so earnestly desire you, and with an humble Confession accuse themselves of their Sins. Afflict not our Hearts with any longer delay. In this you will do a Thing worthy your Goodness and Bounteousness, and our Love and Affection, and even the Confidence which we have in you. For we do not only desire to see and honour your Body and holy Ashes, but also your very Shadow for the Profit and Comfort of our Souls.

This was the Substance of the Emperor's Letter, which was put with great Reverence upon the Saint's Breast, all the Company making humble Request that he would not refuse the Emperor's Prayers; and presently, as if he had been yet alive, he let himself be taken up, by virtue of that Lord, in whom the Dead do live. The Body was carried with great Solemnity, all the People, through whose Towns and Villages it passed, going to meet it, to see and honour it, and receive Favours of God by his Merits. It arrived at Chalcedon, which is within the Liberties of Constantinople, where they staid with it, till all Things necessary were prepared for to receive it in the Imperial City. All the Inhabitants went to meet their Pastor; and passed over that narrow Sea with innumerable Barks, the Sky being clear and the Sea most calm. The Emperor received the holy Body into his own Galley. At the same Time arose a most horrible Storm that scattered all the Fleet; the Galley alone, where the Body was, guided by Almighty God, arrived at the Land of that Widow, whom St. Chrysostom had defended, and upon whose Score he had refused the Empress Entrance into the Church, for having unjustly seized upon it. The Storm being blown over, in a Moment the Ships met again, and the Body was carried through the City in Triumph in the Imperial Chariot, and placed in the Church of the holy Apostles. There the Emperor humbly prostrated himself before it, and demanded Pardon for his Parents, particularly for his Mother; and desired him he would be pleased to make that Noise to cease, which was heard in her Tomb for five and thirty Years together, so great

JANU-
ARY
27. great that it made the Church to shake:
And *Theodosius* obtained it by his Prayers of
the Saint; for after that Time the Noise was
heard no more. All the People cryed out,
Return again to your Throne, O holy Father.
To which Words the Saint answered as if he
had been alive: *Peace be with you.* This
was on the seven and twentieth of *January*
in the Year of our Lord cccxxxviii, and
the one and thirtieth of the Reign of *Theo-*
dosius Emperor, and five and thirty Years
after *St. Chrysostom* had been the first Time
banished, and put out of his Seat. On the
Day of his Translation the Church keepeth
his Feast; transferring the Memory of his
Death; which, as we said, was on the four-
teenth of *September*, the Day of the Exalta-
tion of the holy Cross. After some Time his
holy Body was translated again from *Conflan-*

tinople to *Rome*, where it resteth in the JANU-
Church of *St. Peter*. So doth God use to ARY
honour his Servants, and give a Calm after 27.
a Storm to those that stand constant and
firm, and quit not the Stern of Resignation
and Patience amidst the Fury of Waves and
Winds. Most Ecclesiastical Authors do
write of *St. John Chrysostom*, as *Cassiodorus*,
Socrates, *Theodorus Lector*, *Theodoretus*, *Ni-*
cephorus, and *Suidas*. Divers Popes and ho-
ly Fathers do make mention of him, as *St*
Leo, and *St. Gelasius*, *St. Augustine*, and *St*
John Damascen. His Life was faithfully
writ by *Paladius* Bishop, *George* Patriarch
of *Alexandria*, and *Metaphrastes*. The Em-
peror *Leo* made an Oration in his Praise,
where he describes his Life, and *Cosmus Ve-*
stianus yet more at large.

The Life of St. PETER NOLASCO Founder of the Order
of our Lady de Mercede, for the Redeeming Captives.

JANU-
ARY
29. **S**aint *Peter Nolasco* of the noble Family
of *Nolasco*, Founder of the holy Order
of those who redeem Captives, called of our
blessed Lady de Mercede, or of *Reward*, was
born in the Year mxc, in the Diocese of
St. Papulus, between *Toulouse* and *Carcassone*,
in the Reign of *Philip* surnamed *Augustus*,
King of *France*. His Parents were virtu-
ous and rich, and his Ancestors renowned
for Military Glory. Whilst he was yet an
Infant in his Nurse's Arms, when he saw
any poor Body, he fell a crying, and the
only Means to quiet him, was to give him
something to bestow upon the Poor: And
during his Childhood, whatsoever he could
get from his Father and Mother, he gave it
away presently to those that were in want.
He was very comely and beautiful in Body;
but the Candor of his Soul was yet more:
From his very Infancy he gave himself to
the Service of God, in which he persevered
to his dying Day, never ceasing to give most
excellent Examples of all Virtues. His Life
was meek, holy, and just. He was wont
to bestow a large Alms upon the first poor
Man he met in the Morning without being
asked. He had a holy Custom to rise at
Midnight, and go to the Church, there de-
voutly to be present at holy Mattins. His
Father dying, he being then but fifteen
Years old, left him Heir to a most ample
Inheritance; and he remaining under the
Government of his Mother, was obedient
and dutiful above Measure. He was soli-
cited by many of his Fellow Citizens, even
while he was very young, to settle himself
in the State of Matrimony; but his Mind

being intent on the Contemplation of divine JANU-
and more sublime Matters, he resolved with ARY
himself to lead a single Life; and could not 29.
be drawn from this Resolution, neither by
Persuasion of his Friends, nor by the great
Estate which he was to inherit. One Night,
being awaked out of Sleep, and sitting up
in his Bed to pray, as he was exercising
himself in pious Thoughts, among other
Things he ruminated with himself the fre-
quent Solicitations of his Mother and other
Friends to have him marry, and discoursed
thus with himself, *The Time of this Life is*
short and uncertain, and no mortal Man
knoweth when he shall be called to that last
Judgment, which we all expect, in which we
are to give an exact Account of all our Pro-
ceedings; where, as holy Job saith, We shall
not be able to answer one for a Thousand;
and whither many Men are dragged unpro-
vided, and loaden with the heavy Burden of
innumerable Sins. There being despoiled of
the Beauty of all Creatures, they are torment-
ed with the Sharpness of all Torments: And so,
for the Possession of a few good Things (if those
Things are to be esteemed good which are such
merely in Appearance and vain Opinion) they
must suffer innumerable Miseries more grievous
than Death itself. Riches, unless one make
good Use of them, are rather Fuel for Vices,
than Instruments of Virtue. Besides, how un-
certain is the Possession of them, when they are
in Danger to be lost at the Pleasure of every
Knave? At least you must necessarily leave them,
when you are scarcely well settled in the Posses-
sion of them. And what is the Beauty of a Spouse
or Wife, but a lovely Colour with due Propor-
tion

JANU- tion of Parts, which is blasted with one Fit of
ARY Sickneſs, or by Length of Time is quite ex-
29. tinguished? Now what is more vain than hu-
man Praise and Glory, eſpecially if it be com-
pared with that eternal Glory which neither
Eye hath ſeen, nor Ear hath heard? Why
then ſhould it have Place in the Catalogue of
of thoſe Things, which are called good? And
ſince this is the Truth, I give no Ear to Fleſh,
and Blood; but am reſolved to make Heaven
my Aim; to live ſingle, as do the Angels of God,
and with a willing Mind to reject and contemn
whatſoever is not to endure for an Eternity.
And ſo inflamed with the Love of CHRIST
and virginal Purity, he obliged himſelf by
a ſolemn Vow never to marry, and reſol-
ved to tell his Mother in plain Terms, *That*
the Croſs of CHRIST ſhould be his Spouſe, the
Poor his Children, and the Grace of God his
Riches. For thus did he conclude with him-
ſelf. *It is much better to conſerve the Beauty*
of Chaſtity and Crown of Virginity entire and
unſtained, than in Part to corrupt it. Shall
I not do well to reject the vain Hope of Chil-
dren, and embrace the Things that are cer-
tain? Is it not more laudable to ſubmit myſelf
from my Youth to the ſweet and light Yoke of
CHRIST, than by addiſting myſelf to the Care
of frivolous Things, to grow tepid and languish
in the Love of God? With theſe Thoughts he
roſe out of his Bed, in which he ſat, and
finding himſelf to be wounded by a Motion
from Heaven, humbly proſtrate upon the
Ground, he gave Thanks to his Creator,
and ſpent the reſt of the Night in Prayer
and Converſation with God, his Chamber
in the mean Time being filled with the fra-
grant Odour of a ſweet Perfume, no obſcure
Sign of the divine Preſence. As he was thus
inflamed with a vehement Heat of divine
Love, hearing from the Mouth of a zealous
Preacher, thoſe Words of our Saviour: *That*
a rich Man ſhall with great Difficulty enter
into the Kingdom of Heaven, and conſidering
moreover how thoſe firſt Lights of the
World the Apoſtles left all Things, when
they followed CHRIST; and remembering
alſo how a young Man asking our Lord,
by what Means he might come to be perfect;
received this Answer; *Go and ſell what thou*
haſt, and give it to the Poor; the devout
Peter Nolaſco taking theſe Words as ſpoken
to himſelf, reſolved to diſtribute the Wealth
left him by his Father, among the Poor of
CHRIST, leſt loaden with the Burden of it,
he might be retarded in his intended Courſe
of Piety.

At this Time the Moors and Saracens
poſſeſſed a great Part of Spain, and many
Chriſtian Captives led a miſerable Life un-
der them. In Africa alſo there was no ſmall
Number of Chriſtians in Bondage. Where-
fore the holy young Man commiſerating
the ſad Condition of thoſe poor Captives,

JANU- reſolved freely to ſpend all that he had to
ARY ranſom them out of that miſerable Slavery.
29. And by the Aſſiſtance of God, ſpending his
whole Eſtate in this Work of Charity, he
redeemed out of the City of *Valentia*, then
poſſeſſed by the Moors, more than three hun-
dred Chriſtian Captives, partly by Money,
partly by Pledges and Pawns. At this Time
he lived at *Barcelona*, in the Court of *James*
the firſt King of *Arragon*, who took a par-
ticular Affection to him, becauſe Peter had
been his Tutor: He led the Life of a reli-
gious Man under the Habit of a Courtier;
and his Converſation was altogether angeli-
cal in the miſt of royal Dainties. The
Candor of Purity and Ardour of Devotion
appeared in his Eyes. The Rigour of his
Faſts, Watchings, and other Aſterities were
clearly ſeen in his pale Viſage and decay'd
natural Beauty. But nothing was more con-
ſpicuous in him, than his Mercy to poor Chri-
ſtian Slaves, of whom he was wont to ſay
with St. Laurence, *Behold eternal Treasures*
which never fail. The Occaſion of his com-
ing to live at *Barcelona* was this: After he
had buried his Mother, perceiving the Counts
of *Toloſe* his Relations, ſo obſtinate in the
wicked Hereſy of the *Albigenſes* (who at that
Time had ſpread their peſtilent Doctrine in
that Countrey) that there were little Hopes
of reclaiming them, he willingly left his na-
tive Soil and Kindred, leſt he might be tempt-
ed to adhere to them, and loſe the true Ca-
tholick Faith. To attend with more Secu-
rity to the Salvation of his Soul, he reſolved
with ſome of his Servants to live at *Bar-*
celona. At his Arrival he was entertained
very honourably by King *James* of *Arra-*
gon, who commanded Lodgings to be pre-
pared for him ſuitable to Peter's Quality,
and worthy his own royal Munificence.
Whiſt he lived here, and gave himſelf whol-
ly to the charitable Employment of redeem-
ing Chriſtian Captives, conſidering their ſad
Condition for the preſent Miſeries which
they endured, and the imminent Danger
they were in of denying their Faith; he often
beſought our Lord with great Earneſtneſs
and abundance of Tears, to confirm that
holy Work of the Redemption of Captives
in the Kingdom of *Arragon*, and all over
the World; and to grant that there might
never be wanting thoſe, who would perpetu-
ally devote themſelves to ſo Chriſtian an
Employment. And his Prayer was graci-
ouſly heard. For in the Year MCCCXVIII,
upon the firſt of *Auguſt*, the Saint praying,
according to his Cuſtom, at Midnight, the
ever bleſſed Virgin *Mary* accompanied with
a beautiful Train of holy Virgins appeared
unto him, and told him; *It was the Will of*
God a new Order ſhould be inſtituted under
the Title of our bleſſed Lady de Mercede for
the Redemption of Captives, and that the Oc-
cupation

JANU- cupation and Study of the Religious of it
ARY should be to imitate the Example of her Son
29. CHRIST JESUS, in redeeming Christian Slaves
from the Tyranny of Infidels, so, as to be ready;
when expedient, to give themselves in exchange
for them. Moreover, the Will of God was
that he should be the first Brother of this new
Order, and should first of all put on the holy
Habit of it. The most pious King James
of Arragon had the like Revelation and Ap-
parition of the glorious Virgin at the same
Time; as also had blessed Raymundus de
Pennafort, Confessarius to St. Peter, who
did not a little promote his holy Designs by
his pious Encouragements.

This Order therefore by divine Revelation
was founded in the Year MCCXVIII, or, as
others say, XXIII, upon the tenth of August,
King James of Arragon giving Part of his
royal Palace towards the Erection of a Mo-
nastery; when St. Peter Nolasco with two
Persons of Quality received the Habit from
the Hands of the Bishop of Barcelona, who
for that End celebrated holy Mass upon St.
Laurence's Day in his own Cathedral; the
King with all his Court being present, who
to testify his Benevolence to this new Order,
would have them wear upon their Breast the
royal Arms of Arragon. St. Peter being thus
encouraged both from Heaven and Earth
in his laborious Charity, began together with
his Companions, with great Fervour, to ga-
ther the pious Alms of Christians, therewith
more efficaciously to accomplish the Work
he had undertaken of redeeming Captives.
Oftentimes he exposed himself to Martyrdom
amongst the Moors and Barbarians, through
his great Zeal in extolling the Faith of
CHRIST, and solicitous Endeavours of re-
deeming the faithful of CHRIST, whereof
he freed a great Number from the Tyranny
of the Infidels. By this his Charity he gain-
ed very much Authority, not only among
Christians, but also among the very Pagans;
insomuch that a Moor, eminent for his Wis-
dom and Nobility, as being of the Blood
Royal, moved with his so extraordinary Ex-
ample of Charity, embraced first the Faith
of CHRIST, and afterwards the Institute of
his holy Order. The miserable Servitude of
innumerable Servants of CHRIST, groaning
under the tyrannical Dominion of Barbarians,
drew down Floods of Tears from his Eyes:
And when he contemplated so many Cities
belonging to the Christians, possessed by the
Enemies of our holy Religion, Altars and
Sacrifices trampled under Foot by the infidel
Moors, like another Jeremy, he broke forth
into that sad Lamentation: *Whence is it the
City is become a Solitude, which was full of
People? How is it that the Prince of Pro-
vinces, and the Lady of Nations is made tri-
butary?* Yet when he came amongst the
poor Captives, prudently concealing the Sad-

JANU- nels of his pious Heart; with a smiling Coun- JANU-
tenance, and comfortable Speeches, he con- ARY
firmed them in Religion, and raised them to 29.
a certain Hope of a speedy Liberty. But
his Charity, as it was grateful to God
and his Saints, so was it odious and afflictive
to the Devils. For when he came first out of
France to Barcelona, turning out of his Way
to Manresa, he took up a Lodging; where
he hoped to be most private, and free from
Company. But presently some of the Neigh-
bourhood, as they said, out of Compassion
to him as a Stranger, very officiously ad-
monished him that the Master of that House,
a Man of no good Report, was lately dead,
and ever since the House was infested with
Night Spirits; wherefore, to avoid all Incon-
venience, they advised him to change his Inn.
He gave them Thanks for their Civility, but
told them, *He desired to be as private as he
could, and was content to make use of such
Lodging, as other Guests were satisfied with.
And as for Matter of Danger from evil Spi-
rits, he confided in the Name of JESUS, and
Protection of the blessed Virgin Mary, the
Queen of Angels, and the Patronage of the
glorious Apostle St. Peter, to be secure for one
Night.* No sooner had he pronounced the
sacred Names of JESUS and Mary, but in-
stantly his officious Admonitors vanished a-
way like Smoak, leaving an intolerable Scent
behind them. And afar off, one was heard
to exclaim in a horrible Tone; *Fie upon thee,
Peter! Whence is it that I could not hinder
this thy Journey! What a World of Mischiefs
wilt thou do me hereafter!* Hence our blef-
sed Saint learned courageously to overcome,
and prudently to detect the crafty Guiles of
the Enemy. A certain young Man was very
importunate to be admitted into his Order.
St. Peter having made Tryal, as was fitting,
of him, appointed a Day for his Reception.
The Day being come, the young Man came
not, but the Day after presenting himself,
promised, *the morrow following he would
be ready without fail*, but then also ex-
cused himself, and thus procrastinated his
Entrance for many Days, still promising,
and at the Time appointed bringing some
Excuse or other to defer his Admittance.
The good Religious resolved at length, in
Case he should come again, to shut the Doors
against him: But St. Peter, being then forced
by Sickneſs, to keep his Chamber, forbade
them to do so, and commanded the young
Man, if he returned again, should be brought
to him. Which being done accordingly, he
demanded of him, *Who he was, and of what
Parents.* The young Man answered, *That
he was born at Parma, of the noble Family
of the Fliscians. And moreover, said he, I am
allied to Pope Innocent IV. But Frederick
the Emperor coming to Parma, out of Hatred
to that holy Prelate, ruined and banished all*
R r that

JANU- that had any Relation to him, demolishing
ARY their Houses and Palaces. My Parents died
29. in Banishment; and I being left an Orphan,
having wandered for some Years about the
World, at last understanding the Vanity of
transitory Things, as I was praying before
the famous Statue of our Lady at Montserrat,
I was inspired from Heaven to come to Bar-
celona, and put on your holy and angelical
Habit. Why then, said the Saint, do you so
defer it? Whereat he being somewhat trou-
bled, made Answer. Oftentimes Men do take
upon them those Things through Inconfidera-
tion, which afterwards they repent them-
selves of. Wherefore I thought fit to make a
more mature Deliberation, before I undertake
so great an Enterprize. The Saint gravely
and severely reply'd, No more of this Tergi-
versation. I know by whose Suggestion you
are retarded in your holy Purpose, and who
it is that speaketh in you. What you told me
concerning your Extraction, and Cause of
your Banishment, was spoken by yourself, and
is true: The rest came not from you, but from
the Father of Lies and of all Wickedness, the
Devil, by whose Counsel you thought to deceive
me, as you have deceived others. Then turn-
ing himself to his Brethren there present,
he admonished them of the many Deceits of
Satan, and recounted what happened to
himself at Manresa, as now we related it.
After this he conjureth the young Man, in
the Name of CHRIST, to confess truly who
had hindered him from entering into the holy
State of Religion, which he had so often desired.
Whereat the poor Youth fell down half dead,
but coming to himself again, after a deep
Sigh, said, Hitherto there hath been often stand-
ing by me an ill-looking Fellow frequently
threatening me, and severely admonishing me
that a religious State is not convenient for
me; and that he will direct me to a Course
of Life wherein I may serve God with a quiet
and contented Mind. But when you began to
relate what happened to you at Manresa, he
disappeared, and I saw him no more. Which
maketh me think that it was the very same wick-
ed Spirit, which would have beguiled you, and
hath hitherto deceived me. And being now
free from the Sight of him, methinks I am
quite another Man, and find myself inflamed
with an uncommon feeling of Devotion, and
an ardent Desire of dying in your holy Con-
gregation. Which, when he had said, fall-
ing down at the Feet of the Saint, he bathed
them with abundance of Tears. St. Peter
admitted him amongst the Lay-Brothers of
his Order, foretelling that he should live in
it with great Opinion of Sanctity, as he did.
Then he admonished his Religious to exa-
mine well the Spirit of Novices, because
sometimes the Deceits of the Devil lay hid
under an unbridled Fervour, other Times
under a languid Slothfulness.

JANU- St. Peter learned to cure the spiritual In- JANU-
firmities of others by what he had suffered ARY
29. himself. In the beginning of his holy Con-
version he had this Temptation. He was in
the Bloom of his Age, and yet by his Man-
ner of Life, he was constrained to converse
with all sorts of Persons, partly whilst he was
gathering Alms, and partly when he was di-
stributing them: Moreover he was to cast
himself into the Middle of Barbarians, given
over to all kinds of Wickedness: All which
could not be without imminent Danger of
his Salvation. Wherefore he began to cast
his Eyes upon the quiet and secure Life of
the ancient Fathers, and anxiously to doubt,
whether it were not more expedient for him,
to retire himself into some Rock of Mont-
serrat, where being remote from all Cares
and Troubles of this Life, he might more
quietly attend to the Study of heavenly
Things, and taste how sweet the Lord of all
Things is. He manifested these his Thoughts
to Father Raymundus his Confessarius, with-
out whose Advice he was wont never to un-
dertake any thing of Moment: Who told
him, That those Thoughts were a mere Tempt-
ation of the Enemy. For although the Quiet
of Contemplation was laudable and holy, when
it was undertaken by the Inspiration of Al-
mighty God; yet the State of Life which he
had happily begun, seemed more proper and
convenient to increase the divine Glory, to pro-
mote the Salvation of Souls, and to perfect
himself in all Virtues. St. Peter did acquiesce
in the Advice of his prudent and pious ghost-
ly Father; and presently felt a great Peace,
and Quiet of Mind. Yet the Enemy of all
Good ceased not to molest him by himself
and others. Certain wicked Men taking no-
tice of the singular Affection which the
King had for St. Peter, neglected no Means
to alienate him from him. They com-
plained: That his Majesty preferred an ex-
tern before his own Subjects, and consulted
his most weighty Affairs with one, that had
no other Design than to relieve a Company of
poor and beggarly People: All which tended to
alienate the Minds of good Subjects from their
Sovereign. The King was not ignorant
whence all such Complaints arose, and there-
fore retained the same Love and Affection
to St. Peter, as before, though the Saint him-
self, to extinguish, or at least not to pro-
voke the Envy and Malice of those wicked
Courtiers, came not so often to Court, as he
was wont to do; which St. Raymundus per-
ceiving commanded him not to yield to the
wicked Contrivances of spiteful and malici-
ous Men, but to go with the same Sincerity
and Confidence to the King as before. A
little after another Storm was raised by the
Nobility against him, for seeing their Sons
to follow St. Peter's Steps, and to gather
Alms for Christian Captives, they complain-
ed:

JANU- ed: That he taught their Children to turn
ARY Prodigals, to invade other Men's Riches, that
27- they might have the spending of them; and
that they became troublesome to their Parents,
by pressing them always to Alms-deeds; and
they went so far as to threaten the Saint.
To whom he answered very modestly, and
with a smiling Countenance, that he enticed
no body, nor taught any body to be trouble-
some to his Friends. It is God who moved
their Hearts to afford some Relief to the Cap-
tives of CHRIST. And that he thanked God
that he would make use of young Men for this
holy Work, when their Elders chose rather to
promote the Service of the Devil than of God.
Lastly, the Procurators and Prefects of Alms-
houses and Hospitals complained of him,
That he averted the Minds of pious Men, from
them, of whom they were wont to receive large
Alms; as if the Hand of God were streighten-
ed, and could not provide for them as before,
and yet relieve the Necessities of Captives.
St. Peter in the mean Time with greater Pi-
ety implored the Help of the Mother of God,
by continual Prayers, Tears, Fastings, and
other Austerities, beseeching her to make
her divine Son propitious unto him. And
after a While the Tempest was so happily
allay'd, that those who had been the princi-
pal Opposers of his holy Enterprises, now,
of their own Accord, offered him their Help
and Assistance. Whereupon the Saint was ac-
customed to say, *Let us fear and praise God,
who knoweth how to change the Hearts of Men.*

Thus we see that neither Men nor Devils
were able to make the blessed Saint desist from
his pious Designs. There was yet another
Thing, which, although I dare not call it a
Temptation, yet it had like to have been an
Occasion to him of interrupting his labori-
ous Charity. It was his Devotion to the
Prince of the Apostles St. Peter, whom he
honoured with singular Piety. Whatsoever
Necessity befel him from his Childhood,
he had Recourse to this universal Pastor
of CHRIST's Church, with ardent Pray-
ers and holy Tears humbly imploring his
Aid. He had also determined before he
went out of France into Spain, to make a
Pilgrimage barefoot to Rome to visit this
glorious Apostle's Shrine and honour his ho-
ly Reliques; but he could not then put in
Execution his good Purpose, and much less
afterwards, when he was necessitated by his
Care and Presence to sustain the Beginning
of his newly instituted Order. Nor was
there likelihood of ever having better Lei-
sure and Opportunity, new Business every
Day more than other pressing upon him.
Whereat being once very much afflicted,
when publick Prayers were ended in the
Choir, it being now towards Night, he re-
tired himself into a Corner of the Church,
and there began piously to lament and be-

moan this his sad Misfortune; and by and by was seized upon by a spiritual Sleep or
Extasy; but after a While was awaked by
this Voice: *Peter, although thou hast not vi-
sited me, I now visit thee.* Whereat opening
his Eyes he cast them that Way whence the
Voice seemed to come, but could see no-
thing. Wherefore spending all that Night
in Prayer, he besought our Lord to declare
unto him the Meaning of that Voice. The
Day following the same Thing happened un-
to him again, and he spent the Night likewise
in Prayer, and taking it to be the Voice of his
dearest Patron, St. Peter the Apostle, he im-
puted it to his Dullness that he could not un-
derstand the Mystery of it. On the third Night
when the Office was ended in the Church,
he withdrew himself into a Chapel dedi-
cated to the Dolours of the most blessed
Virgin, and prostrate before the Altar, hum-
bly begged to know the Meaning of what he
had heard. And as he was devoutly cast-
ing up his Eyes towards the Picture of our
Lady, he seemed to see another Altar before
our Lady's Altar, and upon it a Cross erect-
ed by Men in a strange Habit, and upon
this Cross a Man crucified with his Head
downwards, who spoke thus unto him: *Pe-
ter, not every Desire of the Servants of God
is fulfilled in this mortal Life: This shall be
done more fully and happily in the other blef-
sed and immortal State. Acquiesce in the
Will of God. And because thou hast so great-
ly desired to see me, contemplate me now, and
learn Humility from this manner of Cruci-
fixion; as also from the Example of CHRIST,
who the Night before his Death washed his
Disciples Feet. It becometh those who are
placed over others to be conspicuous in this Vir-
tue.* And immediately the Vision disappear-
ed; and St. Nolasco filled with an incredible
spiritual Joy, gave great Thanks to the sacred
Virgin, and to his dear Patron St. Peter.
An excellent Document to teach us to have
a special Devotion to the Saint, under whose
Protection we are put by the Name we re-
ceived in holy Baptism; yet so as we never
forget our Duty to our Queen and common
Mother, the ever blessed Virgin Mary.

Many rare Examples are related of his
Virtues, and Dangers to which he exposed
himself for the Redemption of Slaves; as
also extraordinary Miracles, such as passing
the Sea upon his Cloak; and singular Fa-
vours shewed him, especially in the Begin-
ning of his Order. Angels were frequently
seen by him, sometimes in the very Habit
of his Order, singing the Praises of God and
his blessed Mother. Our blessed Lady did
often visibly in the Night visit the Cells of
his Monastery at Barcelona, declaring thereby
how she protecteth Persons devoted to her
Service, even whilst they sleep. The Bro-
ther, whose Office it was to call the Religi-
ous

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self; but St. *Nolasco* was up, praying in his
Chamber, and perceiving the Night to be
far spent, thought the Brother had forgot to
call him with the rest, and in haste went to
the Church, where he found a Company of
Angels, singing the divine Office in Place of
the Religious: Whereby we learn how ac-
ceptable to the Angels they are, who with
Devotion sing Psalms, or recite the Canoni-
cal Hours. Another Night he was earnestly
begging of God to increase his Order, it be-
ing the Family of his blessed Mother; and
with a pious Confidence complaining *that*
he who was very liberal towards others, seem-
ed in a Manner niggard towards her, there
being as yet but few Monasteries under the Ti-
tle of her Name, and few that embraced her
Order. If this happened for his Sins and In-
gratitude, he beseeched his divine Majesty to
appoint another Superiour; for his Desire was
to obey rather than to command. Saying this,
a Flood of Tears run sweetly from his Eyes,
and he being rapt into an Extasy heard these
Words: *Do not fear little flock, for your Fa-*
ther's Pleasure is to give you a Kingdom. The
Saint arose from his Prayers with so serene
and cheerful a Countenance, that one might
read in it a holy Confidence which God in-
fused into his Soul. And within few Months
many Monasteries were founded, a nume-
rous Multitude of worthy Persons embrac-
ing this holy Institute. Indeed he was so
powerful with Almighty God in his Prayers,
that *James* King of *Aragon* of happy Me-
mory, obtained thirty signal Battels in his
Wars against the Infidels, and brought to his
Subjection the Kingdoms of *Valencia* and
Murcia. But particularly the taking of the
City of *Valencia* is attributed to his Tears
and Sighs before Almighty God; where it
pleased God to work this Miracle. When
the King had besieged the City; wherein
there was a great Multitude of Christian
Captives, Saint *Nolasco* never ceased impor-
tuning the divine Majesty with Prayers and
Tears, to restore this formerly Christian Ci-
ty to the Faithful, and to deliver such a
Multitude of his Servants, as were there de-
tained in an unmerciful Slavery: And be-
hold there appeared seven bright Stars fal-
ling from Heaven to Earth; which Vision
lasted some Days, and encouraged much the
whole Christian Army: At length the Ge-
neral of the Army Lord *William de Entenza*,
at the Request of St. *Nolasco* commanded
the Place to be visited, towards which those
seven Lights were seen to descend; there ap-
pearing nothing above Ground, they opened
the Earth, and at the first opening, there
exhaled such a divine sweet Odour, that it
filled the whole Field with its Fragrancy;
and there they found a most devout Image
of our blessed Lady under a great Bell,
which was a singular Encouragement to the

Christians, and a Prefage of the future Vi- JANU-
ctory over the Enemies of God and his ho- ARY
ly Mother. In the Place where this Image 29.
was found the King built a Monastery un-
der the Title of *our blessed Lady de Mercede*
del Puch close by the City of *Valencia*; and
over the very Place itself where it had been
found, the Image was honourably placed,
and remains to this Day, famous for Mira-
cles. Our Lady desireth so much to have
her Image kept in that Place, that when the
Religious had removed it to the high Altar
of their Church, it was miraculously carried
back again, which happened not only once
or twice, but several Times. As soon as the
Town was taken, St. *Peter Nolasco* thrust
himself into the Middle of the Christian
Captives, congratulating with them for their
Liberty, and exhorting them to praise and
thank God and his Mother for this singular
Mercy to them. And it was a pleasant and
pious Sight to behold how the holy Man
was loved and respected by the poor Slaves,
how they flocked about him, and followed
him, calling him their Father and Redeemer.

At length this holy Man having released
many Christians from the Bondage of Infidels,
and endured for their Sake innumera-
ble Injuries, Affronts, and even Imprison-
ment, perceiving that the Time of his Dis-
solution was at hand, calling together his
dearest Brothers, and Companions in his
most pious and charitable State of Life, with
sweet and most divine Words explicated their
holy Vocation unto them, and with Fervour
incited them to Constancy and Perseverance
in that so meritorious a Work of redeeming
Christian Captives. Then with his Hands
lifted up to Heaven, commending his Soul
to God, and contemplating how CHRIST our
Saviour came down from Heaven to free us
from the Captivity of the Devil, he melted
into Tears of Devotion, and pronouncing
those Words of the Psalm: *Redemptionem*
misi Dominus populo suo, mandavit in aeter-
num testamentum suum. Our Lord hath sent
Redemption to his People, he commanded his
Testament should be for ever: He departed
this Life in the Convent of his Order at
Barcelona, upon the last Day of the Year
MCCXLIX, and of his Age fifty nine. Eighty
seven Years after his Death, his Body was
found incorrupted. His Order was approved
by Pope *Gregory IX.* upon the seventeenth of
January, in the Year MCCXXXV. His Feast
was solemnized over all his Order by a Bull
of Pope *Urban VIII.* upon the nine and twen-
tieth of *January*; and by Order of *Alexander*
VII. is now kept a *Semidouble* all over the
Church. His Life was written in the Chroni-
cles of his Order, and by *Alfonso Remon*,
and more at large by *Francis Zumell* Pro-
vincial, and afterwards Master General of
the same Order.

The Life of St. MARTINA Virgin, and Martyr.

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Alexander the Emperor in the fourth Year of his Reign promulged a most severe and cruel Edict, to wit, *That all the Galileans (for so he called the Christians) should either offer sacrifice to the Gods, or, in case they refused, be put to Death.* As Executioners of this bloody Design, he made Choice of three of his Nobles, *Vitalis* a Count, *Bassus* his Chamberlain, and *Caius* another of his Domesticks. At this Time lived a Roman Virgin called *Martina*, noble for her Extraction, having for her Father, one that had been thrice Consul; but more noble both for her Dignity in the Church of CHRIST, being by Office Diaconess, and also for her singular Piety and Eminency in all Christian Virtues, especially for her Charity to the Poor. For being very rich, although she kept a great Family of many Servants, yet she wasted not her Means in riotous Banquets or other vain Expences, but with what Almighty God made her Steward of, she providently and liberally relieved the Necessities of the Needy. This noble and holy Virgin as she was devoutly praying near a certain Church in Rome, was seized on by the wicked Emissaries above-mentioned, of the tyrannical Emperor; who told her, *that the Lord of the World, Alexander, honoured her for her noble Birth, as being descended of the prime Nobility of Rome, and knowing her honourable Manner of Life and Conversation, besought her that she would freely and without Constraint offer Sacrifice to the great God Apollo.* To whom the Saint replied, *She would willingly go along with them to the Emperor; only with their Permission she would first make a Step into the Church, and recommend herself to God, to CHRIST his Son, to the Holy Ghost, to the holy Bishop, to the sacred Priests, and the blessed Flock of the Faithful.* After her Prayer, she was conducted to the Presence of the Emperor, who commending her for her excellent Wit and Charity, invited her to offer Sacrifice to *Apollo*, insinuating unto her that he had a Design to make her Empress by espousing her to himself. But blessed *Martina* desired him to command her to offer an unbloody Sacrifice to the all-pure God, who made all Things out of nothing, that by her Oblation *Apollo* might not be permitted any longer to ruin Souls redeemed by her Lord and Saviour, King of all Things. The Emperor not well understanding what she said, commanded her to be led into the Temple of *Apollo*; where the Saint having signed her-

self with the Sign of the Cross, made her Prayer to the Father of Glory, JESUS CHRIST, *that he would please to bear the Petition of his Servant, a poor Sinner, and break in Pieces that blind and dumb Idol, which by hidden Malice wrought the Perdition of those that put their Trust in it.* Whilst she was praying, by a sudden Earthquake the whole City was shaken, the blockish Idol of *Apollo* was broken in Pieces, a fourth Part of his Temple thrown down, and with his Ruins were crushed to Death his Priests and many others, whom the Emperor had sent along with *St. Martina*, to be witnesses of her Sacrifice. The Earthquake continuing some Hours, the Emperor himself much affrighted began to fly; after whom the blessed Martyr cried out, *Stay, O Emperor, stay, and help Apollo, who is broken all in Pieces, gather together his scattered Limbs, and shew the Priests what they must now worship; or rather because his Priests are also ruined, let him first raise up himself, and then help them.* In the mean Time the Devil that dwelt in the Idol, in the Presence of many both Men and Women, rolling himself in the Dust, cried out with a hideous Voice, *O stout Virgin Martina, Handmaid of the great God, who is in Heaven, who keepest his Commandments, thou hast detected my Deformity, and dispossessed me of my Habitation, in which I have dwelt these ninety eight Years, having many wicked Spirits under me, who offered unto me daily many Souls of Men. O Alexander, Adversary of the Christians, thou hast found a holy Soul, by which thou hast driven me into Hell, and brought thy Empire to a shameful End.* The Devil thus horribly lamenting, was seen by many to fly through the Air in a dark Cloud, who amazed at it admired the Power of God. But the blind Emperor would not understand it, but commands the holy Virgin to be buffeted on the Face, and her Eyebrows to be torn with Hooks, which when the Executioners had done for a long while together, being wearied out they exclaimed, *Wo be unto us Sinners! We are rather tormented than she; we endure unsufferable Pain; she like a hard Anvil feeleth nothing; she buffets us. We beseech the Emperor, command her to be taken out of our Hands, for we see four Men before her in great Splendour, who return the Blows upon us, which we endeavour to inflict upon her. Assuredly he is the true God, who is on her Side, and will not permit us to torment her.* The Emperor enraged against her Tormentors, as negligent in

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in discharging their Office, commanded them to grate her Face with Pottheards: The holy *Martina* devoutly looking up to Heaven, blessed her Lord **JESUS CHRIST** together with the Father, and the Holy Ghost, humbly beseeching him to give Patience to herself his lowest Handmaid, and Conversion to those who tormented her. And behold immediately the undivided Trinity (which in her holy Prayers she so expressly adored) no less ready to hear her for others than for herself, caused a celestial Light to environ her Torturers, who were in Number about eight, and a Voice to be heard from Heaven which said, *Unless my Servant Martina had interceded for you, I would have struck you dead long before this: But desirous to kill the Enemy, and to make you my Servants, I have spared you. And you, Daughter, take Courage, and do not fear, I am God whom thou adorest and invocatest. I will not forsake thee; nor will I permit the impudent, impious, and rebellious Devil to domineer over thee.* Those who tormented the Saint, astonished at these Miracles, fell down at her Feet, beseeching her, that through her Intercession they might obtain Pardon of what by Compulsion they had presumed to do against her, openly professing they believed, adored, and worshipped **CHRIST** only. As for Alexander, although their Emperor, in this Matter they feared him not, nor would they bear him. The blessed *Martina* advised them sincerely and with a pure Heart to believe in **CHRIST**, assuring them that they should have a plentiful Reward in the other World, and should one Day know how little Alexander would then be able to do, who so gloriously vaunted in this present Life. The happy Converts, encouraged by St. *Martina*, repeated with a great and holy Confidence their former Profession of their Faith in **CHRIST**, in Face of the Emperor; who enraged against them, commanded them to be hanged up, and their Flesh to be flashed with Knives. The holy Martyrs in this cruel Torment spoke not one Word, only devoutly looked up to Heaven; whereat the Tyrant more incensed, immediately gave Sentence of Death, lest by their Means, others should be converted to the Faith of **CHRIST**. The Servants of **CHRIST** having devoutly pray'd in this Manner: *O Lord of all Things, JESUS CHRIST, only begotten Son of God, the Hope of those who fly unto thee, to whose Knowledge we were brought by thy holy Servant Martina, receive our Souls in Peace, and do not impute unto us, what in our Error we committed against thee; signing themselves in the Forehead with the holy Cross, laid down their Lives for CHRIST with all Joy and Alacrity, submitting their Heads to the Sword upon the seventeenth Day of November.*

Upon another Day the Emperor caused

St. *Martina* to be brought before him; and JANU-
not being able to persuade her to worship ARY
his Idols, commanded her to be stripped, and 33.
her Body to be cut with sharp Knives. The Executioners discharging their bloody Office, the blessed Martyr appeared white as Snow, her Body was resplendent with such a Brightness, that it dazzled the Eyes of those who looked upon her; from her Wounds did flow Milk instead of Blood; and such a fragrant Odour was diffused, as if a Box of aromatic Ointments had been broken. She in this bloody Butchery sweetly conversing with her Lord, sung: *With my Voice I have cried unto my Lord, and he hath heard me in the Combat of my Passion; and such like.* And as the Emperor attributed all to Art magick, the Saint defended herself by telling him, *Thy Father Satan is the Prince of all Enchanters; loveth and embraceth in his very Bosom all incestuous Fornicators and Sorcerers; how then can he assist me to do such Things, whom I detest?* She added, *My God and Saviour CHRIST condemneth to eternal Torments all those who do such Things. And therefore, O Emperor, thou deservest to be severely tormented, knowing that I overcome thy Tortures not by magical Charms and Enchantments, but only by the Name of CHRIST.* The Tyrant having not yet satisfied his Cruelty commanded her, naked as she was, to be stretched upon four Stakes, and to be beaten with Clubs by Soldiers. But they soon wearied, desired the Emperor to free them from their Torments, complaining that the Angels of God returned their Blows with iron Bars, and that their very Bones and Flesh were as it were burnt in a Fire. Twelve Soldiers successively one after another laid heavy Blows upon the tender Body of the holy Virgin, she with a chearful Countenance devoutly praying: *My great Desire is to give Praise to thee, O Lord, and to the Glory of thy Deity which helps me. I have given my Back to Blows, and my Flesh to Torments: Nor have I turned away my Face from Grief for thy glorious Name. O Lord be not slow to help me, but sending from thy holy Habitation heal me, who am beaten for thy Deity.* Eumenius a very powerful Man with the Emperor attributing the radiant Glory of the Virgin to Witchcraft, gave Advice she should be shut up in Prison till the next Morning, and that hot Lard should be poured upon her Body, hoping by this Means to dull its Splendor and Brightness. The holy Virgin spent all the Night in singing Hymns, and glorifying God. And the Angels were heard to sing with her in Prison. The Morning being come, the Emperor sent one *Limenius* a Tribune to fetch her out of Prison, commanding him first to besmear her Body with Lard. *Limenius* going towards the Prison smelt a most odorous

The Life of St. MARTINA Virgin, and Martyr.

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JANU- ferous Perfume, and wondring at it, asked
ARY. those that went along with him, *if they did*
30. *not perceive it.* Some of them answered:
The Citizens, out of the Respect they bore to
their beloved Martina, had caused those aro-
matical Odours. Others said, *the Gods had*
appeared propitious to her. Being come to
the Prison, they found the Perfume much
stronger and more fragrant. And Lime-
nius opening the first Gate, saw a great
Light: But entering into the next Chamber
(for the Prison had many Rooms) such a
Splendor, as if it were Lightning, environ-
ed him, all that were with him trembled;
and he himself fell to the Ground for fear.
But rising up he presumed to enter the third
Chamber; where blessed Martina was seat-
ed in a royal Throne with a Multitude of
Men cloathed in White about her, whose
Glory dazzled the Eyes of those that entered.
Martina holding in her Hand a golden Ta-
ble Book, read out of it these Words. *Quam*
magnificata sunt opera tua Domine? Omnia
in sapientiâ fecisti. *How great are thy Works,*
O Lord? In Wisdom thou hast disposed them
all. Being brought out of Prison before the
Tyrant, he commanded her to enter into
the Temple of Diana, there to offer Sa-
crifice to that most honourable Goddess, as he
called her. The Devil in the Idol under-
standing that the Saint came to ruin him,
cried out with a hideous Voice; *Wo be to me!*
O God of Heaven, whither shall I fly from
thy Spirit? Fire pursueth me from the four
Corners of the Temple. The Saint having en-
tered the Temple, first signed herself in the
Name of CHRIST with the holy Cross:
Then having reprehended the Emperor for
worshipping a blockish Idol, which had Eyes,
but saw not; Ears, but heard not; Hands,
but felt not; Feet, but could not walk; ap-
proaching the Idol said unto the Devil with-
in it, *O thou which dwellest in this dumb I-*
dol, Deluder of those who sottishly sacrifice
unto thee, I command thee that gnashing thy
Teeth thou go out, and depart hence; which
when she had said, she made her Prayer to
the eternal God King of all Things, who
drove a whole Legion of Devils into the in-
fernal Gulf, that he would please to destroy
this Idol, made by the Hands of Men; and
by divers Punishments make Alexander know
that he was the true God who destroyeth those
that dwell in Idols, together with their Priests.
No sooner had she ended her Prayer, but
immediately Thunder and Lightning with
Fire from Heaven reduced to Ashes the I-
dol of Diana, burnt up the Priests of the
Temple, killed a Multitude of Infidels, and
consumed the right Side of the Emperor's
purple Robe; blessed Martina praising God,
and saying, *Glory be to God on high, who giv-*
eth Peace to those that Love him, and call
upon his Name in Truth.

After this the Tyrant delivered her to a President called *Justinus* to be tormented; who caused her to be stretched upon a Pole, and her Body to be cut with sharp Knives, and afterwards her Breasts to be torn with iron Hooks, by which she received no less than a hundred and eighteen Wounds; which notwithstanding she did not so much as feel, the Power of CHRIST aiding and comforting her, as she professed to the President. Her Prayer amidst these Torments was, *O Cross of CHRIST help me, for in thee is Salvation.* The holy Martyr still remaining constant in refusing to worship Idols, the Emperor endeavoured by fair Means to seduce her; swearing by his Gods that he loved her, proffering to make her Lady of his Palace, and proclaim her publickly to be Empress; nor would he require that she should sacrifice, but only say for the satisfaction of the People, *Great is the God Jupiter.* The Saint devoutly casting up her Eyes to Heaven besought our Lord JESUS CHRIST to give her Constancy in her Agony, and then told the Tyrant, *that she had rather be devoured by savage Beasts (where-*
with a little before they had threatened her)
and so merit a blessed and eternal Life with
CHRIST, than by yielding to his Allurements
fall into the Snare of eternal Death. Where-
upon the Emperor commanded a most fierce Lion that had been kept fasting three Days, to be let out upon her; but the Beast laying aside its natural Cruelty, ran to the Saint, and bow-
ing, as it were out of Reverence, kissed her Feet. Which the Tyrant observing, as also the Saints constant Chearfulness in all her Torments, bid her humble herself, and confess *Jupiter* to be God, for he it was that helped her. To whom the holy Virgin reply'd, *he helped not Apollo, whom you loved*
so dearly; nor did he relieve Diana, both
which by the Power of CHRIST I have an-
nihilated: How then can he help me? The whole Multitude, reflecting upon what had passed, cried out with a loud Clamour, *O*
Cæsar, save her whom God and the Beasts have
Compassion on. *Free her by whom the Gods*
are ruined, and by whom God who is in Hea-
ven, hath manifested that those who dwelled
in Idols were Devils, whom she hath made fly.
The Tyrant not being able to pervert the holy Martyr, sent her back to Prison, whence after two Days he called for her again, and carried her to a Temple, where there were twelve Idols; but prevailing nothing with her, caused her to be tormented anew with iron Hooks, and that in so grievous a Man-
ner, that they pierced the very Bones; but her Torturers were sooner wearied out with tormenting, than she of being tormented; they desiring as heretofore, to be freed, pro-
fessing that the Angels of God tormented them. After this she was cast into a great
Fire;

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Fire; but as she pray'd in the Middle of the Flames, there arose a great Storm and Tempest, which drove the Fire from her upon those who stood about her; whereby many were consumed. The Tyrant imputing all to Art magick made her Head be shaved, imagining the Inchantment to lie in her Hair. But this Invention also not succeeding, he shut her up in a Temple, where there was a Statue of *Jupiter*, and sealed up the Door with his own Ring. Here the blessed Saint sung Praises to God Day and Night. The Tyrant and his Priests visited the Temple every Day, but entered not into that Part of it where the holy Virgin was, because they heard the Voices of many Angels singing with her; which the foolish Tyrant interpreted to be *Jupiter and all his Gods assembled together, to admonish and instruct Martina*. But he soon came to learn his Error: After some Days having appointed a great Sacrifice of Bulls to be made, he opened that Part of the Temple, where the Virgin was, whom they beheld sitting in a rich and glorious Throne, with a great Guard of most beautiful Persons about her, and from that blessed Company came a most sweet Odour of Incense. But poor *Jupiter* was cast down and turned into Ashes. Whereat the Emperor being horribly enraged gave a final Sentence that *Martina* should be beheaded. This was most grateful News to the holy Virgin; and presently beseeching her Lord and Saviour *JESUS CHRIST*, for whose Cause she had suffered, to receive her, though a Sinner, into his Glory, she happily ended her Life by the Sword: And there was heard by all the People a Voice from Heaven, inviting her in these Terms, *Martina, who hast fought valiantly for my Name, enter with all my Saints into the Kingdom of Heaven, there completing thy Confession: To Day shalt thou be with me in Paradise*. At the hearing of which Voice the Executioners fell down dead; and the whole City was terribly shaken with an Earthquake; whereupon two thousand and thirty Souls confessed *CHRIST*.

Now if any one take notice of a very great Similitude betwixt the Passion of this blessed Martyr, and some other primitive Virgins Martyrs, he hath no Reason to question the Truth of the Story, or to confound them together, as if there were but one under different Names. For if he diligently consider all the Circumstances of their glorious Sufferings, he will find them to be (as one said) *Diffimiles similes, quales decet esse sorores*; alike as is fitting Sister-Martyrs should be; yet so unlike, as he will easily see they were not the same. And if *CHRIST* our Lord would have many noble and tender Virgins suffer the same unheard-of Pains and Torments for his Glory, what can we

infer, but that his Design is, by a *Cloud of Witnesses*, by a whole Army of valiant invincible Virgins to confound and (if it be possible) to cure the Delicateness of the effeminate unmortified Age, into which we are fallen; by whispering into the Ears and Hearts of all, who will devoutly read or hear their victorious Martyrdom: *Potest illa & illa, & tu non potes? Can this, and many more tender Virgins suffer, and suffer with Alacrity most cruel Torments for my sake; and thou effeminate Man, who boastest of thy Nobleness, canst thou suffer nothing for me?*

The Birth-day of St. *Martina* in all ancient Martyrologies is commemorated upon the first of *January*, but her Feast is now kept as a Semidouble upon the thirtieth. She accomplished her Martyrdom, according to *Baronius*, in the fourth Year of *Alexander* Emperor, and of our Lord *ccxxviii*. Her Life is taken out of the imperial Monastery of St. *Maximus* at *Trevers*; there have written of her *Monbrius, Ripatorius, Surius, Sylvanus Rozzius*, and others. But that which above all confirmeth the Truth of this Relation is, that there is nothing herein related concerning the Saint, but what is in Brief in the Lessons of the *Roman Breviary*, commanded by publick Authority to be read on her Feast by the whole Church. *Marsilius Honoratus*, a Priest of the Congregation of the Oratorians, who hath written the Life of St. *Martina*, together with the late Invention of her holy Body, relateth out of ancient Monuments of the *Vatican*: That the Body of the blessed Martyr lay two Days unburied, until the Bishop *Ritorius*, admonished by a certain Christian that lay hid in the Grotts for fear of the Persecution, came together with him to the Place where the sacred Corps were exposed, which they found guarded by two Eagles, one at the Head, the other at the Feet: And her Body did shine with such a Lustre that it wonderfully comforted them: An evident Argument of the great Grace and Favour of the invincible Martyr with God. They buried it privately, celebrating with Praises the Triumph of God in his holy Virgin. The Christians erected there a Church sacred to the Honour of St. *Martina*, which was famous for the Devotion of the Faithful, Priests being consecrated under that Title, decently there to celebrate the divine Mysteries. Afterwards St. *Anterus* Pope, admonished from Heaven, translated this precious Treasure, together with the holy Bodies of the Saints *Concordius* and *Epiphanius* Martyrs, interred in the same Place, into the City of *Rome*, where they were lately found. The Manner of the Invention is written at large by *Marsilius Honoratus*, who, as he testifieth, was an Eye-Witness of it. In short, it happened thus, Upon the five and twentieth

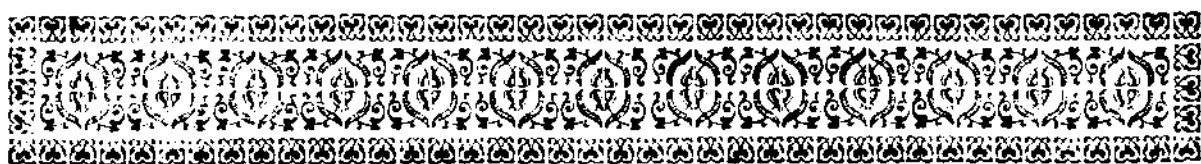
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30. tieth of *October*, in the Year of our Lord
MDCXXXIV, as they were digging anciently in
a Church at *Rome*, dedicated to the Honour
of *St. Martina*, to make a Sepulchre for a
Benefactor of the said Church, they disco-
vered an old Wall, which when they had
broken through, there appeared an earthen
Chest or Coffin, in the End whereof towards
the West, was the Head of *St. Martina*, in a
Vessel of Brass, amidst a Multitude of Bones,
which clearly appeared to be the Bones of some
tender Virgin. The Skull also by the Seam of
it, appear'd to be a Woman's. Amongst
the Bones was a Plate of Lead, in which
what was engraven could hardly be read.
These Bones were sever'd from the Bodies of
the Saints *Epiphanius*, *Concordius*, and their
Companion, by two Planks, one of Earth,
the other of Marble, in which was a *Latin*
Inscription, which in *English* is thus: *Here*
rest the Bodies of the holy Martyrs, Martina
Virgin, Concordius, and Epiphanius with
their Companion. The rest of the Chest
was filled with a great Multitude of Bones,
and two Heads; and after a more narrow
Inspection there were found to be two Bo-
dies, and Part of a Third. These are the
Bodies which being found in the Way *Ostia*,
together with the Body of *St. Martina*
were translated, as we said, by Pope *Ante-*
rus into the City, as appeareth out of the
ancient Manuscripts of the Vatican. Under
this Chest was a Place of equal Capacity
bounded with two Walls, in which were
found many Bones, but most of them turn-
ed to Dust without any Inscription. Six
Days after was taken up the Altar-Stone
which covered a Marble Sepulchre, in which
were found two Glass Vessels in form of
great Lamps, and both of them covered with
thin Plates of Lead. Upon one of them
was a little Tablet of black Stone, in which
was carved this Inscription: *The Body of St.*

Martina Virgin and Martyr, and the Bodies
of St. Concordius and St. Epiphanius Mar-
tyrs. In this Vessel were found some Pieces
of Bones with some Juice of Marrow, toge-
ther with some Particles of Fat, still retain-
ing their natural Whiteness. In the Bottom
of the Vessel was a tender bloody Matter
much in the Form of a Heart. In the o-
ther Vessel, but without any Inscription, was
Part of a Foot. Without the Vessels upon
the Floor of the Sepulchre, were found cer-
tain little Bones, little Pieces of a Veil,
turned to Dust, and a little wooden Cross, very
artificially carved with a Hole in the upper
End of it, not at all corrupted. These Re-
licks being publickly expos'd upon the high
Altar to the Veneration of the People, with
convenient Decency and Ornaments, were
upon the eight and twentieth of *November*
visited by his Holiness *Urban VIII*, accom-
panied with the Cardinals *Spada*, *Francis*
Barberine, and many other great Persons of
both Orders, ecclesiastick and secular. More-
over his Holiness to encrease the Devotion of
the People, granted a plenary Indulgence to
all that should piously visit the said Relicks
betwixt the first and second Vespers. And
no doubt whosoever in Compliance with the
Providence of Almighty God, which doth
not obscurely invite all Men to a special Ve-
neration of his holy Martyr *St. Martina*, by
this late Manifestation of her holy Body, I
say, whosoever hearing this Voice of God's
Providence, shall religiously venerate the
spiritual Relicks of the said glorious Saint,
her innumerable and incomparable Merits;
her Piety, Charity, Constancy, and Patience,
by humbly presenting them to Almighty God,
and endeavouring to imitate them, shall not
fail to receive a very signal Benediction from
hers and our common Lord, CHRIST JESUS.
Amen.

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The Month of FEBRUARY.



The Life of St. IGNATIUS Bishop, and Martyr.

FEBRU-
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1.



AS the Water that is nearest to the Fountain, whence it riseth, is clearer and purer, than that of Rivers, which is far from the Spring; so the Saints, whose Conversation was nearer to CHRIST our Lord, the purest and clearest Source of all Sanctity, were more fervent and more inflamed with his Love. This we find to be true in the Apostles, in the seventy two Disciples, and in the first Saints that imitated him, and were nourished with his heavenly Doctrine; who were so remarkable for all kind of Sanctity, that they seemed to be rather Angels than Men. Amongst these was St. Ignatius, Disciple of St. John the Evangelist, so burning with the Love of CHRIST, and so desirous to lose his Life in his Service, that he was deservedly styled *Deifer*, and *Christifer*, *one that carrieth God, carrieth CHRIST in him*. His Life is gathered out of St. Irenaeus, St. Jerome, Eusebius Caesariensis, Simeon Metaphrastes, and especially out of his own Epistles; wherein the Saint hath drawn himself to the Life, and is in this Manner. In the Time of Trajan Emperor, St. Ignatius was Bishop of Antioch: He succeeded Evodius, and Evodius St. Peter. Nicephorus and Metaphrastes say that he was the Child whom our Saviour took into his blessed Arms, and placing him in the midst of his Disciples, told them, *that they were to become like that little one, if they would enter into the Kingdom of Heaven*; and that from that Time he was dedicated and consecrated by our Lord's own Hands. Though other Authors are of Opinion, that the Child taken up by our Saviour was St. *Martialis* Martyr, whom St. Peter sent into Germany, to enlighten that Countrey with the Gospel. But whereas they say, St. *Martialis* was sent into Germany, it is a Mistake; for it is certain that St. *Martialis* was sent by St. Peter into France, preached there, was Bishop of Limoges, and converted the People of Aquitaine to the Faith, as Baro-

nius writeth, and saith that in the Opinion of some Authors he was the Boy who had the five Loaves and two Fishes, with which our Lord fed five thousand Men. But to return to St. Ignatius; he was familiar with our Lord's Disciples, and very intimate with St. John the Evangelist, and was Companion and Fellow Disciple with St. Polycarp Bishop of Smyrna; which is a great Token of his rare Sanctity; in Consideration whereof he was made Bishop of Antioch, and placed in the Chair, which St. Peter had sat in. He performed in all Things exactly the Duty of a good Pastor. He comforted the Afflicted, visited the Sick, instructed the Ignorant, preached continually JESUS CHRIST, notwithstanding all the Opposition the Gentiles could make; and led upon Earth a heavenly Life, following exactly the apostolical Doctrine, and manifesting to all the inestimable Treasures, which we have in the Mystery of the Cross of our Saviour. He had once a wonderful Vision, as is recorded by Eusebius, Socrates, and Baronius; for he saw a great Multitude of Angels in different Choirs, singing Hymns and Praises to the blessed Trinity; and in Imitation of them he instituted the like Manner of singing in his Church of Antioch, which Custom was afterwards received by other Churches.

About this Time Trajan the Emperor having got great Victories against Decebalus King of Dacia, came to Antioch, where he was told that Ignatius publicly professed himself a Christian, and preached that JESUS CHRIST was the only true God to be adored; and invited Men to Virginity, and Continence, to the Contempt of Riches, and Mortification of the Senses; and vilified the Roman Gods, as false, vain, and not worthy of any Honour or Worship. This incensed Trajan, who sending for the holy Bishop, spoke thus unto him: *Are you Ignatius, who call yourself Deifer, and the Ringleader of those that deride the Emperors, and will not acknowledge for Gods, those that we adore?* I

am

FERRU am Ignatius (said the Saint) and am called
ARY Deifer, because I bear engraven in my Soul
I. JESUS CHRIST, who is my God. What? (re-
plyeth Trajan) and do you not think, that we
have also imprinted in our Minds the immor-
tal Gods, that they may favour us in our great
Designs? Then the Saint answered, Say not
so, O Emperor, nor call these dumb Statues
Gods. There is but one true God, who is
Creator of Heaven and Earth, the Sea, and
all Things that we see; and his only Son JESUS
CHRIST, who made himself Man for Love of
Men. Whom if you did know, your Empire
would be sure and safe from all Dangers; for
he would secure your Crown and Scepter; by
giving you great Victories over all your Ene-
mies. Let us leave off this Discourse (said
the Emperor) but if you will do a Thing most
pleasing to me, and advantageous to yourself,
come, sacrifice to the immortal Gods. For I
promise to have you always for my Friend, to
make you great Jupiter's Priest, and to honour
you with the Title of the Father of the Se-
nate. St. Ignatius answered, I know very
well that we are to be thankful to all Men,
and much more to great Princes, when they
offer us their Grace and Favour, which is a
Thing of great Consequence, and highly to be
esteemed. But if what they offer be pernici-
ous to the Soul, unhappy is he that offereth or
giveth it; as he is also that desireth or accept-
eth it. And of this Nature is the Thing
which you do now offer and present unto me.
I am a Priest of JESUS CHRIST, unto whom
I do daily offer Sacrifice, and do now desire
to sacrifice my self unto him by dying for him,
as he died for me. At length after many
Words which passed between them concern-
ing our holy Faith and the adoring of false
Gods, Trajan offended with the Courage
and Liberty wherewith St. Ignatius spoke to
him, and derided his Gods; and despairing
to mollify that invincible Breast, armed with
the Spirit of God; gave Sentence against
him, that he should be led to Rome, and there
in the Amphitheater be exposed to Lyons, as a
Contemner of the Emperor's Laws, and Blas-
phemer of the immortal Gods. And the Sen-
tence was approved by the Senate, which
judged it fit that Ignatius should be put to
Death far from Antioch, that he might suf-
fer the more in so long and tedious a Jour-
ney, for the greater Terror of all the People;
and that the Christians might not get his
Body, to honour and reverence it. The
Emperor spoke again with Ignatius, to try
if there were any Means to persuade him
by Promises or Threats; but finding that it
was as easy to shake a vast Rock as to move
him, gave Order that he should be sent to
Rome, and there executed according to the
Sentence given against him, upon some great
and Festival Day. What Man did ever re-
joice so much at the unexpected News of

his Pardon and Liberty, after he had pined FEBRU-
away some Years in a hard and loathsome ARY
Prison, expecting hourly the Hangman's I.
Stroke, as did St. Ignatius rejoice and exult
for this Sentence of Death? All the Faithful
of Antioch were bathed in Tears, and he was
swimming in Joy. The Sheep bewailed the
Loss of their Pastor; and he comforted and
encouraged them, desiring them to put all
their Confidence in their eternal Pastor, who
never abandoneth his Flock. Then giving
them his Blessing, he took his Leave of
them, recommending his Church with ma-
ny Tears unto our Lord, which with great
Sanctity and Vigilancy he had governed for
the Space of forty Years. He put his Irons
on himself, and with a chearful and serene
Countenance delivered himself up unto the
Officers and Soldiers, that were to have
Charge of him; Men without pity, barbar-
ous, and rude; and withal so covetous that
to draw Money from the Christians, they
treated the Saint most roughly, abusing the
Liberality of the Faithful, who gave them
whatsoever they asked, to redeem St. Igna-
tius from Vexation. He went as far as Se-
leucia by Land, and from thence by Sea to
Smyrna, where St. Polycarp was Bishop, his
ancient Friend and School-fellow. They
received great Comfort to see and embrace
one the other, burning with mutual Flames
of divine Charity: And Polycarp wept for
that Ignatius got the Start of him, and went
to enjoy God by Martyrdom before him.
All the Christians of Smyrna came with
much Devotion to see him, to hear him
discourse, to quicken their Faith, and kindle
their Hearts by his Example: They craved
his Blessing, cast themselves at his Feet,
kiss'd his Hands, Cloaths, and Shackles that
he wore, and looked upon him, as on a
lively Picture of CHRIST. Those of Smyr-
na were not alone in this Devotion, but all
other, even the most remote Churches of
Asia, sent their Bishops and Clergy to visit
him, as the spiritual Father and Master of
them all. And he perceiving that they all
wept as he parted with them, requested
them to pray for him, that he might obtain
God's Favour to be quickly torn in Pieces by
wild Beasts, and that they might not spare
him, as they had done some other Saints.
And fearing that the Christians at Rome
might by Entreaty and Prayers get him re-
prieved, or the Sentence of his Death and
Martyrdom to be revoked, he writ them a
Letter, whereof St. Jerome setteth down a
Part, but I will put it somewhat more at
large; for it seemeth to me not possible to
paint with more lively Colours the divine
Fire, which was burning in the Breast of
this Saint, and did wholly inflame him than
by his own Words. I give to understand
(saith he) and write to all Churches, that I
die

FEBRU- die joyfully for JESUS CHRIST, if you hinder
ARY me not. I beseech you, let not your good Will
1. towards me prove prejudicial unto me: Let
me be torn by Beasts, that they may conduct
me to God. I am the Wheat of God, to be
ground with the Teeth of savage Beasts, that
I may become white Bread, worthy of JESUS
CHRIST: You ought rather to provoke the
Beasts and stir them up against me that they
may wholly devour me, and become my Sepul-
chre, without leaving any Part of my Body,
for I shall then become a true Disciple of
CHRIST, when the World shall have nothing
left of me. Pray to him for me, that by these
Means I may become a pure Oblation. I do
not command you, as St. Peter and St. Paul;
for they were Apostles, and I am miserable;
they were free, and I a Slave: But yet, if
you please, I shall be ransomed in CHRIST,
and made free in him. Now that I am con-
demned, I learn to desire no perishable Thing.
In this my Journey from Syria to Rome, I
am fighting by Land and by Sea, by Day and
by Night, being tied in the midst of ten Leo-
pards, that is to say, ten Soldiers sent to keep
me, so barbarous, that the more Benefits a
Man bestoweth upon them, the worse and more
cruel they are. But their Cruelty is my In-
struction; yet hereby I am not justified, all my
Desire is, that the Beasts be very hungry, and
I in the midst of them. O that I may have
them to my Wish, and that they may soon de-
vour me. I would not have them deal with
me, as they have done with others, whom they
have not dared to touch. But if they shall
refuse to set upon me, I will go to them my-
self, and will intice them and provoke them,
that they may venture to fall upon me and eat
me quickly. Pardon me, my Brethren, for I
know what I say and what is good for me.
Now I begin to be a Disciple of our Lord, de-
siring nothing that is seen in this World, but
valuing it less than Dust, that I may come to
embrace JESUS CHRIST my Saviour. Fire,
Cross, Beasts, breaking of my Bones, quarter-
ing of my Members, tearing and renting of
this miserable Body, and all the other Tor-
ments that the Devil can invent, let them all
come upon me, only that I may enjoy my Jesus.
Nothing of this World doth give me Content,
though the Command and Empire of all the
Earth were offered me, it would not move me;
for it is far better for me to die for CHRIST,
than to be King of all the World. I seek my
Lord, Son of the living God and the Father
of my Lord JESUS CHRIST, I make after
him that died and is risen again for us. Par-
don me, Brethren, and be not my Hinderance
in this Way of Life, for Jesus is the Life of
the Faithful. Do not go about to hinder my
Death, for to live without CHRIST is to die a
Death that hath no Life. If I intend to be-
long to God, I cannot please the World. Let
me go to the pure and clear Light. If I can

arrive thither, I shall be a Man of God. Be FEBRU-
content that I imitate the Passion of my Lord. ARY
And again in the same Epistle, I desire De-
lights, but not of this World, but of the Bread
of God. I love the heavenly Bread, the
Bread of Life, which is the Flesh of JESUS
CHRIST, Son of the living God. His Blood
do I desire to drink, who is the incorruptible
Love, and eternal Life. I would not live the
Life of Men, and this I shall obtain, if you
hinder me not. I am crucified with CHRIST,
for it is not I that live, but CHRIST that liveth
in me. If you will permit me to suffer for JESUS
CHRIST, it will be a Testimony that you love
me; and if not, a Sign that you hate me. All
this is out of St. Ignatius's Epistle to the
Romans, where he declareth sufficiently the
Desire he had to die for CHRIST, and
that he thought it Death to live without
him. Carnal Men understand not this Lan-
guage, nor even spiritual Men, unless they
be very fervent in the Love of our Lord. A
Man must have a heavenly and divine Spi-
rit, to hear this Musick, and understand the
Language of St. Ignatius, which is more
than human. For certain it is that every
Thing keepeth a Relish and Savour of that
whence it floweth. Divine Things have
the Savour of God, and earthly Things of
the Earth. For to taste and relish God, our
Palate must be as pure and free from all
other Taste as was that of St. Ignatius. He
passed on his Way by Macedonia and Alba-
nia, and through other Provinces, with
much Labour and Trouble, and wonderful
Edification of the Faithful, encouraging
them in their Afflictions, inflaming them
with the Love of God by his Example, and
exhorting them to persevere to the End.
He visited the Churches, writ Epistles to
Bishops and Prelates, and to the Christians
that were under his Charge: In fine having
passed by Puzzoli near Naples; he arrived at
Rome guarded by the Soldiers, who had
brought him all the Way; and now re-
signed him up into the Hands of the Gover-
nor of the City, with the Emperor's Order
and Sentence of Execution. But the Go-
vernor expected a solemn Day to bring him
into the Amphitheater. The Roman Mar-
tyrology saith, that St. Ignatius endured ma-
ny other Torments before he was exposed to
the Beasts, and St. Ado in his Martyrology
addeth, that they bruised his Body with
Whips armed with leaden Plummets; tore
the Flesh of his Sides with iron Hooks, and
rubbed them with Flints and sharp Stones,
washed his Wounds with Salt and Vinegar,
and kept him three Days in Prison without
eating or drinking, and put him to many o-
ther horrible and cruel Torments. After
which they brought him to the Beasts.

The Saint entered the Amphitheater, with
a generous Courage, a serene and cheerful

FEBRUARY. Countenance, because he went to suffer for CHRIST; and seeing that all the City was there assembled and fixed their Eyes upon him, he spake thus: *Do not think (O ye Romans, who are present at this Spectacle) that I am condemned to the Beasts for having committed any Crime or Offence unworthy my Calling, but only that I desire to join and unite my self to God, after whom I do unsatiably thirst.* Whilst he was saying this, he heard the Lions roar, who were making towards him, and with a divine Fervour of Faith he said: *I am God's Corn, and the Teeth of these wild Beasts must grind me to the End I may be pure and white Bread for CHRIST's Table;* after this the Lions seized him, tore and devoured his Flesh, as he had begged of our Lord, without touching his Bones. St. Antoninus following St. Ado, saith, that they did but stifle him, and eat nothing of him. He addeth also, that in his Torments he had continually in his Mouth the most holy Name of JESUS, imploring and calling upon him for Aid and Assistance; and that being asked why he repeated that Name so often, he made Answer, *because I have it graven in my Heart, I cannot forget it.* And that after his Death, some touched with a Curiosity, opened his Breast, and took forth his Heart, and found engraven in it with golden Letters the most holy and most sweet Name of JESUS. The Christians gathered up carefully his sacred Relicks, and with great Devotion buried them out of Rome. Which in Time of Theodosius Emperor, were translated to Antioch with great Pomp and Solemnity, with general Processions, much rejoicing and sounding forth of his Praises through all Cities and Places where they passed, to the great Benefit of the People, unto whom, as St. Chrysostom writeth, God shewed many and most remarkable Favours by the Intercession of his Saint.

Presently upon the Death of St. Ignatius there was a terrible Earthquake at Antioch, which ruined a great Part of the City; where many were killed, others much hurt and wounded. And Trajan Emperor escaped very narrowly, and was preserved by the divine Providence that he might mitigate the Fury of the Persecution (as afterwards he did) and command that Christians should not be sought after, tormented, nor killed, but permitted to live quietly, without bearing any Office or publick Dignity. For he understood that they were quiet People, troublesome to none, free from Vice, and no Enemies of the Empire. So that we may say, that St. Ignatius was profitable to the Church of our Lord not only alive, but also after his Death. This glorious Bishop, and noble Martyr of CHRIST writ some admirable Epistles. St. Jerome reckoneth seven, and other grave Authors do add four more,

which are held undoubtedly to be St. Ignatius's, wherein the Saint doth wonderfully paint out the Face of the Catholick Church in his Time, and representeth in lively Colours the Manners and Behaviour of Christians that lived in that golden Age, the Ecclesiastical Discipline, and Apostolical Traditions: Exhorting all with much Fervour to reverence and observe them, as Things ordained by God by Means of the Apostles. He maketh mention of all Orders and Degrees of the Church, and teacheth what Respect and Obedience is due to Ecclesiastical Persons; and particularly magnifieth and heighteneth the Excellence and Dignity of Bishops in these Words: *Princes obey the Emperor, Soldiers are subject to the Princes, Deacons obey Priests; but Priests, Deacons, and the rest of the Clergy, jointly with all the People, and Soldiers, Princes, yea the Emperor himself, obey the Bishop, and the Bishop, CHRIST.* He likewise treateth of the celestial Hierarchy, and the Choirs of Angels; and stooping to Earth, giveth admirable Instructions of Virtue and Sanctity. At the End of his Epistles he useth to put these two Words, *Amen, Gratia*, as St. Gregory Pope observeth. St. Ignatius's Epistles are of so great Authority, that St. Polycarp collected them, and St. Denis Areopagita citeth them, and St. Irenæus maketh mention of them, St. Athanasius, St. Jerome, Eusebius, Theodoret, and other Fathers speak of them with great Respect and Veneration. Besides the Epistles which are held so certainly to be his, there are four others, which ancient Fathers, who do acknowledge the rest, make no mention of: Yet St. Bernard, Dionysius the Carthusian, and some modern Authors cited by Camisius, a most learned and grave Man, cite a Letter of St. Ignatius to our blessed Lady, and another of our Lady to him, which they hold for authentic, as also two others of his to St. John the Evangelist. There succeeded St. Ignatius in the Chair of Antioch (as himself had foretold) Hero, Deacon of the same Church, a most holy Man and Martyr, who to shew his Devotion to his Master St. Ignatius, now glorious in Heaven, made this Prayer to him. *Bishop and Captain of God, Ignatius, who art vested with the Stole of Immortality, and hast drunk of the continually-running Fountain of Life; and with the Angels art singing Hymns of Glory to our Lord, who art a great Friend of the only Son of God, and art now exempt from Sin and the Temptations of the Enemy; who didst fight like a stout and noble Captain in the Field of Battle for Truth, where thou didst overcome Trajan, and confound the Roman Senate, that made their Ignorance appear. O happy Saint, Citizen of Heaven, united with JESUS CHRIST by the Tye of Love and eternal Charity; remember your*

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1. your Child, Hero, Deacon, that when he is to depart out of this Life, he may be reckoned among the Saints; and be worthy of so great an Honour, and that there be nothing in him unworthy of his Profession, I beseech you, three, four, and many Times, O blessed Father Ignatius, who art the triumphant Chariot and assured Guide of Israel; and art reigning with CHRIST, that since you are now free from Death, and have taken your Flight from Earth to Heaven, and have obtained the Crown of Glory, for having got so glorious a Victory in this dangerous Conflict; not to forget, O holy Martyr, this Son of yours, whom you have brought up, but to comfort me with your holy Words, as you were wont to do, whilst you were in this mortal Life. All this is of Hera Deacon, St. Ignatius's Disciple: Whereby we learn the Esteem he had, and the Devotion wherewith he recommended himself unto him. And so ought we to do, and imitate the Example of these Saints, the Father and Son, Master and Disciple. The Martyrdom of St. Ignatius was upon the first of February, in the Year of our Lord c, the eleventh of Trajan's Reign; and on the same Day the Church keepeth his Feast.



The Purification of the blessed Virgin MARY, and the Presentation of her precious Son JESUS in the Temple.

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2. THE fortieth Day after the Nativity of JESUS CHRIST, our Lord and Saviour, which falls on the second of February, the holy Church celebrates the Feast of his Presentation in the Temple; which is also called the Purification of our Lady, and Candelmas; and was called anciently the Feast of Simeon the Just, of Anne the Prophetess, and by another Name in Latin *occurfus*; that is to say the Meeting or Reception, such as is shewed to those that are come from afar off; and are met by the Way by others, going forth to honour and receive them. But setting aside other Appellations, we will speak of the Presentation of the Son in the Temple, and of the Purification of the Mother; that we may come to understand the divine Mysteries, which are contained in the one and in the other. We are to suppose two Laws which God commanded the People of Israel to observe, which CHRIST our Lord, and his most pure Mother, came this Day to fulfil, willingly submitting for our Example, to Laws which obliged them not. The first Law was of the First-Born, wherein our Lord commanded that the first Male Child, born after Marriage should be offered him; and the same was to be done of the first Brood of Cattle. As for the Child (if it were not of the Tribe of Levi) after it was presented to God in the Temple, it was to be redeemed with five Sicles; Money, according to the Computation of these Times, about the Value of two Shillings; And the first young Ones of Beasts were killed by the Priests, and offered in Sacrifice. This Law God established, that the Jews might have in Remembrance that wonderful and remarkable Deliverance from the Slavery and Captivity of Egypt, when by the Stroke of his powerful Hand were slain all the first Begotten of the Egyptians, and that whole Province was filled with Lamentations and

Willings; so that the Egyptians hastened the Hebrews to depart the Land, thinking themselves not secure and safe so long as they remained amongst them. For as God is bountiful in bestowing Favours, so is he jealous of his Honour, and will have us be thankful and grateful for his Favours; and therefore to conserve the Memory of so wonderful a Favour, he commanded them to offer to him their first Begotten. Besides, by this Ceremony he would have Parents to understand, that their Children are not so much theirs as our Lords, who giveth them, who createth the Soul of nothing, frameth and organizeth the Body in the Mother's Womb, and bringeth them into the World, that they may be brought up in his Service, as having more Right to them than their Parents: And that those who have no Children, should not afflict themselves, but understand that to have them is the Gift of God, without which no human Means can prevail; and that oftentimes he refuseth to give them, other Times he taketh them soon away; out of his great Mercy and Goodness. The Law commanded that the Woman that bringeth forth a Male Child by the Operation of Man, should keep retired forty Days, to purify herself; at the End whereof she should offer a Lamb of a Year old, and a Pidgeon or Turtle, or if she cannot offer a Lamb, that she offer a Pair of Pidgeons or Turtles: If she be delivered of a Female Child, she should keep retired fourscore Days. Of these two Laws St. Luke maketh mention; and because in the Law of the first Begotten, no certain Day is set down for the presenting him in the Temple; and in the other Law the fortieth Day is prescribed for the Mother, the Hebrews did use to take that Day to comply with both Obligations. It is certain that neither the Child JESUS nor his glorious Mother, were any Way obliged

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2. ged to observe these Laws: For the Son was God, Maker, Giver, and Lord of the Law; and the Mother was Mother of God, Princess and Queen of all Things created. And besides, the very Words of the Law excepted them; for the first Law saith, that the first begotten that opened the Way and natural Passage to come forth of the Mother's Womb, should be offered to our Lord: And CHRIST came forth by the oriental Port of the Virgin, prophesied by *Ezekiel*, which always remained shut and sealed. And the second Law obliged Women, that conceived by the ordinary Way, whereas the sacred Virgin conceived the eternal Word, by Virtue of the Holy Ghost, without any Detriment to her virginal Purity. The Purification was to cleanse Women of the Uncleaness in bringing forth the Child; but she that was purer than the Sun, more fair than the Rose or Lilly, could not be obliged unto it. For how can Purity be purified, Brightness clarified, Whiteness made white, or Beauty fair? And therefore the Evangelist, when he had said that *the Days of Purification were ended*, addeth divinely these Words; *according to the Law of Moses*; giving to understand that this Purification was according to the Law, and not according to any Need the Virgin had of it, for that could not be, seeing that she was Purity itself, and more clear and bright than the Sun. Nevertheless it was most convenient, that the Child Jesus should observe that Law, which obliged him not, and that the Mother should be conformable to her Son, for our Remedy and Instruction. They had no Necessity to keep these Laws; but it was necessary for us, that they should keep them, that by such Masters we might learn to obey God: For all our Mischief is Liberty, Licentiousness, and Disobedience, which hath set open the Gate to our Destruction, and let in that Sea of Miseries, wherein we are plunged and drowned. And as our Lord came like a sovereign Physician to cure our Woes and Griefs, of his own Accord and Free-will, without any Obligation on his Part, he subjected himself unto the Law, that the Patient with less Repugnance and more Cheerfulness might obey, and comply with his Duty and Obligation. And that we considering God's Bounty and Liberality towards us, who putterh no Weight nor Measure in what he doth or suffereth for our Salvation, should not restrain nor streighten our Hearts in his Service, shutting and grasping our Hands, when we are to give, and opening them when we are to receive from him; as those avaritious Misers do, that bargain with God, and examine most narrowly how far the Law obligeth them, and will not pass an Inch beyond the Line, and Limits of their Obligation, contenting

themselves abundantly, if they can but escape Hell; and they consider not, that before the sovereign and divine Light all other Light is Darkness, and all Sanctity compared with that Purity, is Uncleaness; and that the franker we are towards God, we shall find him the more liberal towards us. For he is so free and noble, that he will never be in any Man's Debt, but rather all are Debtors unto him, and our very Merits are his Gifts, which he will reward with a glorious Crown of everlasting Bliss. Our Lord and his holy Mother would also teach us to do our Works so, that they be not only pure in the Sight of God, but also commendable before Men; and that if we give our Neighbours a just Occasion of murmuring against us, we are not to content ourselves with the only Testimony of our Conscience: For the same God commandeth us to be careful of what others speak of us; and the Conscience is not pure, that is not conformable to God's Commands. When the Toll-gatherers demanded of CHRIST to pay Tribute to Cæsar, he asked of St. Peter, *The Kings of the Earth of whom do they receive tribute, of their Children, or of Strangers?* Notwithstanding he added; *yet that we might not scandalize them, or give them occasion to say that we are rebellious to Cæsar, go Peter, draw up a Fish, and pay them.* In the like Manner on this Day that it might not be said that CHRIST observed not the Law, or that he was contrary to *Moses*; or that his Mother after Child-birth did not purify herself, he would be presented in the Temple, and she purified; to prevent all Scandal, and give us Example to beware how we live, without giving any just Occasion of Murmuring. Our Lord also submitted himself to this Law to blind the Devil, and keep him in Doubt and Suspense. For as our Lord would have the Virgin espoused to a Man; among other Reasons, that the Devil might walk always betwixt two and not understand that the Child was the Son of God, as St. *Ignatius* saith, so did he ordain that this pure Virgin without Spot, and brighter than the Angels, should undergo the Law of Purification, as if she had desired the same for the Necessity she had of it, that the Devil, who is proud, should be blinded by this Light and most rare Example of profound Humility. But besides these Reasons there is another most important for the Instruction and Reformation of our Life, which is that the eternal Father, who had given us his only begotten Son, and with him all that he could give us; would have the Mother, that had conceiv'd him on Earth without a Father, to present and offer him this Day, in the Middle of the Temple for all the Sins of the World, and thereby encourage us to offer him, each one for himself, joining our Heart,

FEBRU-ARY 2. Heart, as our first begotten, with the first begotten of the Virgin, and so perfectly to accomplish what that Law of the first begotten did in a Shadow and Figure represent unto us. The first begotten Son and Heir of the Kingdom, or of any noble and great Family, is much respected as the first and chief, on whom all cast their Eyes; and the first begotten of Man, as a rational Creature, is the first Judgment he hath, on which all his other Judgments depend; and that first and principal Love, which is the Rule and Fountain of all other Loves: And this Judgment and Love our Lord commandeth us to offer and present unto him, as due and appertaining unto him. That which a Man thinketh may make him happy, if he obtain it, and unhappy if he miss of it, that which embraceth with strictest Love, which sticks nearest to his Heart, what he desireth with greatest Eagerness, that which like Oil swimmeth on the top of other Liquors, and when it meeteth with any other Thing, overtoppeth and suppresseth it; this is the Love, and first begotten, which God demandeth of us, insomuch that if without it, we give him all the rest, he esteemeth it not, nor is it grateful unto him, even as if God should give us all that is in Heaven and on Earth, and should not give himself unto us, it could not procure us a secure and happy Content. A Man loveth his Goods, and loveth his Son; but when the Love of Goods cometh in Competition with the Love of his Son, who is sick or in any Danger; the Goods are wasted and spent rather than the Son shall perish. This is the Love, which our Lord demands of us this Day, this is the first born, which we are to offer him; that in our Esteem and Judgment there be nothing equal to God, nothing that can compare or stand in Competition with him, nothing but that in respect of him is of as little Price and Value, as is a Piece of Dirt in Comparison of a most rich and inestimable Treasure: So that rather than we will lose him; we be content to part with Riches, Honour, Wife, Children, and even our own Life, if it be needful. And there is all Reason in the World, that since God gave us JESUS CHRIST, who is the first begotten of all Creatures, by the Hands of the Virgin, that she should offer him up for us this Day; in Requital we should give his divine Majesty our Judgment and our Love; which, though of itself it be but a vile and mean Thing, nevertheless it being our first born, and going accompanied with the Merits of this Lord, will be a more acceptable and grateful Sacrifice, than that of the first born of the old Law, which under Figures and Shadows did represent that spiritual Sacrifice, and taught us to kill and sacrifice the first Births of Beasts, which are

the Passions proceeding from our Sensuality and inferior Part of our Soul, as of a brute Beast, devoid of Reason: As also the same Law of Purification of Births, teacheth us the Care we ought to have of our interior Purification. The Woman that now bringeth forth a Child; is not forbidden for many Days to enter into the Church, for that ceremonial Law is expired, and as soon as she hath recovered Strength, she may enter. But it still holds that she is obliged to purify the Soul, and to repress the Delights of the Flesh, and to offer to God the Moaning of the Turtle and Simplicity of the Dove; and this is that which God would signify unto us by that Offering.

These are some of the Causes, which the Saints do bring, to declare how convenient a Thing it was that our Lord JESUS should observe the Law of the first born, and the sacred Virgin that of Purification, not being thereunto obliged. Now let us see the Manner they held in obeying the Law, and Secrets inclosed in this sovereign Mystery. The Virgin entered the Temple with St. Joseph, her Spouse, bearing in her Arms that heavenly Treasure, the World's Happiness, and prostrate before the divine Presence, and lifting up her Eyes and Heart to God, with the greatest Humility that ever Creature had, spoke in this Manner; *O eternal Father, Lord, and Maker of the World, lo here thy only begotten and most beloved Son, whom by your great Love you would have to be also my Son, that taking upon him human Flesh, and coming into the World in the form of a mortal Man, he might redeem Mankind. Here I bring him thee, here I present and offer him up unto thee, that thou mayst dispose of him and me, according to thy holy Will.* Having said these or the like Words, she offered five Sicles, which the Law commanded, and with them ransomed her precious Son, and redeemed the World's Redeemer. For he would be redeemed who was the most perfect and absolute Redeemer, and he would be bought with five Sicles, that was to ransom with five Wounds all the Children of Adam. The Virgin also offered a Pair of Turtles or Pidgeons, to comply with the Law of Purification, and did not offer the figurative Lamb, as well for that she offered the true and innocent Lamb, that taketh away the Sins of the World; as because she was poor, and a Friend of Poverty, as was her most blessed Son; who being King of Glory took upon him the Figure and Habit of a poor Man, to enrich us. It was reasonable that he should appear what he would be, that so by his Humility he might repress our Presumption and Pride, who being poor, will appear rich; and being Sinners, will appear Innocents and Saints. The sacred Text addeth that at this Time there was in

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Jerusalem a Man named *Simeon*, who was just and fearing God, and expected the Consolation of the People of *Israel*; and that the Holy Ghost was in him, from whom he had a Revelation that he should not die, till he had seen the *Messias* and the Anointed of our Lord, and that he came by Instinct of the divine Spirit into the Temple; to see the Redeemer of the World, to have his Desire fulfilled, and the Word which God had revealed unto him. He saith that *Simeon* was a just Man, because he aspired unto heavenly Things, and understood the Excellence and Dignity of Man, which by good and laudable Works he endeavoured to maintain and conserve. For those that follow their sensual Appetites, do degenerate from the Nobility and Worthiness which God placed them in, and deserve more the Name and Denomination of Beasts than of rational Men. He was just and upright towards his Neighbours, and fearful of offending God. His Justice was very apparent and manifest, seeing he thirsted so vehemently after the common Good, and had so burning a Desire of the Consolation of all the People, which consisted in knowing, receiving, and serving their Saviour. For which Cause he was the Dwelling-place and Temple of the Holy Ghost, who lodged in him. The sacred Historiographer speaketh as of a Thing rare and wonderful: *And behold there was a Man in Jerusalem*, which was the metropolitan and head City of the Kingdom, and at that Time much tainted with Vice and Error. Whose King was a Tyrant, his Counsellors Flatterers, the sacred and high Office and Dignity of Priest-hood set to Sale, Scribes and Pharisees ambitious, the People wholly sensual and carnal, no Part, in fine, of the Common-wealth entire, sound, and uncorrupted. Which maketh much to the Praise of holy *Simeon*; for as to be wicked amongst the good, is a great Shame; so to be good among the wicked is very laudable and worthy of Admiration. Of this *Simeon Nicophorus* writeth, that together with his great Sanctity he was also very wise and learned. And that reading those Words (*Isaiah vii.*) *Behold a Virgin shall conceive and bring forth a Son*, he was much surprized, admiring how it might be, that a Maid should bring forth, and having brought forth, should remain a Virgin; and that our Lord revealed unto him, that he with his own Eyes should see this Wonder; and also that Virgin, whom *Isaiah* had prophesied of, and the Son so born, before his Departure out of this Life. And that with this Promise the holy old Man was kept alive even with Joy, till the coming of CHRIST. At which Time the Holy Ghost moved him to go to the Temple, certifying him that there he should find what God had promised, and he so much desired. *Simeon* came

loaden with Years, and burning with Desires; he came like the Stag pursued, wounded, and thirsty, to refresh himself in that Fountain of Life, and with the same Spirit that carried him, he saw in that lifeless, the living Temple the spiritual in the material one, and in the Arms of the Virgin the most pure Child, whom she had brought forth. He saw the World's Treasure, the Heir of Ages, the First-begotten of God, the Happiness of Creatures, and the Remedy of Mankind. For being in that earnest Desire to see him; and observing all that entered the Temple with their Children to be purified, he saw the sacred Virgin, and the Lamb of God, whom she held in her Bosom, environed with an immense Ray of Light and Brightness; and straight he knew that *it was his Treasure, the Light of his Eyes, and Repose of his Heart*, as *Timothy* Priest of *Jerusalem*, relateth; and approaching with an incredible Humility and Joy, he prostrated himself, and adored the Child; and beseeched the Mother that he might take him into his Arms; and there holding him, he sung that famous and divine Canticle. *Now thou dost dismiss thy Servant, O Lord, according to thy Word, in Peace. Because mine Eyes have seen thy Salvation; which thou hast prepared before the Face of all People, a Light to the Revelation of the Gentiles, and the Glory of thy People of Israel. Thou hast, O Lord fulfilled thy Words. I have seen what thou didst promise me. It is now Time that thou take me out of this irksom Prison of my Body, and deliver me from the Troubles and the most dangerous War of this Life; and receive my Soul in Peace, since I have seen the true Peace, and the World's Peacemaker. I have seen the Saviour, who is to give it Salvation and Life, enlightening the Gentiles, that are in the Shadow of Death, and glorifying the People, that is now dejected and oppressed. I have nothing more to see, desire, or hope for. But I will shut my Eyes, that have seen the Light of Heaven. I will no more fear Death, having had the Author of Life in my Arms. After this, as a Priest, whose Office is to bless in the Temple, he gave them his Benediction; and turning to the sacred Virgin, spoke unto her, Words, that did touch and pierce her Heart to the Quick. Behold this (Child) is set unto the Ruin and unto the Resurrection of many in Israel, and for a Sign which shall be contradicted. And thy own Soul shall a Sword pierce, that out of many Hearts Cogitations may be revealed.* By which Words the good old Man prophesied, that though this precious Child was the Saviour of the World, and was come to save it, and to enlighten, as a Sun of Justice, the Eyes of those, who would open them to behold him, and enjoy his Light; yet that many Men would be so ungrateful, that they would shut their Eyes

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ARY turn their Salvation into Poison; and that
2. to such he would be occasion of Ruin and
Destruction, not through any Fault of his,
but theirs. As if a Man might pass over a
Bridge that is strong and secure, and he should
plunge himself into the deep River, and per-
ish by his obstinate Will. The venerable old
Man added that CHRIST should be a Mark
against whom all the Enemies of Light should
take their Aim, and shoot at, contradicting,
opposing, and persecuting him in his own
Person and in his Members. And that at last
he should die upon a Cross, and that the Vir-
gin's Soul should be transpierced with a Sword
of Sorrow so sharp-edged and keen, that,
should she not be strengthened by divine
Grace, without Doubt she would die with
the Force of Grief; declaring unto us by
these Words how sharp the Edge of that
Sword was, which pierced the Virgin's Heart,
when she saw hanging on a Gibbet the Life
of the World, and that her Sufferings and
Torments were greater and more excessive
than those of all the Martyrs; and that just-
ly she ought to be called a Martyr, and
more than a Martyr, seeing that in her De-
sire to die for CHRIST, and with CHRIST,
and in that Sorrow which she then endured
for him, she surpassed all the Martyrs to-
gether. But that People of all Degrees and
Ages might give Testimony and Praise to
our Lord, there came an ancient Widow of
four-score and four Years, named *Anne*, who
was at that Time in the Temple, where Day
and Night she served God, afflicting her Bo-
dy with Fasting, and recreating her Soul with
Prayer. She was present at this Feast, and

assisted in the solemn Procession of this Day FEBRU-
in that sacred Place; where the Angels came ARY
invisibly to attend their King and Lord, with 2.
some Priests and Ministers of the Temple,
and other faithful People, that were there
together with the sacred Virgin, St. *Joseph*,
Anne the Prophetess, and in the midst of all
holy old *Simeon* carried in his Arms that
Bread of divine Life. This Mystery the
Church representeth unto us every Year, in
the Procession, which it maketh on this Day
with hallowed Candles, which is a very an-
cient Ceremony, and of great Devotion, in-
stituted by the Instinct of the Holy Ghost, to
teach us to take CHRIST, and bear him in our
Arms as the Light of the World, begging
of him to enlighten and kindle our Hearts
with divine Love. It giveth us also to un-
derstand that as the Bees did work without
Corruption the Wax of the Lights which we
have in our Hands, so the most pure Mo-
ther of God without Detriment to her vir-
ginal Purity, gave unto us the Flesh of her
blessed Son; in which, as in the whitest and
most soft Wax were imprinted the Pains
and Torments of his sacred Passion. Other
Causes there were of the Institution of the Pro-
cession used by the Church upon this Feast,
which those that treat of Ecclesiastical Rites
do bring, and Father *Peter Canisius* citeth.
St. *Epiphanius* saith that St. *Simeon* died very
old, but was not honourably buried by the
Priests, as is supposed, for the Hatred they
bore him, for having preached and adored
CHRIST. His Feast is kept by the Church
upon the Eighth of *October*, and blessed
Anne's the Prophetess on the first of *Septem-
ber*.



The Life of St. BLASE Bishop, and Martyr.

FEBRU- THE Life of St. *Blase* Bishop and Mar-
ARY tyr, taken out of *Metaphraſtes*, is as
3. followeth. St. *Blase* was of a good Inclina-
tion and Disposition from his Childhood,
modest in his Youth, and ever fearing God.
All the People admired him for his rare Vir-
tues, and made him Bishop of *Sebaſte*, which
is in the Province of *Armenia*. Afterwards
by divine Inspiration he retired himself into a
Mountain called *Argeo*, and lived some Time
in a Cave, whither the Savage Beasts came
daily to honour the Saint, to receive his Bleſ-
sing, and to be cured by him. And if it hap-
pened that they came while he was at Prayer;
they did not interrupt him, but expected till
he had ended, and never departed thence
without his Benediction; that we may see
how God honoureth his Saints, and withal
understand the Power and Dominion, which
our first Fathers had over all Beasts in the

happy State of their Innocency. St. *Blase* FEBRU-
found Delights in the Denn, Obedience among ARY
the wild Beasts, Security amidst the Mon- 3.
sters, Abundance in the Wilderness, and Plea-
sures in Solitude. *Agricolaus*, who was made
Governour of *Sebaſte* by the Emperors *Dio-
cleſian* and *Maximian*, coming to the City,
began to persecute our Lord's Flock, and by
Means of his Ministers, cruel and hungry
Wolves, to rent and tear in Pieces CHRIST's
Sheep, whilst the true natural Wolves did
meekly kiſs the Feet of St. *Blase*, their Paſtor;
Men becoming more fierce and cruel against
Men through their Wickedneſs, than Beasts
are by their Nature. The Preſident thought
good at once to make an end of all the Chri-
ſtians he had taken, and expoſe them all to-
gether to be devoured of wild Beasts; as
well to put them to the moſt baſe and cruel
Torment he could deviſe, as alſo to give an
Enter-

FEBRU-Entertainment and Recreation to the People:
 ARY For this Purpose he employed many Hunters
 2. to take all the wild Beasts they could. They
 surrounded and encompassed the Moun-
 tain of *Argea*, and drawing near the Cave
 where St. *Blase* was, perceived about him
 a great Number of Beasts, Lyons, Ty-
 gers, Bears, Wolves, which kept him
 Company, all in great Peace and Con-
 cord. And wondring at it, they entred the
 Cave, where they found the Saint at his Pray-
 ers, absorpt in God, commending to him
 (as piously we may believe) the Peace and
 Tranquillity of the Church. They return-
 ed strait to the City, and gave Notice to
 the Governor of what they had found, and
 seen; and he presently dispatched a great
 Band of Soldiers to the Mountain, to make
 diligent Search for Christians, and to appre-
 hend all that they could find. Coming to
 the Cave they saw St. *Blase* alone praying,
 and praising God, and said to him; *Come
 along with us, for the Governor calleth for
 thee.* The Saint answered very chearfully,
*My Children, you are welcome, for I have
 expected you a long Time, I have here put my
 self under the Government of our Lord, and
 now by his Order, will follow you most wil-
 lingly; this Night he hath thrice appeared and
 said unto me, that I should arise and offer
 Sacrifice which Priests are wont to offer.
 Wherefore Brethren let us go, let us go in the
 Name of God.* The Soldiers took the Saint,
 and he with his Words much inflamed the
 Hearts of all that heard him, and by the
 Miracles which he wrought in the Way,
 converted many to the Faith of our Lord.
 When they were arrived at the City, the
 Governor commanded he should be led to
 Prison, and the next Day calling for him
 thought to win him with fair Words, and
 said unto him, *You are welcome, Blase, my
 dear Friend, and Friend of the immortal
 Gods.* To whom St. *Blase* replied, *O Pre-
 sident, God save you: But to the End he may
 protect and save you, I beg of you not to call
 the Devils Gods, into whose Hands shall be de-
 livered all those, that do adore them and e-
 steem them Gods.* The Governor was aston-
 nished at this Liberty and Freedom in speak-
 ing, and was for a while in Suspence, think-
 ing what Course he should hold with him:
 But his Choler rising, he gave Order he
 should be beaten, which was executed with
 great Rigour for some Hours, the Saint en-
 during all with admirable Constancy and
 Fortitude; and at length said to the Gover-
 nor, *O Deceiver of Souls, poor senseless Man,
 dost thou think with thy Torments to make me
 forsake God? No, no, this Lord himself is
 with me, comforting and strengthening me;
 wherefore do with me what thou wilt.* The
 President committed him again to Prison,
 where a pious old Widow brought him to

eat, and falling at his Feet, desired him to FEBRU-
 accept the Offering of her Poverty, which ARY
 he received with Thanks, praising the good 2.
 Will, wherewith she tendered it, exhorting
 her always to do what good she could to
 the Poor, and he promised not only to her,
 but to all that should be devout unto him,
 to procure them both alive and dead, Suc-
 cour and Assistance in all their Necessities.
 They brought unto the Saint all the Sick
 thereabouts, and he cured them by his Pray-
 ers: Among them was a Youth, who as he
 was eating a Fish, one of the Bones stuck
 in his Throat, and almost choaked him;
 and his Mother with many Tears brought
 him to the Saint even gasping for Breath.
 He prayed our Lord to cure him, as also all
 those, who being afflicted in the same kind,
 should recommend themselves unto him,
 and presently the Boy was cured; and after-
 wards our Lord wrought so many and sig-
 nal Miracles in that kind by the Interces-
 sion of St. *Blase*, healing many that had any
 Thing went cross their Throat, that *Aetius*,
 an ancient Greek Physician, among other
 Remedies which he writeth of for this hea-
 vy Chance, prescribeth the Calling upon St.
Blase in this Manner: To hold the diseased
 Party by the Throat, and pronounce these
 Words, *Blase the Martyr and Servant of JE-
 SUS CHRIST, command thee to pass up or
 down;* which is a Sign that this was a con-
 stant Practice in his Time.

After some Days *Agricolaus* commanded
 the holy Bishop to be brought before him a-
 gain, and finding him as constant and reso-
 lute, as he was the first Time, caused him
 to be tied to a Post, and unmercifully
 scourged: But the Saint slighting the Stripes,
 thanked our Lord for the Grace he did him,
 to have him suffer for his Sake; and gave a
 rare Example of Patience, and Constancy to
 all that were there present. He was then
 sent back to Prison, and there followed him
 seven holy Women, that gathered up the
 Blood dropping from his Wounds, and with
 great Devotion anointed themselves with it.
 These Women were apprehended, and car-
 ried before the President, who told them
 that they were either to offer Sacrifice to the
 Gods, or to prepare themselves for Death.
 They answered, *That it would be fit that he
 should send his Gods to a certain Lake not far
 off, and that they would wash them, that so
 they might offer a more honourable Sacrifice.*
 The President was glad of this, and gave
 Order to have them sent thither out of hand,
 but the devout Women took the Gods, and
 cast them into the Lake. Which put *Agri-
 colaus* into such a Rage, that he commanded
 a huge Fire to be made, and Lead to be
 melted, and seven Planks, as if they were
 Shirts of Iron, to be prepared, and gave
 them their Choice either to adore the Gods,
 one

FEBRU- or to prove the Heat of that Fire, and melt-
ARY ed Lead. He had no sooner said this, but
3. one of them, who had two little Children
with her, began to run towards the Fire, and
her Children begged of her, *That since she
went to die, she would not leave them in this
Life; but that as she had brought them forth
into this corporal Light, so she would help
them to come to the Light of Heaven, and to
enjoy our Lord.* Agricolaus was much vexed
to hear these Words of the little Children,
and to see their Tears; and cried out, *Ab!
Women and Children do make a Scorn of us!*
Then he hung the Women up, and grated
their Flesh with Combs of Iron. But (O
Goodness of God!) their Wounds ran not
Blood, but Milk, and their Flesh was more
white than Snow. And as fast as the Exe-
cutioners did rent their Bodies, the Angels
healed them, and visibly appearing to them
said: *Let not these Torments affright you;
Fight, and you shall gain the Victory and a
Crown: Your Pain will soon pass, but your
Reward shall last for ever.* At length the
President would have them cast into the
Fire; whence our Lord brought them forth
without any Harm: Wherefore he gave
Sentence that they should be beheaded,
which was done accordingly: But first they
gave our Lord Thanks for so singular a Fa-
vour, desiring him to accept of their Bodies
and Souls in sacrifice, and said with one
Heart and Voice: *We give thee Thanks O
Lord, for having given us the Grace to be
sacrificed, like innocent Lambs, upon this Al-
tar.* The President would tempt St. Blase
once more, and seeing he lost his Labour,
commanded him to be thrown into the
Lake, where his Gods had been drowned:
But he having made the Sign of the Cross,
walked securely upon the Water, without
sinking; and then sitting down in the Mid-
dle of it, invited the Infidels and Officers to
do the like, if they thought their Gods
could help them. There enter'd into the

Lake threescore and eight, who strait sunk FEBRU-
to the Bottom, and were all drowned; but ARY
an Angel appearing to St. Blase spoke unto 3.
him in this Sort: *O blessed Soul, illuminated
by our Lord, O Prelate, great Friend of God,
come forth of this Water, to receive the Crown
of immortal Glory.* And presently the holy
Martyr came walking to the Land, with so
bright-shining a Countenance, that the Pa-
gans were much terrified therewith, and the
Christians no less comforted: The President
all confounded, seeing how little his Inven-
tions and Arts did take Effect, commanded
he should be beheaded: The Saint being re-
ady to receive the Stroke of the Sword, pray-
ed for all those that had aided him in his
Pains, and for those that in Ages to come
should recommend themselves to his Prayers.
And our Lord himself appeared unto him,
and said with so loud a Voice, that all there
present heard him, *I have heard thy Prayer,
and granted thy Request.* And straitways
his Head was cut off, as also the Heads of
the two Children of the holy Woman, who
at their Entreaty, had recommended them
to St. Blase. This was the glorious End of
this holy Bishop. He dyed in *Sebastie* on
the third of *February*, on which Day the
Church keepeth his Feast. The Christians
took his Body, and buried it with great
Devotion; and our Lord wrought great Mi-
racles by his Intercession, and gave Health
to many Sick. In the Martyrdom of this
Saint we have admirable Examples of Faith,
Fortitude, and Constancy. The Prelates of
the Church ought to imitate so worthy a
Prelate; Women may imitate the holy Wo-
men, who for their Devotion in gather-
ing up his blessed Blood, died undauntedly
for CHRIST. And even Children may take
Pattern from the Children that were behead-
ed with the Saint, chusing rather to follow
their pious Mother unto Death, than to re-
main in this miserable Life.



The Life of St. AGATHA Virgin, and Martyr.

FEBRU- IN the Reign of Decius Emperor, whilst
ARY Quintianus was Governor of Sicily, there
5. came forth a bloody Edict, whereby it was
commanded that all Christians should be ap-
prehended and put to Death with all Sorts
of Cruelty. This Proclamation came to
the Ears of a young Lady, called *Agatha*,
who was endowed with four Qualities much
esteemed in Women; for she was very no-
ble, rich, beautiful, and chaste: And above
all, she was a Christian, born in the City of
Palermo, in the Opinion of *Metaphrastes*,
Surius, and *Lipomannus*. She had a great De-

sire to maintain her virginal Purity, and to FEBRU-
shed her Blood for CHRIST, whom she was ARY
always beseeching and praying to defend her 5.
from the wicked Tyrant, that sought to take
from her Faith and Chastity. *Quintianus*
residing then at *Catana*, commanded she
should be brought before him, and she,
armed with Prayer, and with the Spirit and
Grace of God, presented herself before the
Judge, full of Joy and Confidence. No
sooner had *Quintianus* cast his Eyes upon
her, but he was almost out of himself with
fond Affection: Wherefore forgetting his
Office

FEBRUARY 5. Office of Lord President, neglecting his Duty, and what he owed to Justice, not regarding the evil Example which he gave to the People under his Charge, who looked upon his Actions as the Rule and Pattern of their own; and in fine trampling under Foot all Equity, Piety and Religion, resolved to use all Means imaginable to get of that pure Soul what he intended. But the better to cover and dissemble his Design, he committed her to the Custody of *Aphrodisia*, a crafty and subtle old Woman, that had five fair but wanton Daughters, hoping that in such Company and Conversation, she might grow cold in her Love of Chastity and of CHRIST, and so become more pliant to his Will and Pleasure. The malicious old Wife taking St. *Agatha* to her House began presently to practise her ordinary Stratagems and Devises, wherewith she was wont to inveigle and ensnare the simple and ignorant Minds of young Maids; and told her in fawning and smooth Language: *That she might freely and securely open her Heart, there being no Company in the House besides her Daughters, amongst whom she might use all Liberty, and speak and do what she pleased without Fear or Mistrust, That she needed not to dread or suspect Quintianus, for that he was a Man generous, courteous, of a noble Disposition, and who desired to oblige all the World, and that if she were not a Christian, without all Question she would win his Heart, and be Mistress as well of him, as of all Sicily.* Much more to this Purpose did she add, suggested unto her by the venomous Serpent, who doth abundantly furnish Women of that Trade with Discourse and Matter to beguile poor Souls. But the holy Virgin little minded what she said, having her Heart fixed upon God, whom with great Affection she beseeched to secure her Purity, and defend her from the Violence of those who sought to stain it. And as *Aphrodisia* ceased not continually to beat her Ears with the same babbling; she resolved one Day to declare herself once for all; and so to rid herself from the hissing of the Serpent, so troublesome to her purest Thoughts. Wherefore she answer'd her in this Manner: *Aphrodisia, I well understand the Tricks and Wiles, which you are using to persuade and bring me to deny my CHRIST, dishonour my Family, and sell my Virginity; but do not think that you have so much Eloquence or Skill as to prevail with me. I do consider that Tongue of yours, not as the Tongue of a Woman, but of a Devil that is talking in thee, and as I do abhor and detest him, so do I fly from you, and will not permit any of these pernicious Words to enter my Ears or Heart. I do advise you, as a Christian, that am bound by my Profession to do what Good I can to those who do intend me Mischief, to have Care of*

*yourself, and to leave off this wicked and infamous Office, which you have taken upon you, to your own Shame; the Prejudice of the Commonwealth, and bad Example to your Children. Do not ensnare this City with your Gins, nor cast Fire into the Hearts of poor simple Maids. For you do more harm, and are a greater Enemy of the publick Good, than if you should kindle Fires in the four Quarters of the Town; or should poison the Fountains, at which all come to drink. And although the Governour beareth with you, yet the God of Heaven will chastise you most rigorously. And if you will not surcease from tempting and soliciting me for your own Credit, and good of your Soul; at least give it over, not to lose your Time, and scatter Words in the Air. For I would have you to understand, that I am so settled and so firm in the Love of my Lord JESUS CHRIST; and so resolved to keep the Vow which I have made him of perpetual Virginity, that by the Assistance of his Grace I do hope the Sun shall sooner lose its Light, the Fire its Heat, and Snow its Whiteness, than I shall alter my Resolution and Purpose. Let Quintianus sharpen and whet his Razors, prepare his Lions, heap up together all the Fuel he can for Fires; pitch all his Nets, set open Hell-Gates, if he can, and stir up all the Devils against me. Let him do his worst, I will die a Virgin and a Christian; and I fear no Violence from him, because Almighty God, to whom I have dedicated Body and Soul, will protect me. You are grown old, *Aphrodisia*, and Death is knocking at your Door, and appeareth in your Face. Look unto yourself, acknowledge your Creator, be ashamed of the bad Example which you have given to your Daughters, and to all the City, lament yourself, and your Life mispent, turn to God, do Penance, confess and adore him, lest in his Anger he come to punish and destroy you. *Aphrodisia* after this Speech perceived plainly that she lost her Time and Labour about St. *Agatha*, and having kept her in her House thirty Days, came to the Governour and said, Sir, I have taken great Pains with that Gentlewoman, whom you gave me Care of, I have omitted nothing, but employ'd the utmost of my Skill and Power to incline her to your Will. And after all she sticks so fast to her Religion, and is so set upon the conserving her Virginity; that you may sooner soften Iron, Steel, and the hardest Diamond, than bring her to change and alter her Resolution. I have offered her costly and rich Attire, Jewels and precious Stones; and she sets them all at nought; and seemeth to have no other Desire nor Thought Day and Night, than to die for CHRIST. Quintianus hearing this sendeth for *Agatha*, and asked of what Family and House she was. She answered, I am of an ancient and noble Family, as my Friends and Kindred do testify, and it is well known*

FEBRU-ARY known through all Sicily. Why then, saith **S.** Quintianus, being so well born, do you follow the Ways of People that are vile and contemptible? The Saint replieth, Because although I be born a Lady, yet am I the Bond-woman and Slave of JESUS CHRIST my Lord; nor am I proud of my high Birth, for that true Nobility is to serve CHRIST with a pure Heart. Are we then, saith Quintianus, degraded from our Nobility, who do condemn your crucified God? And the Saint, If you be so entralled to the Devil, as to adore Stones, where is your Nobility and Liberty? The wicked Judge commanded an Officer to strike her on the Face, that she may learn, saith he, more Wit and not to answer so impertinently to her Lord. The Virgin's Face became red and black with the Blow, but so much the more comely and beautiful in the Sight of God. And Quintianus seeing he could get nothing from her, but Words full of Faith, Hope, and Love of CHRIST, commanded her unto Prison, bidding her to advise well what was best for her; either to lose her Life by Force of Torments, or to deny CHRIST.

The Saint entered the Prison with as great Joy and Content, as if she had entered into a Paradise of Delights, begging of our Lord to grant her the Victory over the Tyrant, and the Crown of Martyrdom. The Day following she was again brought before the Governour, and he first with fair and flattering Speech, then with sharp Words and Threatenings endeavoured to persuade her to renounce her Faith and Love of CHRIST to whom with a resolute and vigorous Spirit she made this Answer; Quintianus, you do promise me Life, secure Rest, and Felicity, if I will abandon CHRIST; and I do tell you, that I will have no other Life, Rest, nor Felicity than JESUS CHRIST. Do not think to affright me by Menaces and Threats. For I would have you to know that there is no Hind most hotly pursued, and almost dead with Thirst, that so much longs after the Water of a clear Fountain, as I do seek and desire to come to the Trial of your Torments, that I may be the sooner and more closely united to CHRIST. The Wheat is not brought into the Granary, till it be dressed and cleansed of the Chaff; neither is the Soul received into Heaven, till the Body be dead upon Earth. If you will make Use of the Sword against me, I am ready to stretch forth my Neck. If you will have me whipped, lo, here are my Shoulders. If you will burn me with Fire, here is my Body. If you will expose me to be devoured of Beasts; my Flesh, Feet, Hands, Head, every Limb of me is in Readiness for what Torment soever you please to inflict upon me. Vex and torment, burn, tie, squeeze, slay, bruise, break down, and kill this Body. The more Cruelty you shall exercise towards me, the more will you oblige me,

FEBRU-ARY and I shall be the more favoured of my sweet **ARY** Spouse JESUS CHRIST; What do you do? What do you expect for? Why do you linger and prolong Time? At these Words the Governour fell into a strange and furious Passion, and in a Rage commanded the Hangman to squeeze and wrest for a pretty while one of her Breasts after a barbarous and cruel Manner, then to cut it quite off. The Saint nothing dismay'd or troubled, spake unto him soberly and gravely, Art thou not ashamed, O cruel Tyrant, to torment a Woman in her Breasts, having received the first Nourishment of Life from thy Mother's Breasts? But he having now spilt Part of her pure Blood; more cruel than a Tyger, relented nothing for these Words; but sent her back to Prison, giving strict Order that nothing should be given her to eat or drink, and no Surgeon permitted to dress the Wound, intending so to consume her with Famine and Pain. But our Lord sent St. Peter the Apostle, in the Shape of a venerable old Man, with many Salves, like a Physician, and before him came a Youth with a Torch in his Hand, that gave Light to the dark Dungeon, where St. Agatha lay; and he with a sweet and smiling Countenance saluted her, and said, The Tyrant hath gained nothing of thee by all his Torments; but remaineth astonished and confounded. And though he hath put you to Pain, and cut off your Breast, he shall pay dear for it in eternal Flames. I was present, when it was cut off, and saw that it may be healed, and now come to cure you, and give you perfect Health. She answered the Apostle, not knowing who he was, That she had never in her Life used any corporal Medicine, neither would she now begin; for she had placed her Confidence in CHRIST that he would heal her who with his only Word can repair all Things. And whilst the holy Virgin out of her Modesty, and Confidence in our Lord that he would help her, refused to admit other Cure; St. Peter discovered himself who he was and That he came as sent from our Lord to heal her Wound, and restore her Breast which had been cut off: And that in Token of this Truth she should be perfectly whole and sound. And with this disappeared, and she viewing her Body, found it entirely cured, and her Breast restored to its Place, and turning her Heart and Voice to God, said, I thank thee my Lord JESUS CHRIST, that thou hast been pleased to be mindful of me, and send me thy Apostle to heal my Wounds, and bring my Body to its first and entire State. Presently upon this Prayer, a most bright and resplendent Light filled that dark Prison, in so much that the Guards ran away for fear, and left the Doors open: The other Prisoners advised the Saint to make Use of the Occasion and save herself, which she refused to do, saying, God forbid that I should quit

FEBRUARY 5. *quit the Field, and fly, till I have a compleat Victory over my Enemy.* Four Days after *Quintianus* called her again before him, and seeing her whole and sound, and that she did most constantly aver, that CHRIST had cured her, he was on the one Side struck with Admiration and Confusion, and on the other mad with Anger and Indignation. He commands the Floor to be strew'd with glowing Coals, and sharp little Pieces of Tiles and Pots, and the Saint to be rolled naked upon them, that the Fire might burn her Flesh; and Portlands add a new Increase to her Pain. Whilst the Virgin was in this Torment, our Lord sent a fearful Earthquake, which did shake the whole City of *Catana*, and killed two Friends of the Governour, *Vulteius* and *Theophilus*, as *Metaphrastes* calleth them, or, as the *Roman Breviary* names them, *Silvinus* and *Falconius*. All the City being in a Fright cried out; that this was a just Scourge of God for the unjust Cruelty towards *Agatha*. And the People ran to the Governour's House who was much troubled to see that tumultuous Concourse, and hear their loud Clamours; but fearing that they should take *Agatha* by force from him, sent her back presently to Prison. There the holy Virgin lifting up her Hands to Heaven, where her Heart was lodged, pray'd in this Manner. *My eternal God, who out of thy pure Goodness hast armed me with thy celestial Grace to fight against the Tyrant for the Exaltation of thy Faith, and hast made me that am young, weak and tender, in this frail Flesh to overcome so many Torments, Soldiers, and armed Men! Open, O Lord, the Arms of thy Mercy, and receive my Soul, that thirsteth after thee with an extreme Desire and Love.* With this Prayer she ended her Life, or rather began an eternal Life in Heaven. Go forth, blessed Soul, in God's holy Name enter into thy proper House, and take Possession of the glorious Sight and Vision of him, who did so ravish you with his Love that for his sake you contemned Life and all the Pleasures of the Earth. All the World admireth and preacheth thy Virtue, the faithful do celebrate thy Victories and Crowns; Women with sore Breasts by calling upon thee, are eased and cured; by thee thy Countrey is honoured, and the holy Church enriched. Grant us the Favour, that whosoever do write, read, or hear thy Life, may imitate thy Virtues, and be Partakers of thy Glory.

So soon as the Death of St. *Agatha* was published, all the People flocked together to honour and reverence that most chaste Body, that had endured so much for CHRIST, and as they were carrying it to be buried in a Tomb, there appeared a young Man richly attired, attended by a hundred more (certainly being Angels of our Lord) who put in the Tomb at the Saint's Head a Mar-

ble Table, that bore this Inscription; *Memento sanctam, spontaneam, Deo honorem & patriæ liberationem: This holy and free Soul, that offered herself willingly, did honour God, and delivered her Country.* This was her Epitaph brought from Heaven by Angels, where in few Words is comprised all that can be said in Praise of this glorious Virgin Martyr, since the Holy of Holies calleth her *holy*, and saith, *that she offered herself voluntarily to Martyrdom, and knew how to honour God, and protect her Country.* He praiseth her not for having been born in a most famous City, and of a noble Extraction, nor for her Riches, Beauty, or other natural Graces and Ornaments, which Women boast of (though *Agatha* was eminent for all these Ornaments) because they are but little considerable before Almighty God; but for the holy Mind she had, and for the great and ardent Affection wherewith she offered herself a pure Sacrifice to God. She was martyred upon the fifth of *February*, in the Year of our Lord CCLII, in the Time of *Decius* Emperor, and St. *Cornelius* Pope. The Church keepeth her Feast on the Day of her Death.

Quintianus presently after her Death thirsting after her Means went with a great Train to *Palermo*, where they were to take Possession of them; but in passing over a Bridge, a Horse bit him in the Face, another kicked him into the River where he was drowned, and his Body was never more found: That we thereby may understand the just Judgments of our Lord, who at last chastiseth Lewdness, Cruelty, and Covetousness in those that affront him, and persecute his Saints. This increased the Honour of St. *Agatha*, which was yet much more augmented, by what happened the Year following, and on the very Day of her Martyrdom in this Manner. The Mount *Etna*, which is called *Mont-Gibell* is one of the highest and most stupendous that are in the World, always covered with Snow; and yet doth smok and cast forth Flames of Fire. The City of *Catana* is a good League from the Foot of the Mountain. It happened that after a most horrible rumbling and roaring within the Bowels of the Mountain there issued forth a Cloud of Fire making towards *Catana*. The Inhabitants, although they were Pagans, fearing the utter Destruction of their City, and destitute of all Remedy, by an Inspiration of God, who intended to manifest the Glory of his Saint ran to St. *Agatha's* Sepulchre, and taking the Veil which covered her blessed Body, carried it against the Fire, and held it there display'd and spread abroad, and presently the Fire stopped his Course and went no further. This Miracle hath been frequently renewed when that fiery Hill hath cast out its Flames through

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FEBRUARY 5- through the Fields and Lands of that City, which certainly, long before this had been consumed to Ashes, if it had not been preserved by its glorious Patroness St. *Agatha*. It is a Thing most strange, and would not be credible (were it not proper to the omnipotent Power of God) to see rushing from the Top of that Mountain towards the Town a vast impetuous Torrent of Fire, broad and deep, of Matter as thick as Lead or other Metal melted, consuming and devouring whatsoever standeth in its Way; and to behold the Clergy and People going forth in Procession to meet it, and encounter with it, not with Water or Engines to quench it; or any Instruments to stop its Course and beat it back; but with the only Protection of St. *Agatha*, and with her Veil; which as soon as it appeareth, presently the Fire, as if it had the Use of Reason, stayeth its Current, and goeth no further. And not only the Veil, which hath covered her Body but any Cotton, which hath touched the said Body hath the same Virtue. In our Days in the Year MDXXXVII, the River of Fire breaking forth, came towards the Monastery of St. *Nicolas de Arenas*, and touched it not, but fell upon two Villages, *Nicolas* and *Mompeliere*, and almost quite consumed them: And rushing towards the Vineyard of a poor Man

which lay in the Way (which I myself have **FEBRUARY** seen) he shot against it out of a Cane some Cotton, which had touched the Saint's Body; and the Fire being now just upon the Vineyard divided itself into two Streams; and without any Harm done to the poor Man's Ground, burnt, wasted, and spoiled all the rest that was about it. At which Time the Mountain cast forth such a Quantity of Ashes that they were scattered and spread abroad for a great many Miles; and certain Ships, that were sailing from *Venice* to *Sicily*, ran great Risque by the vast Heaps of Ashes that fell upon them; as *Thomas Fazellus* writeth, a diligent Author in the Affairs of *Sicily*. These are the Wonders of God, and perpetual Miracles, which he worketh, Arguments and Testimonies of his infinite Power. And this Honour he doth his Saints to move us to praise him in all his Creatures; and to honour and imitate those, who chose rather to lose their Lives, than their Chastity and their Faith; as did blessed St. *Agatha*. For which she is now famous throughout the World, and in so great Veneration, that even St. *Lucy* that most holy Virgin and Martyr came in Pilgrimage from *Syracusa* in *Sicily* to *Catana* unto St. *Agatha's* Sepulchre, to obtain her Mother's Health.



The Life of St. DOROTHY Virgin, and Martyr.

FEBRUARY 6- **I**N the Time of the Emperors, *Constantius Chlorus*, and *Maximianus Galerius*, who succeeded *Dioclesian*, and *Maximianus Hercules*, the Persecution which had been raised amongst the Christians continued still. There lived then at *Cesarea* in *Capadocia* a Christian Virgin called *Dorothy* adorned with all good Parts which can be desired in a Woman; but the chief and principal were Modesty, Chastity, Mildness, Gravity, and her continual Study of Prayer and Mortification. All the City took Notice of her eminent Qualities. There came to the City a Governour sent by *Maximian*, a terrible Enemy of CHRIST, and of all that professed his Religion; who hearing the Fame of *Dorothy*, that she was a Christian, and well born, commanded she should be apprehended, and brought before him. The Saint came as was befitting a modest Virgin, with her Eyes cast down upon the Ground, and her Heart raised up to God. *Apricius* (so was the Governour called) asked her her Name, and then told her, That he had sent for her to have her offer sacrifice to the immortal Gods, as the Emperors had commanded. To whom the Virgin answered: The true God, and Emperor of Heaven hath commanded me, to serve him a-

lone, and acknowledge him for the only God. **FEBRUARY** Whom, in your Opinion, O *Apricius*, ought we to obey, when they differ, the Emperor of **ARY** Heaven, or the Emperor of the Earth: God or Man? Leave this Discourse (saith *Apricius*) and prepare yourself to obey, and to sacrifice to the Gods. Otherwise it is like to cost you dear. And I shall make you an Example, that others may learn by you. The Example that I will give (replieth St. *Dorothy*) shall be to teach all, not to fear Man, but God. For all the Pains that you Judges, and Presidents can inflict upon us, are temporal and short, but those of Hell are eternal and without End. This Discourse nettled and vexed the Judge; and he commanded her to be put upon the Rack. And the Saint hanging there, with a constant and undaunted Mind spoke thus unto him; What maketh you forbear? Why do you expect? Dispatch quickly what you have to do, that I may come to see and enjoy him for whose Love I am so far from fearing, that I do even desire your Torments. For he is my Spouse, who inviteth me to his Paradise which is a Garden of Pleasure, where the Fruit is as grateful to the Eye, as it is delicious to the Taste, always fresh and beautiful, where
Z z Lillies,

FEBRU- Lillies, Roses, and all sorts of Flowers do ne- FEBRU-
ARY ver wither, but keep their Verdure in all Sea- ARY
6. sons. Where Fountains of living Water ne-
ver dry up, and the Souls of the Saints do re-
joice in CHRIST. It were better for thee (said
Apricius) to leave off these Vanities, and sa-
crifice to the Gods, and take a Husband, and
lead a contented Life. The Virgin answered,
I will not sacrifice unto the Devils because I
am a Christian; nor have I need of a Hus-
band, seeing I am espoused to JESUS CHRIST.
Apricius perceiving that he lost his Time
with her, calleth for two Sisters Christeta, or
(according to Baronius) Christena or Christi-
na, and Calista; who formerly had been
Christians, and for fear of Torments had re-
nounced the Faith of CHRIST; and charged
them to take the holy Virgin to their House;
and use what Industry they could to persuade
her, to do what they had done, promising them
great Rewards for their Pains; and that, to
what he had already given them for having
adored the Gods, he would add many great
and special Favours if they could turn the
Heart of this Virgin, and draw her to follow
their Example. The two Sisters were not
slack in exhorting St. Dorothy, to look to
herself and consider well the Contentments and
Pleasures of the present Life, which she ought
not to cast away for a doubtful and uncertain
Hope of another Life. They set before her
their own Example; the Gain and Profit
which they reaped by it, and the Pains and
Torments, which they must have suffered,
if they had not comply'd. But the Saint
turning their Reasons and Arguments, by
Degrees persuaded them to acknowledge their
Fault, and return to God, to demand of him
Pardon, to enter fresh into the Battel again,
and dispose themselves to die for their Faith:
For that God (saith she) is most merciful; and
there is no Wound so incurable that he cannot
heal. He is called a Saviour because he doth
desire to save us, and a Redeemer, because he
doth redeem us; and he holds it to be a greater
Crime to despair of his Mercy, than to deny
him in Torments. With these and other like
Words, full of Spirit and Truth, she reduced
them back to the Faith of CHRIST, ani-
mated and encouraged them to suffer Tor-
ments, beseeching our Lord to grant them
Pardon of their Sin, which they had com-
mitted in their Fall, and to arm them with
Grace and Constancy. The President sent
for them all three, and taking aside the two
Sisters, asked them, What Mind Dorothy
was yet of. And when he heard their An-
swer, That not only she remained firm and
constant, but that she had got the better in
the Dispute between them, and drawn them
to her Side; for that they were now resolved
to suffer all the Torments which he could im-
pose upon them, to wash away with their Blood
their former Disgrace, and die for CHRIST;

he was almost out of his Wits, and com- FEBRU-
manded the two Sisters to be ty'd Back to ARY
Back and cast into the Fire, in case they re- 6.
fused to sacrifice to the Gods. And they
cried out aloud to our Lord: Receive, O
Lord JESUS CHRIST, Saviour of the World
this our Penance, and pardon us: And as
they had said this, they were thrown into
the Fire before St. Dorothy's Eyes; who re-
ceived a singular great Contentment and Joy
that these Souls were rescu'd from the De-
vil, and purchased again for God: She spoke
thus unto them; Go, my Sisters, go before
me to Heaven. Be assured that God hath par-
doned you; and that by this Martyrdom you
have recovered what before you had lost, and
that the eternal Father will come to meet you
to receive you into his Bosom, opening unto you
the Arms of his infinite Mercy. Apricius
made her be stript, and set the second Time
upon the Torture; and whilst they were tor-
menting her, and disjointed all her Limbs,
the Saint was as joyful and contented as those,
who have at length obtained their Desire and
Wish. Whereat the Judge wondering, said
unto her, What meaneth this feigned Joy,
that thou shewest? Why dost thou so counter-
feit unto us a false Content? But the Vir-
gin reply'd, Never in all the Days of my
Life, did I feel so much Joy and Satisfaction,
as I have at present; both for having restored
to God those two Souls, which you had taken
from him; for which the Angels do rejoice in
Heaven; as also for the Hopes I have speedily
to enjoy my God in their Company. Where-
fore make haste, Apricius, and keep me no
longer in a languishing Expectation. The
cruel Tyrant hearing this, bid them put
lighted Torches to her Sides and burn her
Bowels. But the Martyr the more she was
tormented, the more chearful she was and
laughed at the Executioners. Then by the
Tyrant's Order she was taken down from the
Rack, and her virginal Face was most barba-
rously buffeted, for he was ashamed to hear
her speak so resolutely and with so much Li-
berty. But still as they multiplied her Pains
so did they augment her Joy; for the Vigour
of our Lord's Spirit did more abound in her.
Finally, the Executioners being tired, and
Apricius confounded, the blessed Saint was
condemned to be beheaded, which Sentence
she received with wonderful Joy, and thank-
ed our Lord in this Manner; I praise thee,
my Lord, chaste Lover of Souls, for that thou
hast called me to the Marriage of the spotless
Lamb, and invited me to thy heavenly Ban-
quet. As she was led to Execution an Ad-
vocate, by Name Theophilus, having heard
her say that in the Paradise of CHRIST her
Spouse, whither she was going, there was
abundance of delicious Fruit in all Seasons;
and Roses that never faded, said unto her
in Merriment; Do you hear, you Spouse of
CHRIST?

FEBRU-
ARY
6. CHRIST? Do me one Pleasure; and send me from your Spouse's Garden some of those Fruits and Flowers, which you have so highly commended and praised unto us. And the Virgin soberly and confidently answered, I will do it without fail, I will do it. And whilst she was upon her Knees, having now ended her Prayer and expected the Blow of the Sword, there appeared an Angel in the Form of a little Child, with a little Basket in his Hand, and in it three most fair and goodly Apples, and three admirable Roses; the Martyr desired him to carry them from her to Theophilus, and tell him, Dorothy according to her Promise, sent him these from the Garden of her Spouse, JESUS CHRIST. It happened that Theophilus was then recounting to his Companions what had passed between the Virgin and himself, and jesting at the Apples and Roses, which she promised to send him, it being the sixth of February, and in Time of a great Frost, when unexpectedly comes in the Child, and brings him that Present from the Saint. It is strange how this wrought upon Theophilus; he was presently changed into another Man and acknowledging the divine Power, confessed with a loud Voice JESUS CHRIST was the only God: And after many Questions and Answers that passed between him and his Companions, the Governor, who had been informed of this sudden Change, sent for him, but could not yet believe what he heard of

him, for Theophilus had been a great Strick-
ler, and one that was most active in kindling the Fire of Persecution against Christians; but after a long Discourse finding him to be most firm and resolute in confessing CHRIST to be God, and deriding the Idols, he commanded him to be hung upon the Rack and cruelly tortured; the blessed Man in the mean while rejoicing and saying, Now I am a Christian indeed, hanging as it were upon a Cross. And when the President seeing Streams of Blood run down from his Wounds, did say to him; Unhappy Man that thou art, hast thou no Pity of thy Body? He answered, Unhappy thou, take Pity of thy Soul; for I will not at present spare my Body, that God may pardon my Soul eternally. Ap-
pricius bid them tear his Sides with Claws of Steel, and then burn them with fiery Torches: But when neither these nor other Torments could shake the undaunted Courage, or abate the Cheerfulness of Theophilus, he commanded his Head to be cut off. At the pronouncing of which Sentence the Martyr answered, I give thee Thanks my Lord JESUS CHRIST for this Favour. And so he died, and went to enjoy God eternally in Heaven together with St. Dorothy, whose Feast the Church keepeth upon the Day of her Martyrdom, being the sixth of February, in the Year ecciv, in the Reign of Constantius and Maximianus Galerius.



The Life of St. ROMUALDUS Abbot, Founder of the Order of the Camaldulenses.

FEBRU-
ARY
7. Among the Commanders chosen by Almighty God to conduct the glorious Army of his Church, one was the holy Abbot Romualdus, first a Monk of the Order of St. Benedict, and afterwards Father and Master of many religious, and Founder of the Order of Camaldula. His Life is written by St. Peter Damian, who was of the same Country, and lived at the same Time; and is in this Manner: St. Romualdus was born at Ravenna, a noble City of Italy; his Father was named Sergius, of the Line and Family of the Dukes of Ravenna, called Honești. Romualdus was brought up tenderly and delicately in his Father's House till he was twenty Years of Age, and his ordinary Employment was hunting, and other youthful Entertainments. But even then when he was riding over the Hills, or wandering in the Woods, his Eyes and Heart were evermore fixed upon Trees, Fountains and Fields, with great Inclination to Solitude. There he began to raise and stir up his Spirit to consider how quiet and content-

ed a Life he might lead in the Desert, be-
ing weary of the Court with its Pleasures and Vanities, no less troublesome than dangerous. That which did most disgust him with the World, was a great Debate and Strife which arose between his Father Sergius and a near Kinsman of his about a Piece of Land, and it proceeded so far that Sergius was resolved to kill his Competitor, so to remain Lord of the Field. And although Romualdus no ways approved this his Father's Design, yet the awful Respect he bore him, seconded with much Solicitation and Threats, prevailed so far with him, that he did concur to so foul an Act: For Sergius slew his Adversary in a Duel, at which Romualdus was present. And although he contributed no more to the Crime; yet he conceived so great a Horror of it, that he condemned himself to a rigorous Penance; for by this Means God intended to call him unto him, and draw him from the Folly and Vanity of the World: Wherefore retiring himself into a Monastery of St. Bennet, called

FEBRUARY 7. *Classensis* (where was kept the Body of the glorious Martyr *Apollinaris*, who had been Bishop of *Ravenna*, and Disciple of the Apostle *St. Peter*) he spent there forty Days, and was attended by a Lay-Brother a Man of great Sanctity, who did very much desire to make this Gentleman become a religious Man. The good Brother's Example, Devotion and Arguments which he brought, together with an Apparition of *St. Apollinaris*, who shewed himself to them both in excessive Brightness and Glory, moved *Romualdus* to quit the World, and forget its vain Hopes and Promises. His Heart was full of Joy, and he bathed in Tears, and prostrate before the Altar dedicated himself to our Lord to serve him. And a while after addressed himself to the Abbot, and humbly begged of him the Habit of the Order: But he durst not give it him for fear of *Sergius* his Father, who was a Man powerful, rich, terrible, and passionate; and *Romualdus* was his Heir; till the Archbishop of *Ravenna*, called *Honestus*, and Kinsman of *Romualdus* (who had been Abbot of the Monastery) freed him of those Fears, and desired him to cast away all human Respects, and setting God's Glory before his Eyes, to admit *Romualdus* into his Order. The Abbot did so, and to the singular great Content of all the Religious, gave him the holy Habit. No sooner was he admitted, but he did so advance in Perfection, and make such Progress in all kinds of Virtues, that he was a Mirrour and a Pattern for the whole Convent. This troubled some that were tepid, and no strict Observers of religious Discipline: For they could not endure so great Holiness of Life, nor so much Rigour and Austerity in a young Man, who a Day or two before had renounced the Vanities of the World, and now was become so great a Zealot of the Rule and Profession. This was such an Eye-sore to them, and did so vex them, that they even conspired to take away his Life: To so great a Height of Malice may a Man arrive that hath given way to his unruly Passions and disordinate Appetites, when he feareth Correction, as a Curb. They had executed their wicked Design, if God (who taketh a particular Care of his Servants) had not provided for his Safety by a timely Advice, which one of the Plot gave him. And so the holy young Man without discovering or taking Notice of any Thing that was contrived against him, considering that this Life was not the Course he aimed at, and that such Companions could not much further his Intentions; after he had lived three Years in the Monastery, with leave of the Abbot, went to a holy Hermit, *Marinus*, that liv'd in a Desert not far from *Venice*, and humbly begged of him to receive him under his Discipline and Obedience.

Marinus, whose Life was most rigorous and severe, was content to accept of him, three Days of the Week he ate nothing but a little Piece of Bread and a handful of Beans; and drank Water, the rest of the Days he took a little Wine, and ate some Herbs or such like Sustenance, and gave himself wholly to long and fervent Prayer. With this Master lived *Romualdus* much to his Content: Every Day they walked forth of the Hermitage into the Woods, and sung Psalms together: And *Romualdus* not having the Psalter yet by Heart, when he missed, his Master gave him a great Blow upon the Head for the Encrease of his Merit, and Exercise of Patience. The Disciple bore it with great Humility and said nothing: But after some Days with great Submission said unto him, that if he thought fit, he might henceforward strike him on the Right Side, because he began to grow deaf on the left Ear with the Pain of the Blows he had received. *Marinus* admired his great Virtue and Patience, and began to respect and look upon *Romualdus* with other Eyes; and within a while after, they went both to *Venice*, to gain to God *Peter Urceolo*, who by evil Means had usurped the Dominion of the Republick of *Venice*, being Duke of it. They exhorted him to Penance and Detestation of his Sin, and prevailed so much with him, that he came to renounce, not only his wicked Course, but also all Commerce with the World, and retiring himself into the secure Haven of Religion, took the Habit of *St. Bennet*, and in Company of a Servant of his, called *Gradenicus*, and a holy Abbot, *Guarinus*, entered the Desert, and the Hermitage of *Marinus* and *Romualdus*, and after made a blessed End.

But *Romualdus* above all the rest went continually encreasing and perfecting himself in all Sorts of Virtue, and the Graces which our Lord communicated unto him were so great, that not only they served for his own particular Profit, but were also most beneficial to others; Almighty God intending to make him Father of many holy Children. After he had lived three Years in the Monastery, and other three in the Desert, he took a Resolution to reform the Monasteries of his holy Father *St. Benedict*, which were fallen to decay through human Weakness, and by Reason of the Wars had lost much of Religious Discipline. This cost him many Journeys, much Labour, and great Persecution: But God, who employed him in the Work, assisted him so with the Abundance of his Grace, that he reformed the Monasteries of *Venice* and *Tuscany* in *Italy*, and many in *France*: And in many Years that he laboured in carrying on this Design, he built a hundred Monasteries of the same Order, and besides peopled the Desert

FEBRU-
ARY 7. *fast with Hermits.* And because he was to be a Guide and Master to others, he instructed them by his Example. His Abstinence was most rigorous; for the first Year he ate nothing but a few Pease sodden. His Study was to read the Lives of Saints, and to imitate their Fasting, Watching, Penance, and Prayer, so that for fifteen Years together he fasted six Days of the Week, that is all but *Sunday*; and all his Life observed the same. During the two Lents of the Year (which in *St. Benedict's* Order, are the ordinary Lent of the Church, and from *St. Martin's* to *Christmas*) for three Years continually he and *John Gradenick* tilled and laboured the Ground, sowed and reaped Corn, maintaining themselves with the Labour of their Hands (which was an ordinary Practice of the ancient Fathers, and of all those who lived under their Obedience) they seasoned their Fasting with Prayer and Meditation, and it was so great a Fault amongst them to slumber in Time of Prayer, that *St. Romualdus* barred a Priest from saying Mass that had fallen asleep, for the little Reverence he shewed in the Presence of that Lord whom he was to receive. Obedience was his dear Virtue; and because one of his Monks had left his Companion whom he had assigned him, he commanded that after his Death he should not be buried in holy Ground. The Devil could not endure to see our Lord so well served by such pure and holy Souls, especially by *Romualdus*, the head Ruler and Captain of the rest; therefore he waged a most cruel War against him, and tormented him with horrible Temptations, bringing to his Mind the Recreations and pleasant Pastimes which he had left in the World, the Hardship and Incommodities which now he endured, and that Austerity and Rigour, in which it would be impossible for him to persevere. At other Times he villified and slighted all that he did, as if it were all but lost Labour, and of no Merit. But the more fiercely the Saint was assaulted, the more confidently he made his Recourse to God, by whose Grace he got the Victory. Although the Enemy gave not over for all that, but set upon him with greater Fury, and came so far as to beat him, and in the Nights made a horrible Noise and Broil to make him afraid; he appeared unto him in fearful and dismal Shapes, and troubled his Imagination with foul Thoughts and Fancies. This furious Conflict lasted five whole Years, during which Time the wicked Fiend would oftentimes throw himself upon the Saint, as he was lying in his Bed, and knead him with his Knees, and press so heavily upon him, that he did almost smother him; and although the Devil were thus insolent with him, he did not cease to scorn and laugh at him, and treat him like a Beast,

he would often say unto him, *O Enemy, thou wert cast out of Heaven, and dost thou now come to the Desert? Go thou malignant Serpent, thou hast what is fit for thee already.* This put the Devil to Confusion, and made him run away; and our Lord comforted and strengthened his brave Champion; and did particularly rejoice him by calling unto his Order the Count *Oliverius* in *France*, a very powerful and rich Man, and who had lived a most debauch'd Life. God converted this Man by Means of *St. Romualdus*, who set before his Eyes the Danger in which he was living in the World; and that he had need to do great Penance for his many and grievous Sins. The Saint's Words were so powerful, that he was converted by them, and resolved to enter into the Monastery of *Mount Cassino*, which is the first and chief of *St. Bennet's* Order, there to take the Habit, and to serve God all the rest of his Days. *St. Romualdus* assigned unto him for Companion *John Gradenick*, whom he charged not to leave him during Life. There accompanied him also in that Journey *Marianus*, who had been Master to *Romualdus* and to the Abbot *Guarinus*. The Conversion of *Sergius*, *St. Romualdus's* Father was no less admirable, who by his Son's Example took a religious Habit in the Monastery of *St. Severino* in *Italy*, but afterwards, as an inconstant and light Man, resolved to leave it. *St. Romualdus* having Notice thereof, would not be wanting in a Matter which so much concerned the Service of God, and his Duty to his Father; for a religious Man, as he is to forget his Parents and Kindred in order to Things of the World, so hath he the greater Obligation to assist them in Matters concerning Heaven and their Salvation. He presently departeth from *France*, where then he was, and cometh bare-foot to *Ravenna*, carrying nothing with him but a Staff in his Hand. He spoke with his Father, and not being able at first to bring him to hear Reason, out of a great Zeal of his Salvation, made him do Penance for many Days; and by virtue of Fasting, Prayer, and the Word of God, brought him to great Sorrow and Repentance of what was past. It appeared to have been a Design of Heaven; for our Lord comforted and cheered up *Sergius* with the Sweetness of his divine Spirit, granting him a few Days after a most happy and quiet Death, to the great Edification of all, in the Year *ccccxcii*. *St. Romualdus* wonderfully well satisfied and content with this good Success, returned to his dear Solitude, where he had several new Combats, as well visible as invisible, with the Devils. One Evening as he was at Compline, there rushed in a Troop of infernal Spirits which threw him to the Ground, and beat him so sore that they bruised all his

FEBRU- Bones: But the Saint making his humble
ARY Recourse unto our Lord, said, *My dear JESUS,*
7. *why have you forsaken me, and left me in the*
Hands of my Enemies? And at the Sound of
that most sweet Name, all that wicked Crew
vanished, and the Saint triumphed over them
by the Grace of our Saviour, though the
Marks of the Blows remained in his Head
all his Life long. The Devils finding them-
selves overcome, would make War against
him no more by themselves, but by Men,
which oftentimes is more cruel than what
cometh immediately from themselves. There
were some Monks in the Monastery more
addicted to Liberty than was becoming their
Profession, who could not endure so great a
Light, nor suit with that Spirit, which
shone in *Romualdus*; it happened that a cer-
tain Marquis called *Hugh*, sent a great Sum
of Money for an Alms, and the Saint know-
ing that divers Monasteries were in great
Want, distributed among them the whole
Sum without regard of himself, as perfect
Charity useth to do. This gave these Monks
occasion to murmur against him, which pro-
ceeded so far that they misused him, and
forced him to depart the Convent. But our
Lord, who esteemeth his Servants Injuries to
be his own, sent the Night following such a
Storm of Snow, that the Weight of it broke
the Roof of the Monastery, which falling
upon the guilty Persons annoyed them ve-
ry much. By which Chastisement sent them
from Heaven, they came to acknowledge
the Innocency of their Abbot, and their own
Crime: And the chief Author of this Mu-
tiny being then from home, as he was pas-
sing over a Bridge of the River *Sapis*, his
Foot slipped, and he fell into the River, and
was drowned.

After this *St. Romualdus* fell sick through
his continual and rigorous Penance, and his
whole Body was swelled and covered with
Hair, by reason of an unwholsome and moist
Defart, into which he had retired; till *St.*
Apollinaris appearing unto him again, as he
had done at his first Conversion, command-
ed him, that although it should be never so
troublesom, he should return to the Mona-
stery *Classensis*, where he lay buried, and
where *Romualdus* had taken the Habit. The
Saint soon obeyed. That Monastery was at
this Time destitute of an Abbot, and *Otho*
III. Emperor was to provide one; but he
permitted the Election to the Religious, who
chose *Romualdus* for their Abbot; whereat
the Emperor was much pleased, and went
to see the Saint, who at that Time was in an
Hermitage, in the Valley *Perco*, some four
Leagues from *Ravenna*. *St. Romualdus* treat-
ed him in the best Manner he could, and
gave him his poor Bed which was of Straw,
upon which he passed over that Night; but
the next Morning taking *Romualdus* with

him to his Palace, told him his Desire, FEBRU-
which was, that he should take upon him ARY
the Charge and Government of that Mona- 7.
stery. The Saint at the Beginning made
some Difficulty, but afterwards in Obedience
to the Emperor of Heaven more than to him
of the Earth, accepted of it, being now
made a Priest, and with great Care and Vigi-
lancy and singular Prudence governed the
Monastery two Years. But finding himself
to be much hated and persecuted by some of
his Subjects; that could not away with so
great Virtue and Perfection, he that was of
a mild and sweet Disposition, bore their Dis-
gusts, Disdainfulness, and Contempt with
much Patience; but when the Humour of
these Monks could not brook his pious Pro-
ceedings, he resolved to leave them, and be-
sought the Emperor not to be offended at
it, and before him and the Archbishop of
Ravenna, renounced the Title and Dignity
of Abbot. The Emperor being once at
Tivoli, and resolved to destroy that Town,
St. Romualdus prevailed so much with him,
that he appeased his just Indignation, and
composed the Affairs between his Majesty
and the Citizens, that no Body could wish
for a better Accommodation. But in ano-
ther Occasion the Saint shewed his Spirit,
and Zeal of God's Honour more evidently;
for when the Emperor, at the Motion of
one *Tamno*, his Courtier and great Favou-
rite, whom he treated in many Things as
his Equal, had given his Imperial Word to
a *Roman* Gentleman, by Name *Crescentius*,
whom he besought to pardon him his Life,
if he would render himself; the Gentleman
upon his Word surrendered, but was after-
wards perfidiously put to Death, and his
Wife taken for the Emperor's Concubine.
St. Romualdus full of Zeal, and weighing
Offences committed against the divine Ma-
jesty in the Balance of the Sanctuary, ad-
monished both the Emperor and *Tamno* of their
Crime, and by the great Authority which he
had with them, having persuaded them to
come to Confession to him, counselled them
to enter into Religion, thereby to satisfy for
the breaking of their Oath, their Murder,
and Adultery. And as for *Tamno*, he did
effectually enter into Religion, but the Em-
peror, whether he could not, or would not
become a religious Man, so much at least
he did, he went barefoot from *Rome* to
Mount *Garganus*, that borders upon *Man-*
fredonia in *Apulia* to visit the Church of *St.*
Michael the Archangel; and for one Lent
retired into the Monastery *Classensis*, where
he fasted continually, wore a Haircloth next
his Skin, and lay upon Straw. Which is a
rare Example for Princes, and Potentates,
who commit Sins without scruple, but make
great Difficulty to repent, and content them-
selves with very slight Penance for their Sins.
Many

FEBRU- Many principal Persons of the Emperor's
ARY Court, being moved with this Example and
7. that of *Tamno*, begged the Habit of Religion
of St. *Romualdus*; the chief of them were *Boniface* the Emperor's Kinsman, and *Busclavinus*, Son of the King of *Sclavonia*. St. *Romualdus* in company of those new Religious went to the Convent of *Mont Cassino*, to visit the Body of his holy Father, St. *Bennet*. Here he fell sick, but being soon recovered, betook himself with a great Train of young Noble-men, his Disciples, to the Monastery of *Perea*, where they joined with many others that flocked unto them. The Saint directed and instructed them all with Word and Example, dividing them into Hermitages. It was a brave and gallant Sight to behold so many young Men, Sons of Princes, and great Lords, who a little before lived at their Ease, were accustomed to large and delicate Banquets, were in great Honour and Authority, went up and down shining and glittering in precious Apparel with a great Train of Followers; now lead a private and solitary Life, which they spent in Humility, Penance, Fasting, Cold, Nakedness, and Labour. They pray'd, sung Psalms, took bodily Pains, had their several Exercises: Some did spin, others knit, others digged the Earth, and with the Sweat of their Brows, and labour of their Hands gained a poor Livelihood, for their Diet was not very chargeable. But among them all *Boniface* was the most eminent for his Fervor in Mortification. He ate but twice in the Week, on *Thursday* and *Sunday*. And when he met with Nettles and Thorns, he used to cast himself naked upon them, till he were quite flay'd, and bathed in his Blood, which he desired to spend to the last Drop for CHRIST, and so to inherit St. *Boniface* his Charity and Torments as well as his Name. Wherefore with his Abbot's Benediction and the Pope's Licence, he went into *Russia*, to preach the Gospel, and Plant the Faith of CHRIST; where after infinite Labours, Hunger, Cold, Weariness, having converted a Multitude of Souls to the Christian Catholick Church, he purchased his so long desired Crown of Martyrdom. For the King's Brother of that Countrey in a Rage and Fury commanded him to be killed; but those who did execute that Command, being afterwards very sorry for the Fact, together with divers others became Christians and were baptized.

This was the happy End of St. *Boniface*, St. *Romualdus*'s Disciple, who sought after Martyrdom with no less earnest and continual Desire than his Disciple had done. For with that Intention he passed into *Hungary*, to preach there the Faith of CHRIST, and give his Life for his Glory. But our Lord, whose Ends and Designs are incomprehen-

ble, diverted him from that Enterprize by FEBRU-
ARY sending him a violent Sickness, which de-
7. tained him some Days; and when he resolved to return back, he grew well; but then attempting again to follow on his Journey, presently he fell sick; whereby he understood that it was God's Pleasure to have him break off that Design and return homewards; for our Lord reserved him for a long and tedious Martyrdom of Labours and Persecutions. But he came not home empty-handed: For after both he and his Companions had been hardly and roughly used, whereof some were whipt, some sold for Slaves; divers *Germans* came with him to be his Disciples, for whom he founded some Monasteries. Who is able to relate his other Conflicts, and the Victories which he gained of himself, his Enemies, the Devils, and all the Power of Hell, which most frequently and furiously assaulted him, and perpetually sought to ruin and overthrow him? What Perseverance he used in fasting and Penance? Which was so rigorous, that he remained seven Years shut up in a Cave in perpetual Solitude and Silence. And when he was grown very old and broken, he ate nothing in *Lent* but one Dish of Herbs or Pulse. He had three most rough Hair-shirts, which he changed every Month, that he might not be even eaten up with Vermine; and he handled his Body so rigorously and unmercifully, that a Man would have thought that it had not been made of Flesh. What shall I say of the evil Turns done him by others? How often was he injured, affronted, and almost killed by some of his own Coat? Who being dazzled by the Brightness of his Virtues, like frantick People, fell upon the Physician that went about to cure them. One Night as he was resting in his little Cell, a Monk came and seized on his Throat, to strangle him; but he was miraculously preserved by one of his Disciples called *Gilbert*. Another Time, being above an hundred Years of Age, he was slandered; and most falsely accused by a wicked Man (that bore a religious Weed) of a foul Fact that could not stand with his Sanctity nor with his Age. For which he was proceeded against with the same Rigour and Severity, as if he had been truly guilty. But God comforted him and commanded him to say Mass, notwithstanding all the Censures they had put upon him. How was he persecuted by the Devils? How often did they use all Means possible to affright him, appearing in fearful Shapes, beating him in his Cell, raising Storms and Tempests, and leaving nothing undone which might make for his Ruin? Yet our Lord gave him the Victory and a Triumph over all the Powers of Hell, because he had perfectly overcome himself by Humility and Patience. So that he be-
came

FEBRUARY 7. came dreadful to the Devils, that sought to terrify him, and drove them out of the Bodies and Souls which they possessed. He had the Gift of Prophecy, and a supernatural Light from Heaven to understand the holy Scripture, and write upon the *Psalms*. Upon which he made a most admirable Exposition, which is kept to this Day, written with his own Hand in the Desart of *Camaldula*. He was miraculously provided for in his Wants and Necessities, and comforted with heavenly Illustrations and Visits: He was highly esteemed and revered by the Lords and Princes of the Earth; and all the World seemeth to have been renewed by his Practices and admirable Virtues. He got many new Monasteries to be built, as we said, which he peopled with holy and virtuous Men; and reformed those that were decay'd. He filled the Desarts with Men that seemed to be living more in Heaven than upon Earth, especially the Desart of *Camaldula*, which he founded by a celestial Vision.

In the Year of our Lord MXX, St. *Romualdus* being a hundred and two Years old, desired to retire himself into some Solitude, thereby to attend with more Fervour to God, during the small Remnant of his Life. He went therefore to the Mount *Appennine*, which divideth *Italy*; and being upon the top of the Mountain, in a pleasant Field, abounding with Fountains, after he had walked till he was weary, he sat down, and fell asleep close by a Spring; where he had a mysterious Dream, not unlike to that of the Patriarch *Jacob*; for he saw a Ladder reaching from Earth to Heaven; and his Religious cloathed now not in black but in white, mounting up this Ladder unto God. Wherefore confiding in the divine Goodness, and understanding it to be his Will, he went to the Lord of the Place, and begged that Field. The Lord's Name was *Maldula*, a Count who having had the same Vision gave it him freely, and also a House belonging to it, to build there a Church and Cloyster for his Religious. And hence is the Seat called *Camaldula*, which is as much as to say *The Camp or Field of Maldula*. In this Place he founded Hermitages, and changed the black Habit, which formerly they wore, into a white one. This Hermitage was the Principal and Head of the Order, and there began the new Paradise of these celestial Men, whose Life is a continual Penance and Contemplation. And the great Frosts, Colds, and Snow, which lieth almost all the Year upon that Mountain, serve to make it a lively Representation of the Cross of CHRIST, wherein true Life consisteth. In this House (which is truly the House of God) for six hundred Years religious Discipline and Observance hath continually flourished: And our Lord doth particularly govern, conserve, and maintain that

blest Family; and his Vicars, the Popes FEBRUARY 7. have honoured it, confirmed its Constitutions, and granted it divers Privileges. And many famous Men, Seculars, Ecclesiasticks and Regulars have embraced that holy Institute, and become Children of St. *Romualdus*. And whatsoever they have done in the Service of the Church (which is very much) is all to be ascribed to such a Father and Master; who having settled the Affairs of his Order, abounding with Grace and Merits, rested in Peace upon the nineteenth of *June* in the Evening, in the Year MXXVII, it being the hundred and twentieth Year of his Age. The Day of his Death was foretold him twenty Years before. He died in the Monastery of the Valley of *Castro*, which he had built in *Mark-Ancona*, where his Body was buried; and after, in the Year MCCCCLXVII, which was four hundred and forty Years after his Death it was found entire and uncorrupt, with a very sweet, white, and venerable Countenance. It was covered with a Hair-shirt under his Habit. Afterwards it was translated to the City of *Fabriano*, in the Church of St. *Basil*, which is of his own Order, where it is at present: And upon the Day of his Translation, which happened in the Year MCCCCLXXXI, on the seventh of *February*, the Catholick Church keepeth his Feast, as appeareth by a Bull of *Clement VIII*, where he commands it to be observed with a double Office of Abbot and Confessor, given the ninth of *July*, in the Year MDXCV. In which Bull he hath these Words, which are a Summary of the Saint's Life. *It seemeth that we are to reckon among the chief Saints, the glorious Anchorite, Romualdus, by Reason of many great and famous Titles, as are his Countrey, his Family, his Virtue, his high Contemplation of heavenly Things, and for that he was Founder of the Order of Camaldula. The Religion and Piety which he bore towards God was such, that he seemed not to converse in this World. So retired he was from the Company and Sight of Men, so familiar with the Saints, and accustomed to the Communication of those, who do enjoy God (who sometimes appear'd visibly to him) as if he had lived in Heaven, and not upon Earth. His Charity and Love of his Neighbour was in that high Degree, that he purchased his Father's Salvation by his Prayers and Tears, where-with he drew him into Religion, and conducted him to Glory. So powerful was his Example that it moved many Kings, and Princes, and People of great Quality to come into the Desart, and change their dainty Fare and gallant Apparel into Penance and coarse Attire. He delivered many from great Dangers of Body and Soul, and restored Health to many with the Sign of the Cross. It is he that restored to its primitive Vigour and Perfection the Life and Profession of holy Hermits, which was much*

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FEBRUARY 7. much decay'd in all Italy. He was so humble, and had so great a Contempt of himself, that the Holy Ghost, who governs and accompanies the humble, made Choice of him for his living Temple; and therefore gave him the Knowledge of the holy Scriptures, and Gift of Prophecy: And the more he abased himself, the more did God exalt him. In fine, he gave him a long Life in this World, and everlasting Glory in Heaven. The Life of St. Romualdus is written by St. Peter Damian, by Peter Morigia in the History of Religions, by Augustine of Florence a Monk of Camaldula; and lastly by John de Castagnike, of the Order of St. Benedict, a Man well known for his great Piety, Learning, and Preaching.



The Life of St. APOLLONIA Virgin, and Martyr.

FEBRUARY 9. **T**HE Martyrdom of the blessed Virgin St. Apollonia is written by St. Dionysius Bishop of Alexandria in an Epistle that Eusebius Cesariensis relates in his Ecclesiastical History in this Manner. St. Apollonia was of the City of Alexandria, and lived all her Life a Virgin, with great Modesty, Discretion, and good Example. There was in the City a Magician, a cruel Enemy of Christians, who by Instigation of the Devil, incited all the People to maintain their ancient Superstition, and Worship of false Gods, and to persecute Christians that impugned them, and, as he said, broached a new and ridiculous Sect, and preached a crucify'd Man to be God. The Words of this Sorcerer were as many Sparkles of Hell-fire, that fell upon the Hearts of that idolatrous Nation, as upon dry Stubble. And so kindled and enraged them, that presently in a tumult they rushed into the Houses of the Christians, rifled and ransacked all; and what was of any Value, they took away, and put Fire to the rest; and spared not their Persons, but killed or tormented all those they could lay Hands on. Amongst the rest they apprehended St. Apollonia Virgin, who was well grown in Years, and of great and admirable Virtues and Merits, and much esteemed and respected by all the City. They exhorted her to renounce the Faith of CHRIST, and to offer sacrifice to the Idols; and because the Saint would not listen to them, they beat her so furiously that they broke her Jaws, and with great Violence pluck'd out all her Teeth. Then having prepared a great Fire they threatened to burn her alive, if she would not blaspheme CHRIST. But the Saint standing still a While to recollect her Soul, and make her Prayer to our Lord, and being inflamed with his Love, and that divine Fire which burned within her, by a particular Instinct of the Holy Ghost (without which she ought in no Case to have done it) slipping out of their Hands, ran into the Fire, where she was consumed, to the Astonishment of the Gentiles, to behold the Saint more ready to catch at Death, than they were to give it her. This happened the ninth of February, in the Year CLII, in the Time of St. Fabian Pope, and Philip Emperor. The Church keeps her Feast on the Day of her Martyrdom. St. Apollonia is a Patroness of those that have Pain in their Jaws, or are troubled with the Tooth-ach; and by her Intercession God doth many Favours to those that devoutly call upon her for Succour.



The Life of St. VALENTINE Priest, and Martyr.

FEBRUARY 14. **A**Mong the glorious Martyrs, that under Claudius the second Emperor, gave Testimony of the true Faith, and shed their Blood for JESUS CHRIST, one was Valentine a Priest, venerable for Sanctity and Learning. Who being apprehended, was loaded with Irons, and after two Days brought into the Emperor's Presence. When Claudius saw him, he said mildly unto him, Valentine, Why dost thou refuse our Friendship, and art a Furtherer and Maintainer of our Enemies? I hear thee commended for a sober and prudent Man; and I find thee on the contrary to be vain and superstitious. St. Valentine made answer; O Emperor, if you did well understand the Gift of God, you and your Empire should be happy. You would reject the Devils and those Statues which you adore, and you would acknowledge him to be the true and only God, who created Heaven and Earth; and his only Son JESUS CHRIST. There was standing by the Emperor a learned Man who spoke aloud to Valentine, so that all might hear him; What do you think then of our Gods, Jupiter and Mercury? That they were miserable Men (said Valentine) wicked, and that they passed their whole Life in dishonest and filthy Pleasures of the Body. The Man could

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14. could not hold from exclaiming aloud: *He hath blasphemed the Gods and the Rulers of our Common Wealth.* And as the Saint desired the Emperor to hear him with Attention, and exhorted him to do Penance for so much Christian Blood unjustly shed; to believe in CHRIST, and to be baptized; for this was the only Means to save himself, and enlarge his Empire, and even to get great Victories over his Enemies; the Emperor seemed to like the Discourse, and willingly to give Ear unto it; which Calphurnius observing, who was Governour of the City, cried out before the People, *Do you see how this Man is deluding our Prince? Is it possible that we shall now forsake that Religion, which we have been born and bred up in, and received from our Fathers and Grandfathers?* Claudius hearing this; and fearing a Tumult and Uproar of the People; bid the Governour himself examine Valentine; and if he gave not a good Account of his Life and Doctrine, to punish him as a sacrilegious Person; otherwise not to condemn him. The Governour committed the Cause to his Lieutenant, *Asterius*; who took the Martyr to his House; who begged of our Lord to enlighten those that were blinded with the dark Mist of Idolatry, and grant them the Knowledge of JESUS CHRIST, who is the true Light of the World. *Asterius* heard him praying, and said unto him: *I have always admired you for your singular Prudence; and yet I hear you say that CHRIST is the true Light.* St. Valentine reply'd, *He is not only the true Light, but also the only Light, that enlighteneth all Men, that come into the World. If this be so, I will make Trial of it presently,* saith *Asterius*, *here is a little Girl, whom I have adopted for my Daughter, who hath been*

blind these two Years: If you can make her see, and restore her the Light, I will believe that JESUS CHRIST is the Light, and God, and I will do whatsoever you shall appoint me. And with this called for the Girl, to bring her before the Saint, who laying his Hands upon her Eyes made this Prayer: *Lord JESUS CHRIST, who art the true Light, enlighten thy Servant.* And at the very Instant the Child recovered her Sight. And *Asterius* with his Wife fell down at St. Valentine's Feet, and besought him, that since by his Means they were come to know CHRIST to be the true Light; he would instruct them, what they were to do to be saved. The Saint enjoined them to break in Pieces all the Idols they had, to fast three Days, and to pardon all those who had done them any Wrong; and then to be baptized; which if they did, they should be saved. *Asterius* fulfilled all that was commanded, and set at Liberty all the Christians which he had in hold, and together with his whole Family, in Number forty six Persons, was baptized. When this came to the Emperor's Knowledge, fearing some great Tumult might arise upon it, for Reasons of State, he commanded them all to be apprehended, and put to Death by different Torments. And the Father and Master of them all St. Valentine, after a long and streight Imprisonment, was cruelly beaten and bruised with knotty Cudgels; and at length beheaded in the Way *Flaminia*; where afterwards Pope *Theodore* dedicated a Church to God in his Honour. St. Gregory maketh Mention of this Saint. He was martyred in the Year cclxxi, in the Reign of Claudius II. upon the fourteenth of February, when his Feast is kept.



The Life of the Saints FAUSTINUS and JOVITA, Martyrs.

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15. **S**T. Faustinus and St. Jovita, invincible Martyrs of CHRIST, were Brothers, nobly born, but much more noble because they were Christians, and shed their Blood for CHRIST by a painful and long Martyrdom, which they endured, being put to most exquisite and cruel Torments in divers Cities of Italy. These happy Soldiers of CHRIST were born at *Brescia*, the chief City of *Lombardy*. From their Childhood they were piously inclined, modest, courteous, and streightly linked together with the Band of fraternal Charity; *Faustinus*, that was the elder, was ordained Priest by *Apollonius*, Bishop of that City, and *Jovita* was a Deacon. The holy Brothers began to exercise their Function, to the great Profit and Edification of the Faithful; and by their Preach-

ing many Gentiles were converted to our holy Faith. Christian Religion began to encrease and flourish; and the Worship of false Gods did daily diminish; and the Fame of the two Brothers was spread through all those Parts, and noised abroad through several Towns of no small Distance. The Devil envying this happy Progress, and resolved to disturb it, stirred up one *Italicus*, a Minister of his, and deadly Enemy of CHRIST and his Church. This Man persuaded the Emperor *Adrian* to advance and continue the Persecution which *Trajan* his Predecessor had begun against the Christians; and in the first Place to put to Death *Faustinus* and *Jovita*, who were principal Preachers of that Superstition, if he would have the Gods to be favourable to him, and secure his Empire. The Emperor

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15. Emperor gave the said *Italicus* ample Com-
mission to proceed against the two Brothers,
and the rest of the Christians, which he
presently made use of; for coming to *Brescia*
he apprehended *Faustinus* and *Jovita*,
and setting before them the Emperor's Or-
ders, exhorted them to be obedient, and made
them great and large Promises, if they would
comply; and on the contrary threatened all
kind of Torments, if they were stubborn
and refractory. But finding them constant
in confessing the Faith, he thought it not
fit to proceed farther, till the Emperor
who was going into *France*, should come to
Brescia, where he was expected, that he
might know his Will concerning the Bro-
thers, that were very considerable Persons
for their Nobility. The Emperor came,
and being acquainted with all that had passed,
strived to bring them to adore his Gods; he
caused them to be led to the Temple of the
Sun, where there stood an Idol of the Sun,
most richly adorned with innumerable Rays
of the finest Gold, which cast forth a most
resplendent Light: The Saints addressed
themselves by Prayer to the God of Heaven,
and in a Moment that glorious Statue was all
covered with Soot, and the bright-shining
Beams became as black as a Coal. The Em-
peror stood amazed at this strange Change;
and commanded the Priests and Ministers of
the Temple to clean the Statue, and rub off
the Soot: But as they offered to touch it,
it fell to the Ground and crumbled into
Ashes. Whereupon the Emperor being
much incensed, condemned the Saints to be
devoured by wild Beasts. There were let
loose upon them four Lions, that made such
a fearful roaring, that the Gentiles there
present did tremble, but as they drew near
to the holy Brothers, they fawned upon them,
and licked their Feet. After the Lions,
were let out Leopards, Bears, and other most
savage Beasts; and the more to provoke
them, there were applyed to them burning
Torches; and for all this, towards the Saints
they were as gentle as Lambs, but fell so
fiercely and furiously upon the Executioners,
that they tore them all in Pieces. And
whereas the idolatrous Priests ascribing this
miraculous Preservation of the Saints to the
God *Saturn*, would have them to acknow-
ledge as much, and therefore brought unto
them his Statue to be adored; the Beasts al-
so worried them, as likewise *Italicus* that ac-
companied them, and had been the princi-
pal Author of this Persecution. The Gentiles
strangely perplexed and frightened with this
Accident, cried out, *O God Saturn help thy*
Ministers. But their miserable God *Saturn*
lay on the Ground, trampled upon by the
Beasts, and imbrued in the Blood of his un-
fortunate Ministers. The Wife of *Italicus*,
whose Name was *Afra*, as soon as she heard

what was become of her Husband, like a FEBRU-
poor desperate Woman, came running to the ARY
Amphitheatre, where the Emperor was sit-
ting, and cried out with a lamentable Voice,
15. *What Gods are these, Cæsar, which you do a-
dore? Gods that cannot defend their Ministers,
nor help themselves, and yet for their Sake am
I this Day become a Widow.* And so renoun-
cing the false Gods, she became a Christian
together with many others there present;
and amongst them was *Calocerus*, a princi-
pal Man of the Court, whose Example was
followed by a great Train of Servants and
Officers that were under him. And that all
might evidently see that these Wonders were
wrought by the Power of God, who made
the Beasts so quiet and gentle to the Saints,
and permitted them to be most fierce and
cruel to his Enemies; the Saints command-
ed them to go out of the City quietly, with-
out doing harm to any Creature; as they
did, and went into the Desert.

After this by the Emperor's Order the
holy Martyrs were laid upon a Bed of Iron
fiery-hot; And they, as if they had been in
a Bed of Roses, with great Joy gave Thanks
to God, and sung Psalms and Hymns in the
midst of the Flames: From thence they were
taken and carried to Prison, and strict Order
given that none should go to see or speak
with them, nor that any Thing should be
given them to eat or drink, that so they
might perish with Hunger and Thirst. But
who is able to contend with God? There
came Angels from Heaven to comfort and
encourage those stout Warriours of our Lord,
they brought a heavenly Light into the dark
Dungeon, and gave new Comfort and Joy
to the holy Brothers, that were already abun-
dantly content and satisfied with suffering
for CHRIST. The Emperor considering the
Constancy of the Martyrs, the great Num-
ber of those, who by their Example were
become Christians, and the Authority and
Vogue which they had in the City, fearing
some Sedition, commanded that all that
Multitude which had been converted by the
Example of *Calocerus*, should be put to
Death; but *Calocerus* himself, with the
Brothers *Faustinus* and *Jovita*, should be
led in Chains to *Milan*, whither the Empe-
ror was going; there they were tormented a-
fresh: They tyed them all three upon the
Ground, with their Faces up, and with
Tonnels poured melted Lead into their
Mouths, so to rid them of Breath and Life;
but the Lead (as if it had been endowed with
Reason and Discretion) burnt the Tormen-
ters, without doing any harm to the Mar-
tyrs. Then they put them upon the Rack,
and clapped burning Plates to their Sides.
Calocerus felt excessive Pain caused by the
Fire, which penetrated to his very Entrails;
and said to his Companions, *Faustinus* and
Jovita,

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FEBRU-ARY 15. *Jovita, Pray to God for me, O holy Martyrs, for this Fire pains me exceedingly; and they answered, Be of good Courage, Calocerus, this will soon pass, and JESUS CHRIST will assist and help you.* And so it fell out; for presently Calocerus was refreshed, and found so great Ease and Comfort, that he told them that he felt no more Pain. And notwithstanding they threw Towe, Rosin, and Oil into a great Fire round about the Saints, the Fire lost all its Force, and the Martyrs replenish'd with great Content, praised our Lord; which caused many of the Spectators, who admired what they saw, and could not conceive those Things to be the Work of our frail Nature, to acknowledge the Author of so great Wonders, and embrace our holy Faith. The Emperor not knowing what to do, and esteeming it an intolerable Disgrace to be overcome by the Martyrs, delivered Calocerus over to Antiochus, one of his prime Officers, to put him to Death; and returning back to Rome commanded Faustinus and Jovita to be led after him, where when they were arrived, they were again cruelly tormented; but visited and comforted by the chief Bishop and Pastor, the Pope. From Rome they were carried to Naples, where their Torments were again renewed, and afterwards being cast into the Sea, they were taken out thence by an Angel; and by the Power of him, who was fighting in them, they got the Victory in all their Combats; and from their Tor-

ments came forth more pure and shining, FEBRU-ARY 15. than Gold out of the Crucible. Lastly they were led back to Brescia, to the End that all those who had been converted to CHRIST by their exemplary Life and Constancy, might be dismayed by their Death. This was the Intention of the Tyrants: But God had a different Meaning; which was to honour, illustrate, and defend that City, wherein they had been born, with their Blood, Intercession, and Merits; there they were beheaded out of the Gate that leadeth to Cremona, whilst upon their Knees they were recommending their Souls to God, who had armed them with Strength and Constancy to fight valiantly, and sustain such horrible Batteries, and now made them worthy of his Glory, rewarding them with a Crown of Martyrdom, upon the fifteenth of February, in the Year CCII, according to Baronius. The Roman Martyrology saith, that they were martyred by Adrian Emperor; and the Roman Breviary saith, that it was in the Persecution of Trajan. The Torments which these holy Martyrs were put unto, were so many, and of so different kinds, that Trajan might have begun them, and Adrian ended them; although it be more probable that all passed under Adrian, who began no new Persecution, but carried on that which his Predecessor Trajan had set on foot; and so from its Author, it may well be called the Persecution of Trajan.



The Life of St. SIMEON Bishop and Martyr.

FEBRU-ARY 18. **H**egesippus, a most ancient Author, writ the Life and Martyrdom of St. Simeon, Bishop of Jerusalem; and it is related by Eusebius in his Ecclesiastical History in this Manner. St. Simeon was Son of Cleophas, and Cousin (according to the Flesh) to CHRIST our Redeemer. He led so holy a Life, and was of so great and high Merits, that after St. James the Less was put to Death by the Jews, for having publicly and with great Liberty confessed CHRIST to be the Son of God; the Apostles and Disciples of our Lord, that were then living, assembling together from several Places, made Choice of him to succeed St. James, and consecrated him the second Bishop of Jerusalem. He governed that Church with great Sanctity for some Years, till the City was destroyed by Vespasian and Titus Emperors, and lived to the Reign of Trajan; who by a false Reason of State, began a cruel Persecution against the Christians, as Enemies of his Gods; and also against all Jews, that were descended of David's Line, because he heard it reported,

that of that Race should be born a King FEBRU-ARY 18. and a Messias, so powerful that he should free and deliver that People from Servitude, and should make them glorious and dreadful to all their Enemies. St. Simeon was accused, being now sixscore Years old, to Atticus (who had been Consul, and was then Governor) for being a Christian and of David's Race. Atticus had much Discourse with Simeon, to persuade him to renounce the Faith of CHRIST, and obey Cæsar; and when Words would take no Effect, he commanded him for a long Time to be whipped every Day, and put to other cruel Torments; which the holy old Man endured with such admirable Constancy, always keeping the same Serenity of Countenance, that as well the Judge, as all the Standers by did admire that a Body so spent and consumed with Years and Labours, could suffer such sharp and bitter Pains. But our Lord, who hath given Force and Ability to so many little Children, so many tender Virgins, to pass for his Love through Fire and Water, and endure

The Life of St. SIMON Bishop, and Martyr.

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18. endure all Torments that the barbarous Cruelty of Tyrants could invent; did likewise encourage and fortify St. *Simeon* in that decrepit old Age, to suffer Whips and Racks, and afterwards to die upon a Cross, in Imitation of our Lord and Saviour JESUS CHRIST, who died so for love of him. He was mar-

tyred upon the eighteenth of *February*, on which Day his Feast is kept, in the Year of our Lord cix, and the tenth of *Trajan*. *Nicephorus Calixtus* writeth the Martyrdom of this Saint. The *Roman Martyrology* and others do make mention of him.



The Chair of St. PETER at Antioch.

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22. THE Feast of the Chair of St. *Peter* at *Antioch* is kept by the holy Church on the two and twentieth of *February*, to declare unto us the Benefit which all the World received by the Institution of the Apostolical Chair, and the Power which CHRIST gave unto St. *Peter*, when he made him his Vicar, and the fundamental Stone of the Edifice of his Church; as we explicated in the Feast of his Chair at *Rome*, the eighteenth of *January*. That which is particularly to be noted in this Feast of *Antioch* is, that after CHRIST our Lord was ascended into Heaven; the glorious Apostle St. *Peter* began presently to exercise his Office of universal Pastor and Head of the whole Church; first in *Jerusalem* through all *Jewry*, by presiding in Councils (as when he proposed to the other Apostles and Disciples to name some other in the Place of *Judas*) by speaking always as the Head and Tongue of the rest; preaching and converting so many Souls to our Lord, working innumerable Miracles, visiting and encouraging all the Faithful in those Provinces. Then he passed into *Syria*, and into the City of *Antioch*, which is the Chief and Metropolitan of the rest: Where notwithstanding at first he endured many great Tribulations, and was mocked, abused, imprisoned, and diversly persecuted by those that were Enemies of the Light and Truth; yet having received his Doctrine, and being brought from the Blindness and Ignorance in which they had lived, they esteemed and honoured him very much, and building a Church to the living God placed in it a Seat and Chair, in which the Apostle preached. And the Number which he, as also St. *Paul* and St. *Barnaby*, converted by their Preaching was so great, that the Faithful, who before were called Disciples, there first took the Name of Christians. And because St. *Peter* placed his Chair at *Antioch*, and there principally declared and

exercised his Authority, and the Faithful flocked thither to address themselves unto him with their Doubts and Difficulties (although he resided not always in that City, but as universal Pastor visited other Churches) this Feast of St. *Peter's* Chair was instituted, in Memory of so great and signal a Benefit. St. *Peter* was seven Years at *Antioch*, and then by divine Ordinance and Revelation he transferred his Apostolick See, to the City of *Rome*, which was Head of the World, but withal Mistress and Teacher of Superstitions and Errors; for (as St. *Leo* saith) *Rome honoured and adored as Gods, whatsoever Monsters in all other Provinces blind Paganism esteemed for Deities*; that so the new Light of the Gospel that came from Heaven might shine the clearer in that profound Depth of Obscurities; and that the Head being once conquered, with the Seat of the *Roman* Empire, the rest of the World might with greater Facility be subdued. And our Lord JESUS CHRIST, who was declared *King of the Jews, Greeks, and Latins*, by the Title which in these three Languages was written upon the glorious Standard of the Cross, ordained that St. *Peter* Prince of his Apostles, and his Vicegerent on Earth, should embrace with preaching these three Nations, and in them all other Nations of the World; and that he should preach the Gospel first to the *Jews*, then to the *Grecians*, and lastly to the *Romans* and *Latins*, to give us to understand that he is universal Pastor of all; and his Successors in like Manner. St. *Ignatius* maketh mention of this Solemnity in his Epistle to the *Magneshians*, and *Juo* Bishop of *Charters* in a Sermon; as also the Council of *Tours*, which was held in the Time of Pope *Pelagius*, speaketh of it: And before these St. *Clement* Pope treateth largely of what happened to St. *Peter* at *Antioch*.

The Life of St. MATTHIAS Apostle.

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24.

THE Son of God being come from Heaven, to redeem the World, and conquer the Hearts of Men, chose for this Conquest twelve Apostles, Fishermen, mean, poor and ignorant; whom he armed with his Spirit and Grace, that like stout and valiant Captains, they might make War against Sin, the Devil and Hell. He would have them to be in Number twelve, having been figured by the twelve Patriarchs, by the twelve Titles of the Altar, by the twelve Princes that carried the Ark of the Testament, by the twelve Stones in the River of *Jordan*, by the twelve Fountains, by the twelve Oxen of the Lavatory that was in the Temple, by the twelve *Hebrew* Spies, by the twelve Lions of *Solomon's* Throne, by the twelve precious Stones of *Aaron's* Rational, by the twelve Stars of the Crown which the Woman that was environed with the Sun carried on her Head, by the twelve Foundations and twelve Gates of the heavenly *Jerusalem*. Among these twelve Apostles there was one Traytor, *Judas Iscariot*, who after he had been preferred to the greatest Dignity that is in the Church, which is the Apostleship, and had lived some Years in the School of *CHRIST*, preached, and wrought many Miracles in *Jewry*, being overcome at length with Avarice, sold his most blessed and sweet Master for thirty Pence, and delivered him into the Hands of his Enemies; then seeing him condemned to Death, despairing of Pardon of so foul a Crime, hung himself with his own Hands, and bursting in the midst, gave his unfortunate Soul to the Devil. Which sad Example may make all the World tremble, when we consider that there is no Security in this Life. Wherefore let not him that stands, grow proud, but give Thanks to our Lord who upholdeth him, and humbly beg of him not to withdraw his Hand, lest he should fall. It may teach us also that to become good, it is not sufficient to be in good Company, if we do not profit by their good Life, and imitate their Example; and that there is no Place secure, how holy soever it be, if a Man standeth not upon his Guard, and liveth not with great Care and Circumspection; since that Angels fell from Heaven, our first Parents from Paradise, and *Judas* from the College of the Apostles, and Company of our Lord. Moreover, by *Judas's* Fall we may learn, that when he that hath received great Favours and Gifts of God, and thereby stands more obliged to serve him, once falleth, it is not an ordinary Fall that

he gets, but he tumbleth headlong; and rol-
leth down to the very Bottom of Iniquity, as
Judas became the Captain and Leader (saith
St. Peter) of those who came to apprehend
CHRIST: For of good Wine they say is
made good Vinegar; and of a great Saint a
great Devil, when he persevereth not in his
Sanctity. Hence it is, that a religious Man
that liveth observantly in his Order, and
persevereth in it till Death, is a Pattern of
Virtue and a Picture of Heaven; and another
that yielding to his Frailty, turneth his Back
to God, and like an Apostate leaveth his
good Practices, commonly becometh a Scandal
and stumbling Block to those with
whom he liveth, although no Man may wonder
at it, for what we have now said.

Judas therefore having come to so unhappy an End, and fallen from the Height of the apostolical Dignity into the Extremity of Misery, *St. Luke* writeth in the Acts of the Apostles, that after the Ascension of our Lord and Saviour into Heaven, all the Apostles and Disciples being assembled together, *St. Peter* rose up, as the chief and universal Pastor of all, and first having briefly related unto them *Judas's* Crime and Punishment, said, *That to fulfil David's Prophecy, there ought to be chosen from among those that were there, and had conversed with CHRIST from the Baptism of St. John till the Day that he ascended the Heavens, one that might be in Judas's Room, and be Witness and Preacher of the Resurrection of our Lord, with the rest of the Apostles.* And this being approved of by all that were present (who were about sixscore Persons) by common Consent they made Choice of two out of all, *Joseph*, that was surnamed *Barabas*, and for his great Sanctity was called the Just, and *Matthias*; who were both of the seventy two Disciples of our Lord; and betaking themselves to Prayer they humbly beseeched him, who alone is the Searcher of all Hearts, to declare his good Pleasure concerning these two, whom they presented unto him, which of them he had chosen to serve him in the Office of an Apostle, in Place of the Traytor *Judas*. Our Lord manifested his Will by sending (according to *St. Dennis Areopagite*, and some other Doctors) a Ray of divine Light upon *St. Matthias*, which was a visible Sign that our Lord had chosen him; although others are of Opinion that he was chosen by casting of Lots, according to a Custom practised in the old Law, which Lots being commended to God by the humble and devout Prayer of the Faithful, were directed by him. Others interpret

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FEBRU-interpret the Lot to be the Election which
ARY the Apostles and the rest of the Faithful
24. made of the Person of St. *Matthias*, as they
were moved unto it and inspired by God;
whom they humbly beseeched to incline
them to chuse him that was the fittest for
that Charge; and our Lord granting their
Request inspired them to make Choice of
Matthias, as they did with an unanimous
Consent and Vote. And this Exposition
seemeth to be more conformable to the *Greek*
Text; for whereas we read, *he was numbred*
with the Apostles, the *Greek Text* addeth, *by*
Suffrages or Votes. So that when it is said,
that the Lot fell upon *Matthias*, the Mean-
ing is that he was preferred before *Barfabas*
to enjoy the apostolical Dignity, and that he
was chosen by God, because the Apostles in
the Election were not guided by Affection of
Flesh and Blood, nor had any regard that
Barfabas was of kin to CHRIST our Lord,
and Brother of three Apostles; but only at-
tended to the Light and Instinct of the Ho-
ly Ghost, who inspired them to prefer *Mat-*
thias in their Election before *Joseph*, altho'
he were both in Name and Works a just
Man. And this to teach us that in disposing
of Ecclesiastical Offices and Benefices, we
are not to be moved by Flesh and Blood.
By this Election also it is given us to under-
stand of how holy a Life and great Deserts
St. *Matthias* was, seeing that in the Dispute
of so high a Dignity he was preferred before
a just Man, and found to be more fit to be
reckoned in the Number of the Apostles.

It is no new Thing in Holy Scripture to
term the Election of God a *Lot*; for in the
same Discourse of St. *Peter* to the Disciples,
he calleth the Apostleship of *Judas* a *Lot*,
not that it was given him by Lot (for it was
given no other Ways than by the good Plea-
sure and free Will of our Lord and Saviour)
but because, as it is not in the Power of
Man for such a Lot to fall unto him, so was
it as little in *Judas's* Power to be chosen for

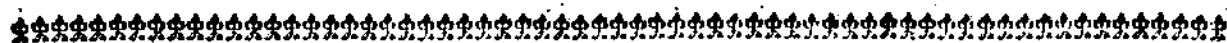
so sublime a Dignity. And St. *Paul* calleth FEBRU-
the like Election a *Lot*; and *Solomon* saith of ARY
himself, that *he had obtained a good Soul by* 24-
Lot, which God had freely bestowed upon
him. St. *Matthias* as soon as he was made
an Apostle, began to exercise his Function;
and having received the Holy Ghost toge-
ther with the other Apostles, preached to
the People the ineffable Mystery of the
Cross, with great Holiness of Life, Fer-
vour of Spirit, and celestial Doctrine: For
besides that he had studied and learned well
in his Youth, the Holy Ghost was his Master
and Doctor, who illuminated his Under-
standing with his Light, and inflamed his Af-
fection with his Heat, and gave him a Tongue
of divine Fire to inflame the Hearts of his
Auditors. In dividing Provinces amongst
the Apostles, *Jewry* fell to St. *Matthias's* Lot,
where he preached most admirably and di-
vinely, and converted innumerable Souls to
our Lord, as St. *Isidore* saith in his Life: And
he advanced with his Preaching and Instru-
ction even into the farthest Parts of *Ethio-*
pia, as is related by *Sophronius*, *Niccephorus*,
and *Dorotheus*. He took many long and
painful Journeys, and suffered great Perse-
cutions both from *Jews* and Gentiles, by
whom at last he was stoned and beheaded
for CHRIST our Lord, and endured his Tor-
ments most willingly and joyfully. He died
about the sixtieth Year of CHRIST, in the
Time of *Nero* the Emperor. The Body of St.
Matthias in Process of Time was brought to
Rome, and is kept at *Sancta Maria Major*,
where his Head is to be seen: Although *John*
Eckius a *German*, a grave and learned Man,
who disputed against *Martin Luther*, and put
him to Silence, writeth that the Body of St.
Matthias was brought from *Rome* to *Aug-*
sb-urg in *Germany*. It may well be that some
Reliques or Part of the Body might be
brought, and that the Head and greatest
Part of his Body remain still at *Rome*; where
at this Day it is honoured and revered.



1990-1991, 1991-1992, 1992-1993, 1993-1994, 1994-1995, 1995-1996, 1996-1997, 1997-1998, 1998-1999, 1999-2000, 2000-2001, 2001-2002, 2002-2003, 2003-2004, 2004-2005, 2005-2006, 2006-2007, 2007-2008, 2008-2009, 2009-2010, 2010-2011, 2011-2012, 2012-2013, 2013-2014, 2014-2015, 2015-2016, 2016-2017, 2017-2018, 2018-2019, 2019-2020, 2020-2021, 2021-2022, 2022-2023, 2023-2024, 2024-2025, 2025-2026, 2026-2027, 2027-2028, 2028-2029, 2029-2030, 2030-2031, 2031-2032, 2032-2033, 2033-2034, 2034-2035, 2035-2036, 2036-2037, 2037-2038, 2038-2039, 2039-2040, 2040-2041, 2041-2042, 2042-2043, 2043-2044, 2044-2045, 2045-2046, 2046-2047, 2047-2048, 2048-2049, 2049-2050, 2050-2051, 2051-2052, 2052-2053, 2053-2054, 2054-2055, 2055-2056, 2056-2057, 2057-2058, 2058-2059, 2059-2060, 2060-2061, 2061-2062, 2062-2063, 2063-2064, 2064-2065, 2065-2066, 2066-2067, 2067-2068, 2068-2069, 2069-2070, 2070-2071, 2071-2072, 2072-2073, 2073-2074, 2074-2075, 2075-2076, 2076-2077, 2077-2078, 2078-2079, 2079-2080, 2080-2081, 2081-2082, 2082-2083, 2083-2084, 2084-2085, 2085-2086, 2086-2087, 2087-2088, 2088-2089, 2089-2090, 2090-2091, 2091-2092, 2092-2093, 2093-2094, 2094-2095, 2095-2096, 2096-2097, 2097-2098, 2098-2099, 2099-2100, 2100-2101, 2101-2102, 2102-2103, 2103-2104, 2104-2105, 2105-2106, 2106-2107, 2107-2108, 2108-2109, 2109-2110, 2110-2111, 2111-2112, 2112-2113, 2113-2114, 2114-2115, 2115-2116, 2116-2117, 2117-2118, 2118-2119, 2119-2120, 2120-2121, 2121-2122, 2122-2123, 2123-2124, 2124-2125, 2125-2126, 2126-2127, 2127-2128, 2128-2129, 2129-2130, 2130-2131, 2131-2132, 2132-2133, 2133-2134, 2134-2135, 2135-2136, 2136-2137, 2137-2138, 2138-2139, 2139-2140, 2140-2141, 2141-2142, 2142-2143, 2143-2144, 2144-2145, 2145-2146, 2146-2147, 2147-2148, 2148-2149, 2149-2150, 2150-2151, 2151-2152, 2152-2153, 2153-2154, 2154-2155, 2155-2156, 2156-2157, 2157-2158, 2158-2159, 2159-2160, 2160-2161, 2161-2162, 2162-2163, 2163-2164, 2164-2165, 2165-2166, 2166-2167, 2167-2168, 2168-2169, 2169-2170, 2170-2171, 2171-2172, 2172-2173, 2173-2174, 2174-2175, 2175-2176, 2176-2177, 2177-2178, 2178-2179, 2179-2180, 2180-2181, 2181-2182, 2182-2183, 2183-2184, 2184-2185, 2185-2186, 2186-2187, 2187-2188, 2188-2189, 2189-2190, 2190-2191, 2191-2192, 2192-2193, 2193-2194, 2194-2195, 2195-2196, 2196-2197, 2197-2198, 2198-2199, 2199-2200, 2200-2201, 2201-2202, 2202-2203, 2203-2204, 2204-2205, 2205-2206, 2206-2207, 2207-2208, 2208-2209, 2209-2210, 2210-2211, 2211-2212, 2212-2213, 2213-2214, 2214-2215, 2215-2216, 2216-2217, 2217-2218, 2218-2219, 2219-2220, 2220-2221, 2221-2222, 2222-2223, 2223-2224, 2224-2225, 2225-2226, 2226-2227, 2227-2228, 2228-2229, 2229-2230, 2230-2231, 2231-2232, 2232-2233, 2233-2234, 2234-2235, 2235-2236, 2236-2237, 2237-2238, 2238-2239, 2239-2240, 2240-2241, 2241-2242, 2242-2243, 2243-2244, 2244-2245, 2245-2246, 2246-2247, 2247-2248, 2248-2249, 2249-2250, 2250-2251, 2251-2252, 2252-2253, 2253-2254, 2254-2255, 2255-2256, 2256-2257, 2257-2258, 2258-2259, 2259-2260, 2260-2261, 2261-2262, 2262-2263, 2263-2264, 2264-2265, 2265-2266, 2266-2267, 2267-2268, 2268-2269, 2269-2270, 2270-2271, 2271-2272, 2272-2273, 2273-2274, 2274-2275, 2275-2276, 2276-2277, 2277-2278, 2278-2279, 2279-2280, 2280-2281, 2281-2282, 2282-2283, 2283-2284, 2284-2285, 2285-2286, 2286-2287, 2287-2288, 2288-2289, 2289-2290, 2290-2291, 2291-2292, 2292-2293, 2293-2294, 2294-2295, 2295-2296, 2296-2297, 2297-2298, 2298-2299, 2299-2300, 2300-2301, 2301-2302, 2302-2303, 2303-2304, 2304-2305, 2305-2306, 2306-2307, 2307-2308, 2308-2309, 2309-2310, 2310-2311, 2311-2312, 2312-2313, 2313-2314, 2314-2315, 2315-2316, 2316-2317, 2317-2318, 2318-2319, 2319-2320, 2320-2321, 2321-2322, 2322-2323, 2323-2324, 2324-2325, 2325-2326, 2326-2327, 2327-2328, 2328-2329, 2329-2330, 2330-2331, 2331-2332, 2332-2333, 2333-2334, 2334-2335, 2335-2336, 2336-2337, 2337-2338, 2338-2339, 2339-2340, 2340-2341, 2341-2342, 2342-2343, 2343-2344, 2344-2345, 2345-2346, 2346-2347, 2347-2348, 2348-2349, 2349-2350, 2350-2351, 2351-2352, 2352-2353, 2353-2354, 2354-2355, 2355-2356, 2356-2357, 2357-2358, 2358-2359, 2359-2360, 2360-2361, 2361-2362, 23



The Month of *M A R C H*.



The Feast of the Angel Guardian.

MARCH 1. **I**N divers Churches in *Spain* the Feast of the Angel Guardian is kept at different Times. Some keep it on the first of *March*, others upon other Days and Months, all with great Reason: For although on the Feast of *St. Michael* the Archangel, which is the twenty ninth of *September*, the universal Church giveth Thanks to our Lord, for the Benefits we continually receive from him by Means of his holy Angels; and praiseth him for having created them so excellent, so wise, so full of Grace and Glory; as also honour-eth these sovereign Spirits, as Citizens of Heaven, Friends and Favourites of God, Presidents and Governors of all inferior Things; notwithstanding the good Turns and Benefits, which every one in particular receiveth from his Angel Guardian, are so great, frequent; and ordinary, that there is all Reason for us to dedicate unto their Honour a particular Feast, thereby to encourage us the more to the Service of our Lord, and to render them a return of grateful Thanks, seeing we have no other Means to requite the Care and Vigilancy which they have perpetually over us. For it is a certain Truth, received by all holy Doctors that every Man (excepting **CHRIST** our Saviour) from the Moment that he entereth into the World, hath an Angel deputed him by God, to guard, defend, and protect him: We say that **CHRIST** had no Angel Guardian, because he being God and Lord of Angels, had no need of an Angel to guard him. Yea it was just that all the Angels should serve him, and wait upon him as they did. We say also that the Angel begins his Guard and Custody from the Time that the Child entereth into the World, and cometh forth of its Mother's Womb, for whilst it abideth there, the same Angel that keepeth the Mother, doth guard likewise the Child within her; as he who looketh to the Tree hath Care of the Fruit hanging upon it.

The Benefit which God doth to Man, in assigning him a particular Angel, to protect,

defend and take Care of him; is admirable, singular and divine. For that sovereign Majesty not content to have given him for his Service, the Heavens, the Elements, in a Word all corporeal Creatures; and to have made him, as it were Lord of the whole Frame of the World, hath moreover ordained that the Angels themselves should be Governors and Tutors of Men: And that so noble a Prince, so excellent, spiritual, and so happy, should take upon him the Tuition and Custody of Man, and serve as a Tutor, Master, and Guide given to a little Child, to form and fashion his Manners, instruct his Ignorance, and conduct him in the direct Paths of Truth. If *Alexander the Great* could say, that he esteemed it more to have had *Aristotle* for his Master, than to have been Son of *Philip* King of *Macedonia*; with how much more Reason can every Man glory to have an Angel his Tutor, who is without all comparison wiser than all Philosophers, and more powerful than all the Princes of the World? The Necessity that we have of this celestial Aid and Succour of the Angels, ariseth from the Immortality of our Souls, which are to be Companions to the Angels, and to fill up the Seats, which the rebellious Spirits by their Fall left empty. And being, as we are, ignorant and weak, and having to do with most crafty and powerful Enemies, who in this so dark, slippery, and dangerous Way, are continually environing us, and like so many hungry Lions, seeking to devour us; we stand in need, for our Security, of some to help us, by driving away our Darkness, strengthening our Infirmary, and disarming our obstinate and cruel Adversaries.

It were requisite to have the Tongue of Angels to speak worthily of the Favours and Benefits, which we are continually receiving from our good Angels; for they are so many and so great that we are not able to count them or understand them. For who knows the innumerable Sights, that the Devil uses

MARCH to hinder a Child that cometh forth from its Mother's Womb, from receiving holy Baptism? Or to render it blind, lame, or deformed in Body; dull, blockish, and stupid in Mind? And when it cometh to the Years of Discretion, how many Ways he endeavours to obscure its Understanding, and take from it the Affection and Love of the sovereign Good, intangling it in that Manner, that it cannot walk in the Paths and Ways of God, who created it? All which Mischief the good Angel keepeth off, by enlightening the Understanding, and stirring up the Will of Man, to preserve him from the Dangers of Soul and Body. O how careful is he about his Pupil recommended to his Care, when he is in danger of falling? How doth he withdraw him from slippery or rugged Ways, that he may not slide or stumble? How readily doth he stretch forth his Hand, when he perceiveth his Foot to slip, to stop him from falling, or to break the Force of the Fall? How quickly doth he raise him up after a Fall? How often doth he break the Snares and Gins laid by the Devil to entrap him? And discovereth unto him the Hook that lieth under a fair Bait of a sensual Delight and Pleasure? Or if he chance sometime to swallow it, how soon doth he break the Thread it was ty'd to, and maketh him vomit it up again? What shall I say of the holy Inspirations, wholesome Advices, profitable Counsels, bitter Remorses, and necessary Reprehensions, which he useth, to make him bridle his Passions, keep in the right Way, and permit himself to be guided and governed by God? How often doth the virtuous Man who is desirous of his Salvation, find himself in Desolation; and apprehending the Way of Virtue to be hard and full of Difficulties, beginneth to lose Courage, and begging of our Lord like another *Elias*, to take him out of this Life, layeth him down to sleep in the Shade of a Juniper Tree, where the Angel awakes him, comforts and strengtheneth him, and feedeth him with the Bread of Life; by Virtue whereof being encouraged, he walks, runs, flies, as if he were carried on with the Wings of his Angel, till he arriveth at the holy Mount *Horeb*. This is what the Prophet saith in express Terms, *Our Lord hath given his Angels charge of thee, that they keep thee in all thy Ways. In their Hands they shall bear thee, lest perhaps thou knock thy Foot against a Stone.* They are those, who when we are careless of ourselves, are solicitous of us and of our good, that watch when we sleep, and are always at our Elbow ready armed to defend us: Those that rejoice at our spiritual Profit, and are sorry for our Loss: Those that present our Prayers and good Deeds to our Lord, and demand of him Pardon for our Sins: Those who at the Hour of our Death

assist us with a more particular Care and MARCH Vigilancy, to preserve us from the Jaws of the fierce and infernal Dragon, who labour-eth what he can to devour us: Those that accompany our Souls, and bring them before Almighty God; those that do visit and comfort them in Purgatory: In fine, those that in all Dangers of Body and Soul, in Prosperity and Adversity, by Day and by Night, at all Times and Places do stand by us, keep us Company, protect and defend us. We know some of the good Turns they do us, but the far greater Part we do not know, they being so many in Number, and so hidden from our Eyes, as also because they do not consist only in Favours which they do us, but also in the Harms and Miseries which they hinder, and by their Providence prevent and drive away from us. All this the holy Angels do out of their Charity towards us; who understanding full well the Greatness and sovereign Majesty of our Lord, have so great a Desire to serve him, that they esteem it a singular Happiness that he is pleased to employ them, although it be in so mean a Thing as is the Guardianship and Custody of Men, who being compared with them, are as little Children in respect of the wisest Men. The great Doctor of the Church St. *Augustine*, speaking of this so signal a Benefit, which our Lord doth to Man, in giving him an Angel for his Guardian, expresseth himself in most grave and weighty Terms, which I thought fit to cite here (in his Soliloquies, Chapter 24.) *Thou hast not been content, my God, to have made me Lord of all thy Creatures; but hast given me these sovereign Spirits, to be Angels to guard and defend me, and to accompany me in all my Ways, that I may not fall or stumble. These are the Centinels, that always watch upon the Walls of this new Jerusalem; they are the Hills that do environ it, the Guards that defend us, the Citizens of that blessed City our Mother, whom thou sendest for the Good of those that are to be Heirs of thy Glory; that they may keep them Company in all their Voyages, defend them from their Enemies, admonish them, encourage them, and offer up their Prayers before the Throne of thy sovereign Majesty. With great Care and Vigilancy in all Places and at all Times they assist and aid us, and provide for our Necessities: They are solicitous Mediators between thee and us, offering up to thee our Sighs, and obtaining for us thy Grace and Benediction. They are always with us, they enter in and go out with us, considering with great Attention, the Piety and Integrity of our Conversation, with what Earnestness we seek thy Kingdom, and the Justice thereof, with how great Fear and Trembling we serve thee and rejoice in thee. They help us when we labour, guard us when we rest,*

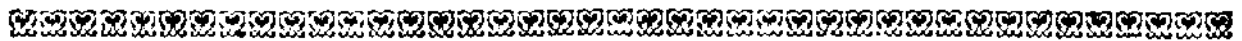
MARCH rest, bearten and abet us when we fight, crown us when we overcome, compassionate us when we suffer for thee, and rejoice when we do joy in thee. Great is the Care they take of us, and marvellous the Charity they have for us. And all this springeth from the Honour they bear to that inestimable Charity of thine, wherewith thou lovest us. For they love those whom thou lovest, and guard those whom thou guardest, and forsake those whom thou forsakest: They abhor those who do offend thee, because thou dost abhor them. When we do well, the Angels do rejoice, and the Devils are afflicted: When we go astray from Virtue, we make the Devils glad, and deprive thy Angels of their Joy. For they rejoice when the Sinner doth Penance, and the Devil rejoiceth when the just Man returneth back from his Course of Penance. Wherefore, O most sweet and bountiful Father, do us this Favour, that these holy Angels may always have Joy in us, and that by them you be praised in us, that we may soon come to be one Flock and one Fold with them; and may all join to give Praise and Glory to thee, as Creator of Angels and Men. When I say this, Lord, I do honour and praise thee for this excellent Gift, and for having put us under the Custody and Protection of Angels, for, as if it had been but a small Thing to have given to our Service whatsoever is under Heaven, you have also added that which is above the Heavens. Let the very Angels themselves, O Lord, bless thee for this Favour, and all thy Works praise thee, and all thy Saints glorify thee, because thy Name is admirable through all the Earth. All this is out of St. Augustine, which doth excellently well declare how great a Benefit it is to have an Angel Guardian, and in what consisteth his Office, and the Acknowledgment and Gratitude which is due for the same. For which Causes this Feast was instituted.

But to comply entirely with our Obligation, besides the celebrating this Feast with spiritual Joy and Devotion; four Things we are to do tending to our Profit, in Recompense of the Favours, which we receive of our Lord, by the Ministry of our Angels. Three of them St. Bernard declares explicating that Passage of the nineteenth Psalm, He hath given his Angels charge of thee, that they keep thee in all thy Ways. Thus he saith, How great Reverence, Devotion, and Confidence ought these Words of the royal Prophet to cause and stir up in thy Breast? A great Reverence for the continual Presence of the Angels, a rare Devotion for their Affection and Love towards thee, and a sweet Confidence for the Guard and Custody they have of thee. Live always with Modesty and Respect where the Angels are ever present, for God hath commanded them to accompany thee in all thy Ways. In every Place, in every House, in every Corner, give Reverence and Respect to

thy Angel; and commit not that before him, **MARCH** which thou wouldest not dare to do in my Presence. So that St. Bernard adviseth us to practise that which some grave Philosophers have prescribed for the ordering and reforming of our Life, who say, that to get a Command over ourselves, and not to be led away with our sensual Appetite, or not to speak or do any thing unbeseeming the Gravity and decent Behaviour of a perfect Man, we are to make Account that we have still by us at our Elbow some Person, for whom we have a Love and Respect, who doth mind all we do or say. For so we shall be careful to avoid whatsoever may be displeasing or offensive to him. For this Apprehension is a Curb to a Man, refraining him not only from wicked Deeds, but also from unseemly Thoughts. St. Bernard therefore teacheth us to take our Angel Guardian for Witness of our Thoughts, and Actions, that we may not do in his Presence what we should be ashamed to do before another Man, who, be he never so grave, certainly is still inferior to an Angel, and consequently deserveth not, that so much Respect should be shewn unto him. The holy Father addeth in the second Place, that we are to bear great Devotion to the holy Angels, for the Love they have for us. For if naturally Love begets Love, and Gifts, as they say, do split Rocks, who hath a Heart so hard, inhumane, and flinty, that will not be moved and softened by the many and continual Gifts which he receiveth from his Angel Guardian? Whence arises the third Thing prescribed by St. Bernard, the Confidence which we are to have in the Safeguard and Protection of our good Angel. For these blessed Spirits, as the Saint addeth, are not only, and simply with us, but are also always in a Readiness to favour and assist us. They are present to descend, present to help us. And he concludeth thus; Let us therefore be devout, let us be grateful to so excellent Tutors. Let us afford them the Honour and Reverence which we owe them. And in another Place he saith, and St. Bonaventure after him, The holy Angel is a faithful Paranymp that knoweth the reciprocal Love which is betwixt God and the Soul, and is not jealous of it, because he seeketh not his own Glory but that of his Lord. He is the Mediator between the Lover and the Beloved, offering the Desires of the one, and bringing the Gifts of the other, awakening the Spouse, and appeasing the Bridegroom; and sometimes, though seldom, he unites them to each other, ravishing the Soul, or leading her to her Spouse, that he may rejoice and delight in her; because he is a domestick Servant, and familiar, having free Access to the Palace and the royal Chamber, and always beholdeth the Face of the King, and therefore feareth not to have the Repulse or a Denial

MARCH *Denial of his Request.* But a fourth Duty
1. towards our Angel Guardian is the principal, and the most important of all, to wit, the Obedience which we owe him, by hearkening to his interior Voice, and wholesome Advices, as of our Tutor, Governour, Master, Guide, Defender, Mediator, as well in order to the avoiding of Sin, as for the following of Virtue, and increasing in all manner of Perfection, and in the Love of our Lord. We have an Enemy that is always working and contriving our utter Ruin and Destruction, to wit the Devil; and one sure and certain Friend, which is our good Angel; who with all his Power is continually procuring our Good. The Devil pursues us out of his Hatred to God, and Envy of our Felicity, that we may not gain what he hath lost; and the good Angel is most careful and solicitous of us, for the Love he beareth to God, seeing how dear we are to his Majesty, and how expressly he hath recommended us to his Charge and Protection. And is it not then a great Folly to hearken to our deadly Enemy, and follow his Counsel, whose only Joy is our Sorrow, and Content our Ruin and Torment; and on the contrary to stop our Ears to the Admonitions and

Advices of so cordial and faithful a Friend, that **MARCH**
lamenteth our Sins, rejoiceth for our Merits, 1.
and triumpheth for our Victories? Whensoever there is proposed to us any Good to be done, or evil to be avoided, we feel this Contrast and spiritual Conflict within us: For our Enemy striveth to hinder the Good, and incline us to Evil; and the holy Angel on the contrary laboureth to withdraw us from committing Sin, and stirreth us up to a good work; and in these Occasions if we be not quite Senseless and void of Judgment, we ought to obey our good Angel, as a most prudent Counsellor and faithful Friend, to content him, and benefit ourselves; and must detest *Satan*, and cast away his wicked Suggestions to spite him, and deliver ourselves from his Tyranny; always praising our Lord God as well for his other innumerable Benefits, which we have received from his bountiful Hand, as particularly for this which he hath done us, in appointing Angels for our Guardians. And so shall we celebrate this Feast as we ought, to God's Glory, the Honour of the Angels, and Fruit of our own Souls; which God grant us through their Intercession, since he was pleased to create us for that End.



The Life of St. CASIMIR, Great Duke of Lituania, Confessor.

MARCH
4. **C**asimir Jagellon, the third of that Name, King of *Polony*, and great Duke of *Lituania*, had twelve Children, six Sons and as many Daughters by his virtuous Lady, *Elizabeth of Austria*, Daughter to *Albert II.* Emperor. This *most holy and most religious Queen* (as a grave Author styleth her) used a very singular Care and Diligence to bring them all up in the Fear and Love of God. But none profited so much by her pious Industry, as did the second Son, *St. Casimir*, who shone among the rest of his Brothers as the Diamond among other precious Stones. Together with his Nurse's Milk he sucked in the Principles of Virtue; and was scarcely got out of his Infancy, when he was far advanced in Sanctity. He was much esteemed for his excellent Wit, and admirable good Nature, and for so courteous and affable a Disposition, that he won the Hearts of all that had to do with him. In the midst of courtly Delights, and of a great Liberty of living as he pleased, he kept so strict a Guard over his Mind and Senses, and was so estranged from Vice, that he had a Horror and Detestation of all that had any Affinity with it. No body could ever observe in him any light or immodest Gesture, nor hear fall from his Mouth any Word, that had not a most chaste

and innocent Meaning. The Staidness of **MARCH**
his Comportment, the Modesty of his Countenance, and the admirable Temper of Sweetness and Severity which appeared in his Eyes, did extinguish all dishonest Thoughts, and excite a Love of Purity in the Hearts of those that conversed with him: And the most virtuous were sure to have the first Place in his Affection and Favour. His Study of Mortification, and the Affliction of his Body was continual and excessive great, although his Humility concealed as much of it as was possible, from the Eyes of Men. His Fasts were very rigorous and frequent; under a princely Attire he wore ordinarily a rough and pricking hair Shirt. A great Part of the Night he spent in Prayer; and then threw down his weary and exhausted Body upon the bare Floor, knowing that Chastity never resteth more securely than upon a hard Bed. Oftentimes also in the Dead of the Night, in most sharp and bitter Weather, he went barefoot to some Church, and there lying prostrate upon his Face before the Door, bathed the Ground with Tears. What cannot even a tender Body suffer and endure, if the Soul be in love with God? But he, who was so hard and rigorous to himself, was full of Compassion and Tenderness towards

MARCH wards his Neighbour. Every Man's Misery
4 and Affliction he esteemed to be his own; and therefore was an Eye to the Blind, a Foot to the Lame, a Support to the Destitute and void of Help, a Father of Orphans, a Nourisher of the Poor and Needy; so that he was commonly called, *The Father and Defender of the Poor*; the bravest Title that a Prince can glory of. His chief Care and Study was to conserve and advance Catholick Religion; and to extinguish or drive Heresy out of all his Father's Dominions; and therefore he persuaded him to enact a Law, that no new Church should be built for Hereticks, nor any old one repaired. And he was so obedient a Child of our holy Mother the Catholick Church, that upon no Pretext he could be brought to transgress any of her Precepts or Decrees. Being once sick he was advised by the Doctor upon a fasting Day, to eat some Meat, which, unless it be in such an Occasion, is not lawful on those Days to be eaten. And he answered most resolutely, *That he had rather die out of Hand, or remain all his Life long sick, than fail in the exact Observance of the least Ordination of the Church.* Let all delicate and nice Catholicks take Notice of this Example, and be ashamed of themselves; that for some little Defluxion or sooth or Headach, they make no Scruple to dispense with themselves in Laws and Precepts that oblige all the faithful.

If any one be desirous to know how these and many other heroical Virtues came to spring so happily, flourish so pleasantly, and bring forth such admirable Fruits in the Heart of this most holy Prince; and that in a Royal Court and Palace, the Air whereof is not ordinarily favourable to Innocency and Virtue: I answer, that like to St. Augustine, he water'd the Garden of his Soul with two continual Streams, the one flowing from the Side of the Lamb, the other from the Breasts of the Virgin. My Meaning is, that his tender and cordial Devotion to the ever glorious Virgin Mary; and a constant Memory of the bitter Passion of our Lord JESUS CHRIST, preserved him always pure from Vice, and enriched him with heavenly Graces. His most frequent and delightful Entertainment was in the holy Wounds and Sufferings of our Lord; and he would have esteemed that Day little better than lost, which he should have passed over without a serious and devout Meditation upon some Mystery of his painful Life and Passion. Hence he so quickened and strengthened his Faith, that he assisted at holy Mass with as great Devotion and Attention, as if he had seen our Saviour dying upon Mount Calvary; for he did most assuredly believe that (as St. Augustine speaketh) *The Sacrifice of our Redemption, which was offered for us upon the*

Cross, whereby the Hand-writing was blotted out, which carried our Condemnation in it, is daily dispensed from the holy Altar. And by his Piety in this kind he exceedingly condemns the most stupid Ingratitude of all those, who come to these divine Mysteries with so little Reverence, as if they had no Respect of the Presence of God, worthy of all Adoration. As for his Devotion to our blessed Lady; he had dedicated himself to her Service from his Childhood, always loving her as his Mother, honouring her as his Queen, and confidently making his Recourse unto her, as to a secure Refuge and Succour. Amongst his other Duties towards this sovereign Princess of Heaven and Earth, he recited daily a devout Hymn which himself had composed of her Praises in Rhyme; which beginneth thus; *Omni die dic Mariæ Meæ Laudes anima.* Which he would have to be buried with him, and laid upon his Breast; as a Preservative of his Heart even after Death. But no Duty or Devotion was more grateful unto her, than his singular Care of conserving Chastity, which in her Honour and Imitation he maintained all his Life long, without Spot or Blemish, knowing that *Incorruption, by the Testimony of holy Scripture, maketh a Man like to God*; and at his Death left a most remarkable and publick Testimony to the whole World of the high Esteem he had of it. For as he was altogether taken up with his accustomed Exercises of Devotion and Charity, he fell into a dangerous Sicknes, which cast not only the Court, but also the whole Kingdom into great Sorrow and Desolation: A Consult of Doctors was called, who agreed, that the only Cure of his Disease would be to marry. But the virtuous Prince, who understood better the Price and Value of Chastity, than the Doctors did the Nature of his Sicknes, answered them plainly, *That he cared not for Life, if it were to cost him his Purity, which he esteemed to be the best and most excellent Part of his Soul: And that he would chuse to die presently rather than to live many Ages with the Loss of that heavenly Treasure.* O blessed Man, worthily stiled *The Martyr of Chastity*! Certainly in this Virtue he surpassed the Angels; for their Purity is neither exposed to Danger, nor assaulted by Combat: And he maintained his with Loss of his Life. His only Parallel is the glorious Mother of God, whom as in other Virtues, so most particularly in this he did study to imitate. For as our blessed Lady (who was the first that display'd the Ensign of Chastity, and vowed to God an undefiled Sanctity of Soul and Body) made Difficulty to accept of the highest Dignity of being Mother of God, if it could not stand with her inviolably-grounded Purpose of perpetual Virginity; so this Client of the all-immaculate Virgin, willingly and freely re-

MARCH 4. pronounced his Princedom and his Life in the

4. very Flower of his Age, which he could not otherways keep than if he would cease to be a Virgin. What a Check is this heroical Example unto all those, who by a lewd Life do, like Swine, trample under their Feet this inestimable Pearl of Purity! How far are they from sacrificing their Lives to Chastity, who are such Enemies of it, that they are content even to shorten their Days by abusing and destroying it. This generous Resolution of the most chaste Prince was rewarded by a Revelation which God gave him of the Day, in which he was to depart out of the World, to wit, the fourth of *March*, in the Year of our Lord MCCCCLXXXIX. On which Day St. *Casimir*, having spent most innocently and holily twenty four Years and five Months in this Mortal Life, armed with all the Rites and Sacraments of the Catholick Church, amidst the Choirs of Priests, and religious Men, recommending to God his happy Passage, and a greater Company of heavenly Spirits, attending it; with a Crucifix in his Hand, which he often sprinkled with Tears, pressed to his Lips, and apply'd to his Heart; as he was sweetly and amorously entertaining himself with his dear Lord and Saviour, and repeating those Words: *Lord into thy Hands I do recommend my Soul*; rendered up his pure Spirit to be joined to the Fountain of Purity; which was seen environed with a most clear and bright Light to be carried by the Hands of Angels into Heaven. His Body was buried in the Church of St. *Stanislaus*, in a Chapel of our blessed Lady; and in the Year MDCIX was found entire and fresh, with that Hymn which, as we said, he gave Order should be buried with him, upon his Breast, an evident token of his virginal Integrity, which is the best Balm to conserve Bodies from Corruption. God Almighty was pleased to declare his Glory by many and great Miracles and Favours wrought by his Merits and Intercession. Whereof I have thought fit to recount one very signal and remarkable. In the Year MDXVIII, the *Muscovites*, with a most powerful Army invaded *Sigismund I.* King of *Polony*, and Brother of St. *Casimir*. The King being embroiled then with other great Affairs could not levy above two thousand Men to oppose against them. And these marching under the Command of the Generals *Gastold* and *Boracinski*, when they came as far as the River *Dune*, the Water being then exceeding high, were at a Stand, not knowing what Means to use to pass over; when behold there appeareth before them St. *Ca-*

simir, gallantly mounted, and glittering in Armour as bright as the Sun, who bids them follow him, which they did, and passed over the River without Difficulty. It was as easy under the same Conduct to defeat the Enemy, as it was to pass the Water. In a Word, the *Muscovites* were quite routed, and the *Polonians* got a most famous Victory. Whereupon King *Sigismund* resolved to negotiate with the Pope *Casimir's* Canonization; but some other Business intervening, he did not urge the Matter as he should have done. Wherefore God permitted him to stand in need the second Time of the Assistance of his Saint. For the Year following the Duke of *Muscovy* nothing daunted with his former Defeat, bringeth into the Field a stronger Army than he had done before. Then King *Sigismund* acknowledging his Ingratitude, made a solemn Vow to sollicite as efficaciously as he could, his Holiness to declare his Brother *Casimir* a Saint. And no sooner had he made his Vow, but his Men though in Strength and Number inferiour to the *Muscovites* beholding St. *Casimir* marching again before them in the Air, conceived so great Courage and Vigour, that like raging Lions they fell upon the Enemy, and made him recoil back, notwithstanding that the Duke with his Example and Words encouraged them, all that he could, to stand their Ground, and fight manfully. But what is all the Power of mortal Men able to do against one Saint, who opposeth it? The *Polonians* eying St. *Casimir*, who went before them, rushed in upon the *Muscovites*, put them all to Rout, killed divers of them, took many Prisoners, and lost not a Man of their own. The King, when he received News of the Victory, went with all that were about him to St. *Casimir's* Tomb, to give him Thanks for so special a Favour; and presently dispatched some to Pope *Leo X.* to procure his Canonization. His Holiness after due Informations taken of his Life and Miracles, with the accustomed Ceremonies canonized and declared him a Saint, in the Year MDXX. And Pope *Paul I.* at the Instance of *Uladslaus*, then Prince, afterwards King of *Polony* and *Sweden*, commanded his Memory to be celebrated throughout the Christian World, and his Feast to be kept under the Title of a Confessor upon the fourth of *March*. His Life is gathered out of *Gregory Snuciski* Canon of the Cathedral Church of *Vilna*, and *Zachary*, the Pope's Nuncius in *Polony*, as also out of the *Roman Breviary*.

The Life of St. LUCIUS Pope, and Martyr.

MARCH 4. **W**HEN St. Cornelius, Pope and Martyr was sent into Banishment for CHRIST our Lord's Sake, St. Lucius kept him Company, who was a Priest and Son of Porphyrius a Roman Citizen. And after Cornelius was martyred, he succeeded him in the Apostolick Chair, in the Reign of Gallus and Volusius Emperors, by whom he was likewise banished, but by God's Will soon restored again to his Church. St. Cyprian writ to him to congratulate with him for his Return, and hath these Words: *It is but a while since, most dear Brother, I gave you Joy, that God had honoured you with priestly Dignity, and the Title of a Confessor in the Government of his Church. But now we give you no less Joy, and to your Companions also, and all the rest of the Brethren, that he hath restored you again to your Church with the same Glory, and to your great Praise, that so a Pastor might not be wanting to feed his Flock; nor a Pilot to guide his Ship, nor a Governor to rule his People; and that the World might know that he ordained your Banishment not to deprive the Church of her Bishop, but to have him to return unto her, richer in Merits and victorious. For the honour of Martyrdom was not less in the three Children, for that they did not die, but came safe and entire out of the Furnace of Babylon; nor was Daniel less perfect, or worthy of Praise, for having been preserved from the Lions, by whom according to the ordinary Course he would have been devoured. In the Confessors of CHRIST, Martyrdom, which is deferred, doth not diminish the Merit of their Confession, but manifesteth the Greatness of God's Succour and Protection. The same St. Cyprian in another Epistle praiseth him much, together with his Predecessor St. Cornelius Pope; and saith, That they were full of the Holy Ghost, and glorious Martyrs of our Lord. St. Lucius ordained that two Priests and three Deacons should always accompany the Bi-*

shop, to be as it were Witnesses of his Life and Actions, *That their Presence might oblige him to be wary and circumspect in his Demeanour; and that no Body might be so bold as to speak amiss of him, knowing that he hath Witnesses to prove his Innocency.* At that Time God Almighty, to chastise the Gentiles, who strangely persecuted our holy Religion, and were never satiated with the Blood of Christians, sent a great Pestilence, which lasted ten Years; and beginning in Ethiopia spread itself through all the Provinces of the World; and scarcely was there any City, Village or House which was not infected with it, with such Violence that the greater Part of the Inhabitants of the Earth died of it. St. Lucius gave Orders twice, and ordained four Priests, four Deacons, and seven Bishops. He was crowned with Martyrdom under the Emperors Gallus and Volusius, though the Roman Martyrology and other Authors say, that he died in the Persecution of Valerian; because that Persecution was so called, for that Valerian whilst he was Censor, made Laws against Christians, which other Emperors, and himself also, when he came to that Dignity, put in Execution with great Severity. As St. Lucius was led to Martyrdom, he recommended the Church and his Flock to St. Stephen, his Archdeacon, who succeeded him in the Popedom. Eusebius saith that St. Lucius was Pope but eight Months; but seeing he gave Orders twice, as is recorded in the Book of the Roman Bishops, he must necessarily have held the Seat longer. He died in the Year of our Lord ccxc, and was buried in the Church-yard of Calixtus. Pope Clement VIII. in the reformed Breviary ordained, that the Feast of St. Lucius Pope and Martyr, should be kept on the fourth of March. All the Roman Martyrologies of Bede, Usuardus, and Ado, make mention of him.

The Life of St. THOMAS of Aquine, Confessor and Doctor.

MARCH 7. **T**HE blessed St. Thomas of Aquin, Light of the Catholick Church, Angelical Doctor, the secure Guide of Schoolmen, Ornament and Glory of the holy Order of St. Dominick, was very nobly born, and was Son of the Counts of Aquine. His Father was called Landulphus, and his Mother Theodora: This Lady being big with

Child with St. Thomas, there came a holy Hermit to her, who had hanging about his Neck an Image of our blessed Lady, and at the Feet of it a Picture of St. Dominick; and told her that God would enlighten her, and that she should bring forth a Son, who should take the Habit of St. Dominick, and be an Honour to his Family, and a Light unto the World.

Theo-

MARCH *Theodora* reply'd, *God's Will be done.* The

7. blessed Babe coming into the World was received by his Parents as given them by the Hand of God. At the holy Font they named him *Thomas*, from his great Grand-father by the Father's Side, *Thomas* Count of *Samacolla*, Favourite of *Frederick* the second Emperor, and his chief General in several Expeditions. As his Nurse was once wrapping him up in swadling Bands, she perceived that he held fast in his Hand a little Scrawl of Paper, and as she would have taken it from him to swath him more at Ease, the Child cryed so pitifully, that the Nurse was fain to forbear: But by and by the Mother came and took it out of his Hand, and unfolding it found written therein these Words, *Ave Maria*, and not being able to pacify him otherwise, gave it him again; and he immediately put it into his Mouth, and chewing it with his tender Gums at length swallowed it, shewing hereby, that with his Milk he sucked in the Love of the most pure Virgin, unto whom he was ever devout all his Life. During his Infancy, if at any Time he cryed, the best Means to quiet him, was to give him some Book, that he might turn over the Leaves of it, and it presently stilled him. When he was five Years old, his Parents sent him to the Monastery of Mount *Cassin*, that from his Childhood he might learn among those holy Monks the Fear and Love of our Lord: For the glorious Patriarch *St. Benedict*, understanding well of what Importance it is for the Reformation and good Government of the Christian Commonwealth, that Noblemen and Gentlemen's Sons be vertuously bred from their tender Age; to do this Service to our Lord, and so considerable a Benefit to the World, took upon him in his Life-time the Education of Children of good Quality in his Monastery of Mount *Cassin*, not regarding the Quiet and Recollection which his Religious professed; and recommended this laudable Practice and Institution to his Children and Successors, which they continued to the Time of *St. Thomas*, who coming thither so young, surpassed all the rest of the Children that were brought up there, in Tranquillity, Sweetness, Silence, Modesty, and Obedience to his Master, and those who had Care of him, shunning always such Children as were turbulent and unruly, and keeping Company with those that were more stayed and devout; for as to himself, he was so addicted to Piety, that he spent every Day two Hours in Prayer, and with a laudable Curiosity did often ask of the Religious, under whose Charge he was, to declare to him what God is; and he carefully minded and kept in his Heart the good Counsel that was given him. At the Age of ten Years he was brought

back to *Naples* to study; his Master in Gram-
MAR 7.
mar, Rhetorick, and Logick, was one *Martin*, a famous Man; and in Philosophy, *Petrus Hibernicus*, *Peter of Ireland*, from whence he came to teach School in *Italy*, also a very renowned Man. *St. Thomas* had a great and sharp Wit, by Means whereof he did so advance in those Sciences, that he left his Companions far behind him, and gave remarkable Signs of what he would prove in Time. All Men's Eyes were upon him for his Nobility, his great Judgment and Understanding; and much more for the rare Example which he gave, and for the grave and chearful Modesty which shone in him. When he came from Mount *Cassin*, our Lord had already touched his Heart, and inclined him to a Contempt of earthly Things with a high Esteem of those of Heaven. This made him often confer with the Fathers of *St. Dominick's* Order, who had newly founded a Convent at *Naples*, and flourished with a great Repute of Sanctity. And one of them perceived in *St. Thomas's* Face a radiant Light, which spread it self in Rays all about him, and shone upon all the Company, whereat he was much astonished. *Thomas* was most intimate and familiar with Father *John* of *St. Julian* of the same Convent, a devout and venerable Man, by whose Means he came to take the Habit of *St. Dominick*, being now fourteen Years of Age, and he received it from the Hands of *St. Thomas Tolentin*, who was then Prior of the Convent of *Naples*, and afterwards was made Patriarch of *Jerusalem*.

His entering into Religion caused great Admiration and much Discourse at *Naples*, because he was very young, nobly born, and of great Hopes and Expectation; and the Wonder was the greater, because the Order which he entered into was yet but new, and not so famously known in the World. Some murmured against the Fryars, as if they had enveigled him; others said that his Parents should in no case permit him to remain there; others said it was Levity and Childishness in him: But amongst so many that were troubled at his Entrance, there wanted not some, who had the Grace to follow the Example; and in Imitation of *St. Thomas* to sue a perpetual Divorce with the World. When the News was brought to his Mother, she came from *Roccasecca*, where she lived, to *Naples* to see her Son: But he knowing with what Intention she came, and fearing that his Mother's Words might have too great Force and Power over him to decline the Danger which such Encounters bring with them, desired and importuned the Prior to convey him to some other Place, because he would not venture himself alone with his Mother. The Prior condescended to what the Novice requested of him, as well to give him content,

MARCHENT; as also because he feared lest the Mother being so great and powerful a Lady, might take him away by Force; and so the Order might come to be deprived of that Treasure wherewith God had enriched and ennobled it: Therefore he was sent away presently to *Rome* to the Convent of *St. Sabina*, in Company of some religious Men. His Mother resolved to follow him to *Rome*, where she also missed of him, because the Prior had already sent him towards *Paris*, there to hear his Course of Divinity, and this with *Thomas's* Consent, for it was not judged fitting that a Youth should run the Hazard of being tempted by the Tears of so afflicted and passionate a Woman as his Mother then was. When his Mother perceived that the Religious would not trust her with her Son, although she took her Oath that she did not intend to draw him from Religion, but rather to encourage him to persevere in it; she was highly offended, and writ unto her two Sons, *Landulfe* and *Arnauld* (who were two prime Commanders in the Emperor *Frederick's* Army) charging them to beset all the Ways which their Brother *Thomas* was to pass through to go into *France*, to take him, and send him to her. And they used so much Diligence in the Business, that by some Soldiers whom they employed, they took him, and sent him to their Mother. The Soldiers would have taken off his Fryars Weed by Force; but he resisted them with such a Courage, that should they have torn him in Pieces they could not have done it, he overcoming their Insolency and Outrages by his generous Spirit, and by the forcible Eloquence of his Tears. When *St. Thomas* arrived at his Mother's House, it is not easy to express the Joy which she had to see her Son in her Custody; for she persuaded herself that she had got the Victory, because he being so very young, might with little Pains be moulded as she pleased. She used all the Art and Means, which she could think of, to make him put off the religious Habit, mingling fair and flattering Language with Threats, Sweetness with Terrour, and Tears with Anger; and leaving nothing unattempted, which seemed likely to prevail with him. The holy Youth looked upon her as his Mother, and respected her as his Lady, and his Answers were full of Modesty and Truth. He gave her to understand that he was much more obliged unto Almighty God than to her; and that she should find him ready and disposed alike, to receive good or evil Entertainment from her. When the Mother saw what little Effect all her Plots and Designs did take, she would no more contend with him herself; but recommended him to his two Sisters, that they might prosecute the Enterprize, and give their Brother no Rest or Respite, till they had prevailed with him to

quit the Habit of Religion, and abandon all Thought of it. The two Sisters wanted no Care or Diligence in acquitting themselves of that Charge which their Mother had enjoined them, and employed all the attractive Allurements, which in such Occasions the corrupted Affection (or rather Passion) of Flesh and Blood can make use of. Many a cruel Assault they made, but the holy Child's Breast resisted all constantly, and remained as firm as a Rock, or Wall of Steel against all their Endeavours and Attempts. Inasmuch that the elder Sister, in striving to overcome her Brother, was overcome by him; and forsaking all Pomp and Riches, and great Fortunes offered her in Marriage, became a religious Woman at *Sancta Maria de Capua*, in which Monastery she was afterwards made Abbess, and lived and died with great Example of Sanctity and Piety.

But *Landulfe* and *Arnauld*, returning home from the Wars, when they saw their Mother extremely afflicted and troubled, their Sisters contristated, and their Brother *Thomas*, as they interpreted it, stubborn and obstinate, resolved as Soldiers of a high Spirit, to manage the Business by Force and Violence: Wherefore after they had reviled him with injurious and contumelious Language, they seized upon his Person, and abused him in that rude Manner, that they tore and rent his religious Habit. But nothing of this was able to make him alter his holy Resolution; for on the contrary (as a Tree that is well planted taketh deeper Root by Frost and Storms) he grew stronger and more settled in his good Course. He was led Prisoner with a strong Guard to the Castle of *Roccaficca*, where they afflicted him not only by a painful Detention of his Body, but much more by pernicious and diabolical Means, which they used to wound his Soul. They agree with a Woman newly married, young and handsome, but impudent and lascivious; they make her great and fair Promises, if she would talk with their Brother alone, and by her smooth Tongue and fond Dalliances bring him to Wickedness. This is the Invention of *Satan*, and a Stratagem of such as are possessed by his Spirit; who trampling under Feet all respect due to God and Man, and transported with an unbridled Passion, are not contented to hinder others from doing good, but will become a Snare to draw them into Mischief, and a keen two-edged Sword to pierce and kill their Souls. This vile Woman then entereth the Chamber, where the holy young Man was, intending to be his Ruin; she useth all her Tricks and Devices, and applieth all the Engines of Hell to overthrow the Youth's Constancy, to bereave him of his heavenly and inestimable Treasure, to satisfy her own Lust, to content the two Brothers that employed her in

MARCH 7. so foul a Business, and shew them her Cunning and Power, and in fine to enjoy the Reward and Hire of her Wickedness. But our Lord, who had already chosen *Thomas* to be an Example of Chastity in his Church, did so arm him with his celestial Spirit, that after he had reproached this lewd Woman in few Words with her insupportable Impudence, and yet perceived that instead of giving over, she redoubled her unbecoming Gestures, and became more importune in soliciting him, he took a Firebrand in his Hand, to expel and drive away that other hellish Firebrand that was ready to burn and consume him. That villanous Devil (for so I may well style her, who play'd the Devil's Part, and endeavoured to draw that pure and blessed Soul into Hell) finding so rude Entertainment, fled away with all Speed, and left *St. Thomas* alone so frightened and so ashamed, that he seemed to suspect and fear every one, even himself. For pure and chaste Souls apprehend no temporal Danger or Loss so much, as they fear any Thing that may stain or soil their virginal Integrity; which because it is a singular Favour of God, and without his special Grace cannot be conserved and kept by any Man, the virtuous Youth with the same Firebrand wherewith he had chased away the foul Wretch, made a Cross upon the Wall, and casting himself upon his Knees before it, with many Tears beseeched our Lord to shelter him under the Wings of his Protection, as the Hen doth her Chickens, and defend him from the infernal Enemy that was hovering over to catch and make a Prey of him. And withal he offered unto his divine Majesty both Soul and Body, obliging himself by Vow to serve him in perpetual Chastity all the Days of his Life; and the better to effect it, he implored the Favour and Assistance of the ever blessed Virgin. From the Agony which he endured in the Combat, or from the Sorrow and Repentment he had of this their unworthy and base Proceeding, or that God would by this Means comfort him, he fell asleep, leaning his Head against the Wall, and presently there came two Angels from Heaven, to give him the Joy of his Victory, and to assure him that God had heard his Prayer, in Token whereof he sent him the Girdle of perpetual Chastity; and with that they girt his Body so strait, and put him to so much Pain, that he cried out, and therewith awakened. His Guards came running in, fearing that some Disaster had befallen him, and although they pressed him with great Instance to tell them what had made him cry in that Manner, he never could be brought to tell it either to them or to any other Body, besides his ghostly Father. But although this blessed Saint received thus from the Hand of God the precious Gift of Chastity; yet it is

wonderful with what Care and Circumspecti- MARCH 7. on he watched over himself, and how warily he shunned all Occasions of endangering it, and particularly all Familiarity and Conversation with Women, insomuch that when a certain Lady asked him *Why he did fly Women so much, seeing that he was the Son of a Woman*; he answered, *Because I was born of one, therefore I do shun them all*. And by this vigilant Care he conserved his Virginity so entire, that after his Death Fryar *Reginald*, his Companion, to whom he had often made a general Confession, did protest and take upon his Oath, *that he had passed his whole Life with as much Cleanness and Purity, as any Child bath, which is but five Years old*. *St. Thomas* was detained in Prison two Years, persecuted by his Friends, and favoured by God; forsaken by Men, and cherished by Angels; enduring at the Hands of his Brothers and his own Mother (that was a Woman, a Christian, and in fine a Mother) that Rigour and hard Usage which Saints do ordinarily suffer from Tyrants and Enemies of CHRIST. But our Lord, for whose Sake he was persecuted, gave him Strength and Comfort in his Sufferings, and Joy and Courage in his Afflictions; entertaining and solacing him with Prayer, Contemplation, and Study. And he was now and then visited by Fryar *Julian*, who found some secret Device to get Access to him, and under his Cloak brought unto him Cloaths to wear, and Books to read. But besides the spiritual Consolation and Profit of his Soul, it is strange and wonderful how much, during this Time, he advanced in Knowledge and Learning; for being destitute of other Masters, God took him in Hand to instruct and teach him; and the Afflictions which he suffered for his Love, were an admirable Disposition for him to profit in that School.

After he had been kept two Years close Prisoner, his Mother seeing his Constancy could not be shaken (whether that now she understood it to be a Work of God, or else that she had lost all Hopes of prevailing with him) began to be more calm, and gave Way that his two Sisters underhand should set him at Liberty, and procure him to be let down from a Window of the Castle; Notice being secretly given to the Religious of his Order to be there in Readiness to receive him. They received him as an Angel sent them from Heaven, and having him in their Hands, could scarcely believe they had him for Joy. They went privately with him to *Naples*, where he made his Profession in the seventeenth Year of his Age. Soon after, the better to secure him, they carried him to *Rome*, and from thence to *Paris*, in the Company of Father *John* a Dutchman, General of the Order, who going for *France*, would by all Means take him along with him. After this again he was sent

MARCH to *Cologne*, a City in Germany, w^h

7. *Magnus*, a most eminent Doct^r Order, read Divinity with 1 and Reputation of human and ledge, that he was esteem^d Wisdom. *St. Thomas* studied der him, and there pass^d o^v Divinity: He was very h^y devout, modest, and qu^{iet} Company and all unp^{er} was much addicted to P^{rayer} his Time he spent in Stu^{dying} continually and recording he had read or heard taken up with such, was so rigorous in the that he spoke not a V^{er} cation to his School- him to be always sile, corpulent, to style h^y they attributed his rel^{igious} Silence to a natural I^{ntellect} Discourse or Understan^d Time came that he was in the ordinary Exercises of Sch^{ool} to wit Conferences, Disputes and Defensions, he soon made them alter their Opinion and Language, for he gave such admirable Proofs of a most sharp and quick Wit, and profound Understanding, that *Albertus*, his Master, being astonished at it, said one Day, *Do you call this Man the dumb Ox? Believe it, that if he live, he will bellow so loud, that his Voice shall be heard over all the World.* Whereby he seemeth to have prophesied the future Greatness of this his Disciple, and the Light which his Wit and Doctrine was to give to the whole Church. From henceforward all began to look upon *St. Thomas* with better Eyes, to have a high Esteem of his rare Talents and Abilities, to reverence his Virtue and religious Behaviour, and to understand that his stupendous Knowledge was more a Communication of Heaven, than an Acquisition of Study; it seeming to them impossible for any human Wit in so short a Time, to be able to attain to that Height of Learning which he had, without a most particular Favour and Assistance of God, for which they did very much respect and honour him. But this did no ways puff him up with a Conceit of himself; for the more he was esteemed and revered, the more did he humble and submit himself to every one, although by his piercing Wit and clear Insight into Things, he unfolded and explicated with great Facility most hard and intricate Difficulties that were proposed to him, which could not well be solved by others.

Having ended his Course of Studies under *Albertus* in *Cologne*, by his and his Superior's Order he returned back to *Paris*; where he took the Degree of Batchelor in Divinity, and began to explicate the Master of Sentences

with that Clarity, Distinction, Subtility, and MARCH easy Manner of Deliverance, that none yet have equalled or come near to him. He continued his Lecture and scholastical Exercises, till he was made Doctor; which Dignity he undertook purely by Obedience, much against his Inclination and Desire; esteeming himself unworthy of that Honour, and the least fit for it of any Man living. He betook himself, as he was accustomed to do in all other Affairs, to Prayer; and our Lord, who now would begin to discover the Treasures which were inclosed in his Saint, and to place him in his Church as a burning Taper upon the Candlestick, did comfort him in this Sort. There appeared to him in his Sleep a venerable old Man, who looking gravely and mildly upon him, asked him *why he wept*; *Thomas* answered, *'twas because he was commanded to be made Doctor, being not fit for it.* To which the old Man reply'd, *That he should put his Trust in God, since he took not that Honour upon him by his own Will, nor out of Ambition; but by the Appointment of God, declared to him by his Superiors: That Obedience is the most powerful and efficacious Means which a religious Man hath to get Grace and Favour with God*; he bid him also take for the Text of the Speech he was to make at his Commencement, those Words of the *Psalms* ciii. *Rigans montes de superioribus suis: de fructu operum tuorum satiabitur terra. Watering the Hills from the higher Places of them: Of the Fruit of thy Works the Earth shall be filled.* With this he awakened, so animated, and full of Comfort and Joy, that the Day following he made his Act with extraordinary Applause and Admiration of all the University; and had for Concurrent in the same Degree *St. Bonaventure*, of the Order of *St. Francis*, who proceeded Doctor with him. And from henceforth our Lord did join and unite together these two Pillars of the Church, who were to support it by their Doctrine, edify it with their Example, and defend their holy Orders from the Calumnies and most malicious Slanders, that by Means of the Enemies of Truth and Religion, were forged against them at *Paris*: For the two Orders of *St. Dominick* and *St. Francis* being then new for Habit, Rule and Profession, some Doctors of that University, whose weak and bad Eyes were dazzled and troubled with so great a Light, writ and published scandalous Books against the Institutes, which those two Patriarchs had brought from Heaven for the good of the World. And it was necessary for the silencing and confuting the Authors of that Impiety, that *St. Thomas* and *St. Bonaventure* should oppose and encounter them, and like good Children defend and vindicate their Parents and religious Orders. Our *St. Thomas* performed this Task very vigorously, and with a divine and profound Wisdom, as may

MARCH may be seen in the Treatise which he composed of that Subject; but the Books of those Doctors, together with their Authors, were condemned by the See Apostolick; Truth getting the upper Hand, and the Religious triumphing over their Enemies by a signal Victory: And although in this dangerous War there were many stiff and great Conflicts, wherein the Enemies did great Wrong and many Injuries to the Servants of our Lord, Almighty God permitted it all, to set forth in a clear Light the Malice of the one, and Patience of the others; and that Glory might be given to him who made them Conquerors and Victorious. This was the Occasion of the great Friendship and intimate Familiarity between St. Thomas and St. Bonaventure, who resembled much one the other in Sanctity, Learning, Spirit, and Zeal of CHRIST'S Glory, and were true Companions and Collegues in maintaining it, so that there passed frequent Visits between them, and as most loving and dear Brothers they communicated all their Designs and Affairs together. One Day St. Thomas going to visit St. Bonaventure, found that he was busy in writing the Life of St. Francis; and for fear of disturbing him, returned back without seeing him; saying, *Let us permit one Saint to take Pains for another.* For his Sanctity gave him Light to discover the Sanctity of St. Bonaventure, and the Service which is done to Almighty God by writing Saint's Lives, that others may imitate them, as did St. Bonaventure by writing the Life of his holy Father St. Francis.

St. Thomas read in the Schools many Years at Paris, and afterwards at Bologna, Rome, and Naples, spreading the Rays of his Light and Doctrine by his Tongue in Universities, and by his Pen through the whole World. For his Lustre eclipsed the most learned Men of that Age, even as the Sun obscures with its Light the twinkling of the Stars. And the Science of this Saint is so clear, bright, sovereign and divine, that all the prime and greatest Wits admire it, and the more excellent they are, the more they esteem it. There is nothing so hard in Divinity or Philosophy, which he maketh not easy; nothing so obscure, which he giveth not light unto; nothing so hidden and secret, which he discovereth not. For he handleth Things with that precise Brevity, that each Word is a Sentence; and in few Lines giveth the Substance of what other Doctors have written at large, and this so clear, distinct, disposed and knit together, connecting all so admirably, that his Doctrine seemeth like to the corporeal Light, by which we see and penetrate Things; and is withal so solid, sound and secure, that there is nothing to fear, nothing to stop or stumble at. But what they say of the Unicorn, that where

he dips his Horn and drinketh, the rest of the March securely after him without fear 7.
 the Fountains of this holy most pure and clean, and his are and approved, that it is a cle against the Venom of by they are all convinced. ring up no Heresy, which ed and confounded by the ds and Principles of his it cometh that the He- to much inveigh against is the Sword that cuts all true Catholicks do it, as a Pillar and im- Church; and give to les of Honour, and can think of, altho' and praise him suffi- in the Flower of Divi- Philosophy, the Delight emple of Religion, the the Angelical Doctor, the Catholick Faith, the Scourge of Heretics, the Light of Schools, a Man taught by God, and who drunk at the very Fountain of Divinity, the most learned Doctor amongst the Saints, and the most holy Saint amongst the Doctors. And finally it is commonly said, that he who delights in reading St. Thomas, may presume to have made no small Profit in Learning. And not only private and particular Men do thus qualify St. Thomas and his Doctrine, but Universities also; amongst which that of Paris, together with the Bishop, Dean, and Chapter of that Church, and Archbishop of Vienna, giving their Opinion of St. Thomas's Doctrine, speak thus of him; that he is the clear Light of the universal Church, the orient Pearl of Churchmen, Fountain of the Doctors, spotless Mirror of that University, a bright shining Light placed upon the Candlestick, by which all that enter by divers Ways of Life, and by the Schools of sound Doctrine, have been enlightened, a Man of great Purity of Life, of a clear repute, and polish'd Learning, like a resplendent Star, and like to the dawning of the Day, who never taught nor writ any Thing contrary to Faith or good Life. But the Testimony which Popes and the See Apostolick, which is the Mistress of Truth, giveth St. Thomas, is far more considerable. Pope Innocent VI. in a Sermon upon the Praises of St. Thomas, speaketh thus: *The Doctrine of this Doctor above all others (besides Canonical) hath a Propriety of Words, an admirable Expression, a pure and sincere Verity in his Sentences, in such a Manner, that whosoever follows him, can never stray from the right and sure Way; and whosoever oppugneth him, is always suspected to be swerving from the Truth.* Urban V. commandeth that St. Thomas's Doctrine be followed as true and catholick.

MARCH *lick.* John XXII, who canonized him, said, 7. *that for him to be canonized there was no need of Miracles, because as many Questions as he had treated, so many Miracles had he wrought.* Divers other Popes have given him extraordinary Praises; and in fine Pope Pius V. in a Bull of the second of April in the Year MDLXVII, and second of his Popedom, commanding the Feast of St. Thomas to be kept as solemnly as the Feasts of the four Doctors of the Church, saith, *That this holy Doctor hath enlightened the Church by extinguishing an Infinity of Heresies; and that such Heresies as have sprung up since his Canonisation have been discovered by the Light, and beaten down by the Force of his Doctrine;* which is proved to be true by the Authority which the Council of Florence under Eugenius IV. and the Council of Trent, have given to St. Thomas's Doctrine, following it in their Canons and Definitions.

St. Thomas arrived to this great and divine Knowledge, both by the natural Strength and Liveliness of his Wit, so quick and sharp that he never read any thing which he did not understand; and Memory so excellent, that he forgot nothing which he thought worth keeping, and a most mature, solid and settled Judgment; as also by a continual and attentive Reading of all the holy Fathers, and serious conserving and pondering of them, and a most earnest and diligent Study to collect and gather all their Sentences, as an industrious Bee doth the Flowers of the Field, to fill his Hive, and give to the holy Church Wax and Light to be illuminated, and sweet Honey to be fed and cherished with. But certain it is that all this would not have been sufficient to make up such a Mass of Knowledge, so rich and abounding, without greater Help and more than ordinary Favour of our Lord, who did supernaturally illustrate that pure Soul of his Servant, quicken and fortify the Eyes of his Understanding to see and penetrate those divine Mysteries, and comprehend such a Variety and Multitude of Matters different among themselves. And the Saint confessed to Friar Reginald that what he knew, came unto him more by Prayer than by Study. For he pray'd as if he had lived by Prayer, and yet studied as if he had done nothing else. And he was so absorpt in God, that his Prayer and Study going Hand in Hand did wonderfully help and further one the other. Prayer gave Light to his Understanding, the better to comprehend what he studied; and Study awakened his Affection, that he might more closely unite himself to God, and enjoy his sweet Embrace. He never set himself to write, dispute, read, argue, or answer, but first he fell to Prayer. And Prayer was so familiar to him, that he ordinarily spent therein whole Nights, excepting some small

Parcel of Time, which to satisfy weak Nature, he was constrained to afford to corporal Rest. He had sometimes three or four Scribes to whom at the same Time he dictated most different and profound Matters, which are yet to be seen in his Books. And it was usual with him, whilst he was writing, to be in Prayer. He would be answering to a Question, and suddenly stop, as having his Mind insensibly transported into God; even sitting at Table he was ordinarily in Prayer. He said Mass every Day (unless he were hindered by Sickness) and heard another Mass, and commonly served the Priest: And when he could not celebrate himself, he heard two Masses entirely. And in this divine and admirable Sacrifice he found strange Consolation, and his Heart even melted away; for in Time of it he was bathed in Tears, and quite ravished with a profound Contemplation and Admiration of the ineffable Mysteries, which he discovered in that Holy of Holies, which were so great, that whereas St. Thomas in Explication of other Matters goeth beyond all Doctors; when he cometh to treat of this most divine Sacrament and admirable Sacrifice, he surpasses himself; as appeareth in his Writings, and in the Office, which by Command of Pope Urban IV. he composed for the Feast of the blessed Sacrament. Once, as there was treated at Paris in the University, a hard and difficult Question about the Accidents of Bread and Wine, which remain visible after the Conversion of their Substance into the Body and Blood of CHRIST, and are called Sacramental Species; St. Thomas (to whom all the rest remitted the deciding of the Controversy) writ his Opinion in a Paper, which he placed upon the Altar, and then with Eyes and Heart fixed upon the Crucifix, beseeched our Lord, that if what he had written there, were true, he would be pleased to give him the Grace to declare it, otherwise that he would stop and divert him from it. And as he was in the greatest Heat and Fervour of his Prayer, JESUS CHRIST, appearing visibly upon the Altar, spoke thus unto him; *You have written well of me, Thomas.* The Saint continued his Prayer, being prostrate upon the Ground, and presently his Body was elevated in the Air, and continued so, for a long while in the Presence of divers Religious of his Monastery. Another Time whilst he was composing the Office, which the Church useth on the Solemnity of Corpus Christi being in the City of Orvieto, a Crucifix spoke unto him in like Manner, and is to this Day called St. Thomas's Crucifix. The same Favour was done him also at Naples, when he was writing the third Part of his Sum; for having made his Recourse to God (as his Custom was in all his Doubts and Difficulties, even as a good Child addresseth himself to his

MARCH his most loving Father) one Night as he was
 7. praying in the Chapel of St. Nicholas, he was rapt and raised a Fathom from the Ground, and the Crucifix, which stood upon the Altar, spoke unto him with a loud and intelligible Voice; Thomas, *thou hast written well of me. What wilt thou that I give thee for thy Pains?* And he answered, *Lord, I will have no other Reward than yourself.* For indeed all the rest, without God, is as nothing: And he alone is all-sufficient, and a perfect and full Recompense of our Service. As he was writing in his Commentaries upon St. Paul, which is an admirable Work, he found Difficulty to understand a certain Passage of the Apostle, who is an Abyss of Knowledge; but after he had commended the Matter to God in Prayer according to his Custom, he was so filled with a pure and clear Light, that all his Doubts vanished, and with great Facility he interpreted the most obscure Places. Another Time whilst he was commenting upon the Prophet *Esay*, he light upon a dark and hidden Mystery, which gravaled him much; whereupon he fasted many Days, and multiplied Prayers to our Lord, that he would please to give him Light to understand it; and as he was one Night in Prayer, there appeared to him the holy Apostles St. Peter and St. Paul, who unfolded the Mystery to him, presently he calls up his Companion who was in his Bed, and desired him to note down that Exposition in his Papers which he had written upon *Esay*. And Friar *Reginald*, who had overheard some speaking to the Saint whilst he was praying, conjured him to tell him whom he had discoursed with; and St. Thomas with great Obligation of Secrecy, confessed that they were the Princes of the Apostles. He had his vocal Prayers for all Purposes; to prepare him to holy Mass, and after Mass; to give Thanks to our Lord; before he apply'd himself to study or write, and so for all other Exercises and Employments. In hearing of Mass, at the Elevation of the sacred Host, he used these Words: *Tu Rex gloriæ Christe, &c.* When it thundered or lightened (whereof he had naturally a great Fear) he said *Verbum caro factum est.* He honoured very much the holy Reliques of Saints, and carried always about him a Relique of the blessed St. Agnes, wherewith once he cured his Companion, Friar *Reginald*, that was very sick of a Fever. He had a most special Devotion to the blessed Virgin-Mother of God, continually imploring her Assistance, and begging of her that she would be his Advocate to her Son in whatsoever he demanded of him: And some Days before his Death he said that he had never asked any thing of our Lord by her Intercession, which was not granted him. And once this glorious Queen did him the Favour to appear unto him.

He was wont to demand three Things of MARCH Almighty God with great Instance: The 7.
 first was Force to serve him without ever relenting in that first primitive Fervour, wherewith he had undertaken his Service. The second, that he would be pleased to keep him always in the humble and poor Condition of a religious State, which he had made Profession of. And the third was, that he would reveal unto him what State his brother *Arnauld* was in, whom the Emperor *Conrade* had put to death, because he stuck to the Party of the Church. All which three Things our Lord granted him in an ample Manner. For he gave him Grace to persevere in his Service till Death in his religious Order, with great Sanctity; and he revealed unto him in a Vision that his Brother was in the State of Salvation: Our Lord recompensing the Death which he was put to for his Service, and for the Defence of the Church. His Sister, that had taken a religious Course appeared once to him whilst he was praying, and told him that she was in Purgatory, demanding the Assistance of his Sacrifices and other Prayers. The Saint was very careful to help her with Masses, Fastings, Prayers, both by himself and by other religious Men. And few Days after, she appeared again to thank him for the Benefit he had procured to her, for that she was now in Glory. St. Thomas asked her, of the Condition of his two Brothers, and of his own State, *Whether it were good in the Presence of God.* She answered *That their Brother Landulfe was in Purgatory, and Arnauld was at rest, and that for what concerned himself, he was in the Grace of God; and that shortly they should all of them meet together, but he should be far higher in Glory for his good Service and Pains taken for the Church.* Moreover at another Time when he was one Night praying in the Church of his Convent at Naples, Friar *Romanus*, who succeeded him in the Chair of Divinity in France, being lately deceased, appeared to him, St. Thomas having understood yet nothing of his Death; after he knew him, and was told by him that he was departed out of this World, he enquired of him, *Whether his Services were acceptable unto God, and if he were in the State of Grace.* *Romanus* bid him, *go on and persevere in the State he was in, for it was very good, and God was well pleased with it.* Then St. Thomas asked *Romanus*, *How all Things went with him, and where he was.* To whom he reply'd, *That he was now in Heaven; but had been fifteen Days in Purgatory for a Neglect, which he had committed in the Execution of the Bishop of Paris's Will, in a Matter which ought to have been performed out of hand, and was delay'd by his Fault.* Some other Things St. Thomas asked him, and was satisfied in them

MARCH them all, after which *Romanus* vanished, leaving him in great Comfort and Consolation. For when God will reveal some Secrets to his Servants, he useth first to give them a Desire, and moveth them by his holy Inspirations to demand them of him; giving them an assured Confidence of obtaining what they ask; upon which Ground they walk securely, which they could not do, if that divine Motion were wanting, and if through a vain Curiosity they did pretend to know the secret Judgments of our Lord, and the State of the Souls departed out of this Life; as many Times it falleth out.

The blessed Man was so transported in the Affairs which he was treating, as if his Body were only upon Earth, and his Soul in Heaven, such was the Force of Meditation and continual Contemplation of Things which he was revolving in his Mind. And he was often thus absorpt, and as it were out of himself even in the Presence of Archbishops, Cardinals, and great Prelates, not being able to recal himself, nor to attend to any other Thing. When he was writing against the Heresy of the *Manicheans*, his Mind was so possessed with that Subject, that sitting at the Table of *St. Lewis* King of *France* (who for the great Respect he bore *St. Thomas* and his Order, would do him that Favour and Honour) little minding what he was doing, or where he was, he clapped his Hand upon the Board, and cried out: *I am sure that the Heretick will never be able to answer this Argument.* The Prior that was with him pulling him by the Sleeve bid him *betlink himself that he was at the King's Table*; whereupon the Servant of God coming to himself as it were out of an Extasy, demanded Pardon of his Majesty. And the good King understanding the Matter, commanded strait a Secretary to be called to write down the Argument and convincing Reason, which had occurred then to the Saint, and ever after esteemed and revered him the more. Sometimes he was rapt so that he lost all feeling, and seemed to be rather a Statue than a living Man. For when he was writing the Books of the blessed Trinity he chanced to burn his Hand with a Candle, and felt it not; and (which is yet more strange) he could put himself into these Rapt. and Extasies when he pleased. For when the Surgeon was to apply Fire to his Leg to make an Issue; before the Operation he set himself to Prayer, wherein he was presently so elevated, that he neither saw the Surgeon, nor felt the burning, nor Incision, nor even moved his Leg, no more than if it had not belonged to him. Which Effects did spring from the high and sublime Contemplation of the Saint, but chiefly from the Bounty of our Lord, who did admira-

bly entertain and feast his Soul, illuminating it with heavenly Light, and enflaming it with that divine Fire, which burns, but consumes not.

From the same Source flow'd that profound Humility of this most learned Doctor, which was so rare, that he gave Thanks to God, that in all his Life he never took so much vain Complacency as could mount to be a Sin. But I wonder not that he who was so replenished with a heavenly, sovereign and clear Light, should discover in himself what was his own, and what was of God; to give God all the Glory; and keep to himself Confusion. The more respected and revered he was by every one, the more did he humble and abase himself, preferring himself before none, but esteeming his Place to be at the Feet of all. He could never be brought to accept of the Archbishoprick of *Naples*, nor of other honourable Preferments, which were offered him by the See Apostolick, for he held himself to be unworthy of them. And he said, *That he esteemed more one Book of St. Chrysostom's Homilies, than to be Lord of Paris.* He presided once at an Act of a certain Friar that was overbold and indiscreet, and who to make Ostentation of his Wit, would defend Opinions contrary to what the holy Doctor had read and taught (for in holy Communities it doth sometimes happen that some will be extravagant) and although this was looked upon as a publick Contempt and Affront done to his Master; and such a Master; yet the Saint let him go on, and did not once open his Mouth to contradict or check him, edifying that great Assembly by his Humility more than he had done by his Learning. And yet, because the Opinions were false and erroneous, lest by his Silence he might seem to authorize them, the next Day very modestly, but with strong and convincing Reasons, he made his Scholar recant his Errors, and confess his Ignorance. He was preaching once at *Paris* in a Church, in the Time of that great Persecution, which was raised against the holy Orders of *St. Dominick* and *St. Francis*; when the Beadle of the University, by Name *Guillot*, entereth in, and before the whole Auditory most impudently bids him give over and hold his Peace. The People began to be in a Mutiny, and would have laid Hands upon that insolent Fellow; but the Saint most meekly and humbly desiring them to have Patience, came down from the Pulpit without any Complaint or Sign of Disgust, but with an admirable Example of Patience, Humility and Sweetness. Another Time as he was walking in the Cloister of the Convent at *Bologna*, there came to him a Friar, who being a Stranger knew him not; and told him that the Prior commanded him to be his Companion into the Town about some

MARCH 7. Some Business, for the Prior had bid him take for Companion the first Man he met about the House, that was not otherwise employ'd: The Saint was most ready, and without any other Answer, presently took his Scrip on his Shoulder (which was a Pouch, in which they put the Alms that were given them, and with which they always went abroad) and followed the Friar. But by reason of his sore Leg, could not hold equal Pace with him; insomuch that he was much put to it, and with great Pain and Difficulty laboured to keep him Company, till some People of Quality espying the Friar posting on so fast, and calling upon his Companion to mend his Pace, were troubled and even ashamed of it, and desired him, *to bear more Respect to Thomas of Aquine*: Then the Friar perceived his Mistake, and took Notice of him, whom before he knew not, and admiring his great Humility, fell at his Feet, and begg'd his Pardon. But St. Thomas lifting him up, and smiling upon him said, *That he saw no Fault in him, for which he was to ask Pardon; since he wore a Habit suitable to the Wallet he had upon his Shoulders; and that the Substance of a religious Life consisted in Obedience, whereby Man subjecteth himself unto Men for the Love of God*. Once when he was reading at Table, whilst the Religious were at Dinner, he, whose Office it was to give the *Repete*, corrected him for an Accent: And the Saint, although he knew well that he had read right, and that the Corrector was mistaken, presently repeated the Word, in which he was corrected, and changed the Accent. And afterwards when some asked him, *Why he would do so*, he answered, *That it is little Matter whether a Syllable be pronounced long or short, but it importeth very much to be humble and obedient*. From this Humility it proceeded that he read so often and with so great Attention the Conferences of the holy Fathers written by *Cassian*, imitating herein his holy Father St. *Dominick*, and making use of what he read there for his spiritual Profit as carefully as any Novice can do. From the same Fountain likewise did spring the good Opinion he had of all Men, never believing any Evil, or judging hardly of any Body. For an humble Soul being always recollected within itself, begins and ends in the Knowledge of itself, and feareth none but itself, being secure and Confident of others. This is the Virtue which shineth admirably in his Writings, wherein he treateth with singular Respect and Reverence other holy Doctors of the Church, with rare Modesty honouring their Doctrine as if they were his Masters, expounding and setting forth by a handsome and clear Explication what may seem obscure or doubtful in them; and if sometimes he is forced to be of a contra-

ry Opinion, because theirs is not generally received by the Church, he departs from them in such humble and modest Terms, that a Man may clearly see a heavenly Spirit guided his Pen, and that he revered the holy Fathers, who have taught us, as Angels, although they have in some Things been overseen, as Men; our Lord permitting it to be so, that we should acknowledge his Gifts, and know that whatsoever is sure and certain, cometh only from him. Although no Man can justly wonder that St. Thomas useth so great Respect towards Saints and holy Doctors, if he considereth how he uses even the very Hereticks; explicating most sublimely the Catholick Truth, and confuting with strong Reasons and powerful Arguments their Errors, without Taunts or biting Words against them that taught them.

Now for his Charity, his Love of God, and Desire of gaining Souls, it cannot easily be expressed in Words, and scarcely comprehended. The infinite Pains he took in reading, teaching, writing and instructing the World with the Light of his Doctrine, during those few Years he lived, what were they but lively Flames, flying from that pure Fire of Love, which was lodged in his sacred Breast, as was likewise the great Care he had to preach the Word of God to the People, and the Manner which he used in preaching it. For this most prudent Doctor, not contenting himself to teach in Schools, to write Day and Night such a Multitude of Books, which he hath left us; and to answer all Doubts and Questions, which from every Part were brought to him, as to the greatest Divine and common Oracle; employ'd himself also in preaching the Gospel like a true Apostle, ordering his Sermons not to the Ostentation of his incomparable Science, or to gain the Applause of his Auditors, but to move Mens Hearts to the holy Fear and love of God, to the Contempt of temporal, and desire of eternal Things. He preached not in a high and lofty Style, nor used quaint, far-fetcht Words, but plain and ordinary: He told them no vain Stories or curious Secrets to delight their Mind, but solid and sound Truths to persuade their Will, always tempering the Strength of his Wit and Doctrine to the Capacity and Necessity of his Auditory. By which Means, together with the rare Example of his virtuous Life, he gained many, whom he brought to do Penance, to lament bitterly and bewail their Sins, to amend their Lives, and to serve our Lord with great Fidelity. He had great Compassion and Commiseration of his Neighbours, and wept in their Miseries: He stripped himself to cloath the Poor, and could not endure to be well clad, when he beheld poor People naked. He embraced with all Joy

MARCH 7. Joy and Sweetness all afflicted and distressed Persons, who addressed themselves to him; and omitted no Means to comfort them. And divers by only seeing him or speaking with him felt so great Consolation in their Soul, that all the Pleasures of the Earth could not afford the like. In fine, he was so perfect and eminent in all Virtues that Pope Clement VI. giveth him this Commendation in a Sermon: *The blessed St. Thomas was a Pattern of Virtues. All the Senses and Parts of his Body were manifest Examples of them. Simplicity was seen in his Eyes, Benignity in his Face, Humility in his Ears, Sobriety in his Taste, Verity in his Tongue, Suavity in his Smell, Integrity in his Feeling, Liberality in his Hands, Gravity in his Gate, Honesty in his Comportment, Mercy in his Bowels, Clarity in his Understanding, Piety in his Affections, Sanctity in his Mind, Charity in his Heart, insomuch that all the Grace and Beauty of his Body was a Pourtrait of his Soul, and Image of Virtue.* We may see by the Words of this sovereign Prelate the Ornaments of this Saint's Soul; and how pleasing it was to God, how admirable in the Eyes of Men, and how dreadful to the Devils, who cruelly persecuted him all his Life long, and appear'd unto him in several ugly and horrible Shapes; whereas he against all their Assaults opposed only the Sign of the Cross, and so put them to flight; and sometimes with his very Voice would make them, like miserable Wretches as they are, be quite confounded; so great was his Authority over them.

With these so many and heroical Virtues did St. Thomas shine, when it pleased God to give him the Reward of his glorious Labours and Sufferings, to recompense his high Deserts, and crown those wonderful Gifts, wherewith he had enriched him. He happened to be in a House of his Sister's with Friar Reginald and some others of his Order, and he fell into so strange an Extasy, that his Sister and his Companions were much affrighted at it; he remained in that State almost three Days, till by main Force they brought him again to himself; but he awakened with most strange and pitiful Sighs, because what was there revealed unto him was so divine, that all he knew before, seemed to him to be in a Manner nothing in respect of it. And he wanted nothing but Time to pen it down and publish it. He told Friar Reginald then in secret, *He was to die soon*, as it fell out. For being commanded to go to the general Council, which Pope Gregory X. assembled at Lyons in France; in Obedience to his Holiness he departed from Naples, and arriving at the House of a certain Lady, a Niece of his, he fell sick, being seized with a great Weakness, and such

a loathing of Meat that he had quite lost his Appetite. Yet he fancy'd he could eat a kind of Sprat or Herring, frequent enough at Paris, but not to be found in Italy. The Infirmary that tended him (more to comply with his Inclination, than for any Hopes he had of getting what he desired) went to the Market, and the first Man he met there was a poor Fisherman with a Pannier full of quite different Fish, yet looking into his Pannier, he found that all were turned into those Herrings, which St. Thomas had a liking to. The humble and grateful Saint, when they were brought him, understanding that God had wrought a Miracle for his sake, ceased not to thank and praise him for it, but withal did forbear to taste of the Fish which he had so much desired, making of them the like Sacrifice to our Lord, as King David had offered of the Water that was brought him from the Cistern of Bethleem. As soon as he grew a little better, he went forward in his Journey, though with much Pain, and came to a Convent of Bernardins called *Fossa Nova*, near to *Piperno*, and *Terracina*. There his Disease increased; but he was so carefully attended and served by the good Religious, that they would permit no other than themselves to cut down Wood and bring it from the Hills to his Chamber-Fire, so great Respect and Love they bore him. And therefore they brought to him what was requisite upon their Shoulders; not thinking fit to employ and make use of Beasts for the Service of a Man that was so holy, and adorned with all Virtues; as it is recorded in the Pope's Bull of his Canonization. As he entered into the Monastery, he understood that he was to lay down this mortal Body there, and therefore pronounced that Verse of the Psalm: *Hic requies mea in seculum seculi. Here shall be my Rest for ever.* The Fathers were very earnest with him to explicate to them the Book of Canticles; as St. Bernard had done at *Claravallis* and the holy Doctor answered them: *Give me the Spirit of St. Bernard, and it will be a Pleasure to me to explicate the Canticles as did St. Bernard.* Notwithstanding because they were very importune with him, he being of a most sweet and condescending Humour, yielded to their Request and Devotion, till coming to the sixth Chapter of the Canticles he was forced to stop, and could go no farther. And perceiving that his long-desired Hour did approach, which was to put a Term to his Labours, and be a Beginning of a happy Life; after he had made his Confession, he demanded the most blessed Sacrament of the Eucharist, which he received with admirable Devotion; and then prostrate with a profound Reverence and Humility, he begged of our Lord, whom he beheld present

MARCH before his Eyes; that he would be pleased to
 7. accept for a grateful Service, what he had written of him and for him, if it were the Truth; and if in any Thing he had been mistaken or overseen, that he would pardon his Ignorance, since his Intention was never to go against his Will; and that he laid at his Feet whatsoever he had written or taught, submitting all to the Censure of the holy Roman Church, in whose Obedience he had always lived, and was resolved to die. Then he received the Sacrament of Extreme Unction, and his Niece sending to him to know if he wanted any Thing, he answered No, not now: For within this little while I shall have all, without Want of any Thing. In fine having thanked the good Fathers for their great Charity and Kindness towards him; and begg'd their Pardon for the Trouble he had put them to, lying sick among them, having also recommended to them to love each other, as Children that have God for their Father; and to help and serve one another in God, and for God; he fixed his Eyes upon Heaven, joined his Hands, and with a smiling Countenance, without other Change, gave up his Soul to God, on the seventh of March, at the Hour of Matines, in the Year of our Lord MCLXXIV, entering into the fiftieth Year of his Age.

Three Nights before his Departure there appeared a new and resplendent Star over the Monastery of *Fossa Nova*, which vanished the very Instant he deceased. A little before the Saint died, a Monk of the Convent, who was praying in the Church, fell asleep, and in a Dream saw a Star descending from Heaven upon the Monastery, which joined itself to two others, and all three returned together to Heaven. Whilst he was contemplating this Vision, the Religious were awakened and called up, according as their Custom was at the Agony and last Passage of any one of the Convent. And then he understood that St. Thomas was near his End. On the same Day that he died, *Albertus Magnus* formerly his Master, who was then at *Cologne*, fell a weeping in Presence of divers Religious, and being asked the Reason, said, My Son, Thomas of Aquine, who was the Light of the Church, is this Day dead. Another Father, called *Paulus de Aquila*, Inquisitor of *Naples*, had on the same Day an imaginary Vision which was very strange; he saw the holy Doctor reading in the School, and St. Paul accompanied with many Saints enter into the School, whereupon St. Thomas rising out of his Chair to do Reverence to the Apostle, asked him whether in expounding his Epistles he had attain'd to the true Sense and Meaning. To whom the Apostle replied, Yes, as much as it is possible for Man upon Earth to comprehend them, but he should now go with him to a Place, where he should

understand them better; and with this pluck-
 ing him by the Cloak took him along with him. By which Vision he understood that God took away the great Master St. Thomas, and that St. Paul conducted him to eternal Bliss. Many other Things of this Nature did Almighty God to honour his Saint. His Body was solemnly interred in the Convent of *Fossa Nova*, where he died: The Bishop of *Terracina* assisted at the Funerals, with a great Concourse of People who flocked thither from neighbouring Parts. And two remarkable Things happened at his Burial; one was, that the Mule whereon the Saint (by Reason of a Fistula in his Leg) was wont to ride, broke the Halter wherewith he was tied, and none being able to stop him, came to the Place where his Master's Body was, and there fell down dead before it: The other, that the Prior of the aforesaid Monastery, whose Name was *John*, being blind after a great Sicknefs, falling at the Saint's Feet, and often kissing them before he rose again, recovered his Sight. This glorious Doctor was canonized by Pope *John XXII*, on the eighteenth of July, in the Year MCCCXXIII. It is recorded in the Acts of his Canonization, that seven Months after his Decease, when the Religious of *Fossa Nova* had removed his holy Body from the Place where it was buried, for fear those of his own Order should take it away, there came from his Tomb so sweet a Saviour, and in such Abundance, that it filled the whole Church and Cloister, which did much encrease their Devotion to the Saint: Wherefore all the Religious clothed in Surplices carried back the Body in Procession to the Place where it had been first interred, and the next Day had solemn Service, where instead of the Office of the Dead, they sung that which is for a Confessor. A certain Surgeon was so tormented with the Gout for ten Years, that he was not able to go, but recommending himself unto God by the Intercession of St. Thomas, he laid himself down near unto his Tomb, where having prayed a while, he became sound, and praised God and his Saint, for having freed him from so troublesome a Disease. Another Man that had been frighted with a horrible Vision, was brought to that sad Plight, that he had lost the Use of all his Limbs, his Mouth was set awry, and he lay like a dead Man without Sense, Speech, or Feeling, so that even when they applied Fire to him, he neither stirred, nor gave any Sign that he felt it: But being brought to the Saint's Tomb, he presently came to himself and recovered. A certain Person that refused to do him due Honour and Veneration, experienced how powerful he is with God; for when a Priest was shewing certain Relicks of Saints to him and added, that he had yet a more precious
 Treasure

MARCH *Treasure, to wit, the Hand of Friar Thomas*
 7. of Aquine; he slighted it and said that he
 cared not much to see it, because he was no
 Saint, but only a Dominican Friar. Scarcely
 had he spoke these Words, but he was
 seized with a most terrible Fear, and his
 Head swelled very big, which made him
 presently condemn his Rashness, demand Pardon,
 and beg of the Priest to bring to him
 the holy Relick, which when he had most
 reverently kissed, he was cured of his Fright
 and the Swelling of his Head.

St. Thomas's Body remained some Years at
Fossa Nova, where he died. As often as
 they took it up (which upon Occasions they
 did frequently to remove it from one Place
 to another) they found it always entire, fresh,
 casting a pleasant and celestial Savour. After-
 wards by Reason of divers Accidents, it
 was translated to other Places; till at length
 it pleased God, that by Authority of Pope
Urban V, so great and incomparable a Treas-
 ure should be consigned to the Order of St.
Dominick, to which it did principally belong.
 It was carried to *Toulouse* in *France*, and
 with great and solemn Devotion placed in a
 Chapel, which being called before from St.
Romanus, by Reason of this new Relick,
 changed its Name, and is now called St. Tho-
 mas's Chapel, this happened in the Year
 MCCCXLVIII, and ninety four Years after his
 Death. Our Lord work'd many and great
 Miracles by him, as may be seen in the Bull
 of his Canonization, and in Authors who
 have written his Life. I will relate here a
 Revelation which was made to Friar *Albert*
 of *Brescia* a Man of great Authority and
 Merit, by which we may learn how high and
 eminent a Seat of Glory he hath in Heaven,
 which Friar *Albert* desired much to know,
 and continually begged of Almighty God to
 discover to him. As he was one Day pray-
 ing with great Fervour and Devotion, there
 stood before him two most venerable Persons,
 full of Majesty, whereof one had a Mitre
 and Pontifical Robes; the other was in the
 Habit of St. *Dominick*, all beset with rich
 Pearl, and about his Neck was a most costly
 Chain of Gold, at which was hanging a
 Stone of inestimable Value, and casting forth
 such Beams of Brightness that it gave Light
 to the whole Church. The Prelate, who
 was the more ancient of the two, told him
 that he was *Augustin*, and the other was *Thomas*,
 who had ever followed his Doctrine, and
 that now they were Companions in Glory; tho'
 St. Thomas surpassed him for his Crown of
 Virginity, and he again had the Advantage of
 him for having been a Bishop. And it cannot
 be denied but that St. Thomas was a great
 Imitator and Follower of St. *Augustin*, ha-
 ving like a Sponge sucked in the Doctrine
 and Spirit, Learning and Truth of that glo-
 rious and greatest Doctor, so that he seemeth

to have been transformed into him, ever ho- nouring him as his Master. St. Thomas was
 of a sweet Disposition, of Stature tall, well
 proportioned, of a fair and comely Counte-
 nance, and delicate Complexion, of a strong
 Constitution and good Health before he had
 wasted his Strength with great Penance and
 continual Labours. He had a great Head,
 a round Forehead, and was somewhat bald,
 and was often tormented with a sharp Pain
 in his Stomach.

Among the other Excellencies of his Wit,
 one was to comprehend many rare Sentences
 in few Words. Those who have written his
 Life have set down many of them, but those
 which seem to make most for our Profit, are
 as followeth. *Religious Poverty without Pa-
 tience is Cost without Profit. A Soul without
 Prayer advanceth not. A Religious Man with-
 out Prayer, is a Soldier without Arms. A
 Religious Man ought always to have a Com-
 panion (as St. Augustin commandeth in his
 Rule) for a Friar alone is a solitary Devil.
 He could not conceive how a Man in mortal
 Sin could laugh or rejoice at any Thing: Or
 how it is possible for a Religious Man to think
 of any Thing but God. Idleness is the Hook,
 wherewith the Devil doth angle, and with it
 every Thing serveth for a Bait.* Being asked
 one Day how one might come to know a perfect
 and spiritual Man, he answered, be that in
 his Conversation seeketh nothing but by his Jest
 to make People laugh and be merry; he who is
 afraid to be contemned, and is troubled at it
 when it so falleth out; although he should work
 Miracles, I take him not to be a perfect Man,
 for all that he hath is Virtue without a Foun-
 dation; and he that will suffer nothing is al-
 ways tottering. His Sister asked him once
 how she might come to be saved; and he an-
 swered, If you will. Another Time she ask-
 ed him what was most to be desired in this
 World; he said, to die well. She begged of
 him also to tell her what Heaven is; to
 whom he reply'd, till you come to deserve it,
 no Body can tell you what it is. As he lay on
 his Death-Bed, the Religious asked him how
 they might pass over their Life securely and
 without falling into Sin; and he said, if you
 can give a Reason for all your Actions as you
 are doing them. When one asked how a
 Man might come to be learned; he answered,
 by reading only one Book. The Authors who
 have written of St. Thomas besides the Roman
 Martyrology, are St. *Antoninus*, *Antony Pija-*
man, *John Gerson*, *David Romeus*, *Paul Re-*
gius, *Surius*, and lastly *Ferdinand de Chastel*,
 from which Authors we have collected this
 Life. Also *Demetrius Sidonius* hath transla-
 ted into *Greek* the first and second Part of St.
 Thomas's Sum, and his four Books against
 the Gentiles, which are kept at *Venice* in the
 Library of St. Mark, as witnesseth *Sixtus
 Senensis*.



The Lives of St. PERPETUA, and St. FELICITAS Martyrs.

MARCH 7. **A**T *Tuburba*, a City of *Mauritania*, a Province of *Africa*, whilst *Septimius Severus* and *Antoninus* ruled the Roman Empire, amongst other Christians, were apprehended two holy Matrons, *Perpetua* and *Felicitas*, and cast into Prison, to the End they might either be persuaded to adore the Gods, or else lose their Lives. There were taken also at the same Time four other Christians, their near Kinsmen, *Satyrus*, *Saturninus*, *Reveratus*, and *Secundulus*. *St. Felicitas* was eight Months gone with Child; and *Perpetua* was giving Suck to a Boy. Whilst they were in Prison, *Perpetua* had this Vision: She thought she saw a golden Ladder, that reached from Earth to Heaven, each Side of it was stuck full with sharp-cutting Swords, the Points whereof were so near one another, that a Man could hardly mount up the Ladder without wounding himself; at the Foot of the Ladder there was a horrible and dreadful Dragon watching, to hinder all that offered to climb up. She saw also that *Satyrus*, one of the four Prisoners whom we spoke of, mounted up the Ladder courageously, and animated his Companions to follow him, without heeding the Dragon that strived to hinder them. The Saint related this her Vision to her Fellow-Prisoners; and they soon understood the Favour that God would shew them, which was to crown them in Heaven by a glorious Martyrdom, and to carry them up that Ladder so beset with Razors and Swords, malgré the infernal Dragon, who doth his worst to stop and hinder them. Wherefore they all unanimously gave Thanks unto our Lord for so special a Grace and Favour (for such certainly it is to bring us to Heaven, be the way never so thick-set with Dangers and Difficulties) and besought him to arm them with his Spirit and Constancy. Soon after this, *Perpetua* and *Felicitas* were brought before the Judge, who admonished them to obey the Emperours, and blaspheme CHRIST crucified. But finding them resolved to die a thousand Deaths, rather than comply with such detestable Commands, he sent back *Felicitas* (because she was great with Child) into Prison; and kept *Perpetua* to see whether she could be moved and wrought upon by Tendernefs and Compassion towards her Parents, her Husband, and her little Child. Her Friends came about her, and all at once set upon her with sweet and winning Words, with many Tears entreating and beseeching her to take Pity of that poor little Babe that was sucking her Breasts. But all this was

not able to make her relent, for she remained strong and constant in the Love of JESUS CHRIST: And the Fear she had of losing him made her treat her dearest Friends like deadly Foes. And in Truth they were so, whilst they sought to deprive her of the chiefest of all good, and do her the greatest Wrong and Mischief imaginable.

The Judge commanded her and the other Saints to be cruelly scourged, and then to be sent back into Prison, where *Felicitas* was. His Intention was to expect (according to the Roman Laws) that *Felicitas* should be first brought to Bed, before he would give Sentence against her: But the Saints being exceedingly desirous that as they were all Companions together in Prison, so they might all die together for JESUS CHRIST, fell to Prayer, and most earnestly besought our Lord that *Felicitas* might bear them Company in Martyrdom. Our Lord heard their Prayer, and *Felicitas* was delivered of a Child at the End of eight Months. But as she was in Labour, and endured most sharp and bitter Pangs, she cryed out, as Women are wont to do in that Extremity. Whereupon the Jaylor laughing said unto her, *If you complain so much now for these Pains, how will you be able to endure the Torments and cruel Death which expecteth you?* To whom she replied thus, *It is I myself who am now suffering, to Morrow JESUS CHRIST will suffer in me. Now with natural Forces I am paying the Tribute of Pain which is due to Nature; but then the Grace of Heaven will overcome the Torments which your Impiety shall inflict upon me.* After a few Days the Proconsul commanded these two blessed Women and their Companions to be led naked thorough the Streets for their greater Shame and Confusion, then to give an Entertainment to the People, he would have them brought into the Amphitheatre, to be devoured by wild Beasts. The Saints went cheerfully along to Death, singing that Verse of the Psalmist, *The Gods of the Gentiles are Devils: But our Lord hath made the Heavens.* Which the Tyrant hearing, commanded they should be buffeted on the Face; and they raised their Voices so much the more, repeating the same Verse and praising and magnifying our Lord. As they entered into the Amphitheatre with their Hands tied, there were let loose upon them Lions and Leopards. The Lions fell upon *St. Perpetua* and *St. Satyrus*; and the Leopards upon *St. Felicitas* and *St. Reveratus*; and devoured them, but *Saturninus* and *Secundulus* were not touched, such was the Will

The Lives of St. PERPETUA and St. FELICITAS, Martyrs. 213

MARCH 7. Will of God. But afterwards *Saturninus* was beheaded, and *Secondolus* died in Prison; as it is recorded in the Acts of their Martyrdom, which are to be seen in *Baronius*. St. *Perpetua* and St. *Felicitas* suffered upon the seventh of *March*, on which Day the holy Church keepeth their Feast, in the Year of our Lord ccv, under *Alexander Severus* Emperor. Their holy Bodies were afterwards carried to *Cartbage*, and very so-

lemnly placed in the great Church, as St. MARCH *Victor* of *Utica* writeth. *Tertullian* a very 7. ancient Author speaketh of these Martyrs, and St. *Augustin* in divers Places; who hath left three Sermons which he made on their Day. There is mention also made of them in the *Roman Martyrology*, and in the Martyrologies of venerable *Bede*, *Uuardus*, and St. *Ado*.



The Life of St. JULIAN, Archbishop of Toledo, and Confessor.

MARCH 8. ST. *Julian*, Archbishop of *Toledo*, was Native of the same City, and Disciple of *Eugenius III*. Archbishop also of *Toledo*, and a very holy Man, who took a most particular Charge and Care of *Julian* from his Childhood, finding him to be of a pregnant Wit, rare Modesty, sweet Disposition, and inclined to Virtue. By which Talents and good Education he became admirable for all Sort of Learning, and worthy of that Chair of *Toledo*, to which he was promoted next after *Quiricius*, the Successor of St. *Ildefonsus*, in the Reign of *Wamba* and *Ervingius*, Kings of *Spain*. He was much addicted to Prayer, and he said that by Means thereof, and by his familiar Communication with God, he did take and draw, as from a Fountain whatsoever did flow from him for the Profit of his Neighbours. His Compassion and Charity towards the Poor was admirable, of whom in all Occasions he shewed himself to be a most tender-hearted Pastor and Father. He had a particular Gift in stopping of Suits in Law, and composing Differences and Dissensions which arose among his Subjects: he made it his Study to adorn and enlarge what appertained to the divine Worship, to the holy Ceremonies of the Church, and the Ecclesiastical Office, which having been much decayed, was restored by him to its ancient Splendor; he augmented it with new Prayers, and writ a Book of that Subject, which he left to the Church of *Toledo*. He presided at some Councils of *Toledo*, in the Time of *Leo II*. and *Benedict II*. Popes: In which Councils he had a most special Care that the Decrees of the third Council of *Constantinople*, should be punctually observed; and the Heresies of the *Apollinarists* and *Monothelites*, who at this Time troubled the Peace of the Church, should be condemned: And that all Men should make more Esteem of a christian and humble Simplicity, than of the false, subtle, and crafty Arguments of Hereticks: Which Doctrine he delivered in most weigh-

ty Terms worthy of St. *Julian*, which I will MARCH 8. insert here: *Divine Things*, saith he, are not to be examined, but to be believed; for God commands us not to search curiously into them but to believe them: Therefore we are to believe not our Senses, which are deceitful; but the Commandments, Instructions, firm and steadfast Decrees of holy and sacred Councils. He writ divers others most learned and elegant Treatises, as well in Prose as Verse, which *Felix* his Successor in the Bishoprick hath set down in his Life which he writ. Amongst them one is called *Prognosticon*, which he composed in Imitation of *Julianus Pomerius*, an *African* Priest, who had made a Book with the same Title and Inscription, and of the same Subject. This gave Occasion to some to confound these two *Julians*, *Pomerius*, and the Archbishop of *Toledo*, and to believe they were one and the same Author; whereas in Truth they are two, very different in Time, Countrey, Quality, Learning, and Sanctity. And for Proof of this, it sufficeth to know that St. *Julian* (of whom we are treating) doth sometimes cite in his Book, that of *Julianus Pomerius*. The holy Prelate having governed his Church most laudably ten Years one Month and seven Days; gave up his Soul to our Lord on the eighth Day of *March* in the Year of Grace dxcxi. His Body was buried in the Church of St. *Leocadia* Virgin and Martyr, near to the Bodies of other Archbishops his Predecessors, who for their Devotion to that holy Virgin made Choice of that Place for their Burial. Afterwards in the Ravage of *Spain* it is thought that his Body was translated to *Oviedo*. The *Roman Martyrology* maketh mention of St. *Julian* upon the eighth of *March*; whence, and out of what St. *Felix* his Successor hath written of him; as also out of the Lessons the new Prayers of the Church of *Toledo*, and out of some Councils we have briefly collected this History of his Life.



The Life of St. FRANCES of Rome, Widow.

MARCH 9. **S**T. Frances was born at Rome in the Year of our Lord MCCCCLXXXIV. Her Father's Name was *Paul de Bruxis*, and her Mother was called *Jacqueline de Broffedefque*; both of them of ancient and noble Families. Her Parents were very careful to bring her up in the Fear and Love of God. And from her Infancy she gave great Signs of her future Sanctity; for in her tender Age she slighted all such Toys which Children use to be delighted with. But (what is most to be admired) from her very Cradle she had so great a Horror of whatsoever may be a Blemish to Purity, that she would permit no Body to see or touch any Part of her naked, nor even her Mother could handle her, unless she were first covered. When she grew a little bigger she fled Company and Recreations, and loved Solitude and Recollection, applying herself much to Prayer and Devotion, which increased in her with her Age, so that when she was eleven Years old, she seemed to have a Desire to leave the World, and to spend her Life in a Monastery. One Day she had a strange Vision, wherein she saw a beautiful and noble Lady hotly pursued by Giants; whereat she being much astonished, prayed to God so earnestly and fervently for her, that by virtue of her Prayers the poor Lady was rescued from the Danger she was in. But she did sufficiently understand who this Lady was, by her Voice, Countenance, and Majesty, to wit that she represented the holy Church distracted by Schisms, which the rebellious and malignant Spirits, signified by those Giants, had raised up against her. St. *Benedict* also appearing unto her, gave her to understand that she was brought into the World to procure the Salvation of divers Souls, and that God had bestowed her upon Men in that sad and lamentable Time, for the Good of Mankind, and therefore she ought to apply herself to it with all Care and Industry. At twelve Years of Age she was sought for in Marriage by divers Gentlemen of Note: But she refused all, and resolved to pass her Life in Solitude and Religion, till at length being forced by an express Command of her Parents, she was content to prefer Obedience to them before Virginity, and took for Husband *Laurence de Pontianis*, a wealthy and noble Roman. But it soon appeared by a grievous Sickness which she fell into, that this kind of Life was not for her Humour; and indeed she kept herself as retired as she could, flying Feasting and publick Meetings. All her Delight was in Prayer, Meditation, visiting of

Churches, there to be present at divine Service and Sermons, which she did with wonderful Devotion; and yet she discharged her Duty towards her Husband with a great Courage by the Exercise of the most rare and commendable Virtues which can be practised by a Woman in that State of Life; but above all was her Obedience, accompanied with a most profound Respect to him, and certain it is that for forty Years that they lived together, there was never the least Dissension between them; and no Wonder, for if any little Spark of Difference did begin to appear, at the very Moment by her Humility and Condescendence she quenched it; and she did so study to conform her Desires, and Inclinations to those of her Husband, that for no Pretext whatsoever she would disagree from him; by which Means she did so win him, that she obtained of him all she desired; so that there was a mutual and amiable Strife of Reverence, Respect, and Obligingness betwixt them. Whilst she was at her Prayers, or in any other Exercise of Devotion, and was called by her Husband, or desired by any the meanest Person of the Family to order something about the House, she laid all aside to obey most readily. Nor did she take it to be any want of Respect to Almighty God to discontinue her Devotions in such Occasions; for she was wont to say, *It is most laudable in a married Woman to be devout, yet so that she forget not that she is a Housewife: And that sometimes she is to leave God at the Altar, to find him in her household Affairs.* And God was pleased to confirm this Persuasion of hers as an assured Verity, by evident Signs and Miracles; for once as she was hearing Mass in the Church, and at the same Time with an extraordinary Devotion was reading our Lady's Office, her Husband coming home, sent a Page to call her. The Boy comes and telleth her, *Madam, my Master sendeth for you;* and without any Reply she shuts her Primmer, riseth from Mass, and was at home as soon as the Messenger. Having satisfied her Husband, she retireth herself and resuming her Primmer, beginneth again the Verse in which she had been interrupted; but before she had ended it, she was called upon the second Time, and then again the third and the fourth Time; for so often she had begun, and not ended one Verse. But when she came to open her Book the fifth Time, she found the said Verse written in golden Letters. And the Apostle St. *Paul* told her afterwards that her good Angel had writ it in Gold, to let her understand the Merit of Obedience.

Even

MARCH 9. Even the State of Wedlock hath its Chastity, which our blessed Saint was so careful to maintain, that all her Actions gave Testimony of her Integrity. The Mortification and Chastisement of her Body was most extraordinary; especially when some Years before her Husband's Death, she was permitted to hamper it as she pleased; and with his Leave lived in perfect Continence. She abstained from Wine, Fish, and all dainty Meats; and never tasted Flesh but in her greatest Sickneses. For her ordinary Diet was hard and mouldy Bread. And when she fared the best, she added to it a few unsavory Herbs without Oil: Or some Fruit, which she took without any Gust; for by long Abstinence she was come to that pass that sweet and delicious Things were bitter and distasteful to her. She eat but once a Day, and drunk pure Water, making use of a dead Man's Skull for a Cup. Her Garments were of coarse Serge, and she never wore Linen not even in Sicknes. She slept but two Hours in the Night, and that upon so narrow a Bed, that she could scarcely lie upon it, and took no Rest at all by Day, contrary to the Custom of that hot Countrey. She disciplined herself most cruelly and frequently, always to the Blood; in *Lent* every Day, and every Hour on *Good-Friday*. And her Discipline was armed with Rowels or Chains of Iron with sharp Points. She wore continually a Hair-shirt, and under it about her Middle a rough Girdle of Horse-hair. She carried also about her a Girdle of Iron so close to her Body that it gauled and putrified her Flesh. But her ghostly Father at length made her give it over. She used to beat her Breast with cruel Blows above two hundred Times in the Day. And if she chanced to offend God by any Part of her Body, she was sure to punish it presently most severely; as for Example, if she had offended by the Tongue, she bit it till she drew Blood. By this Rigour she preserved her Soul in the State of Marriage, always a Virgin and entire. The very Sight of Men did trouble her and afflict her. But yet she had a greater Horror at the Sight of lewd Women; whom she endeavoured to her utmost to convert unto God, and reclaim from a wicked Course. As she was passing thorough a certain Street of Rome, she saw the Devils dancing in an Inn, and playing Pranks like those which are used by Mountebanks. Whereupon she asked the Neighbours what sort of People lived there, and being informed that there were lodged two Women of no good Reputation; she persuaded the Host to dismiss them. And together with them the Devils left the Place. For this and for the many Booties which she snatched from Hell, the wicked Fiend never ceased to molest her. For he often appeared to her in the Shape sometimes of a Man, other Times of a Woman in filthy Postures and most unbecom-

ing Gestures. But she always drove him away and made him vanish into Smoak by calling upon the holy Name of God, according to that of the Prophet: *Laudans invocabo Dominum, & ab inimicis meis salvus ero: Praising I will invoke our Lord, and I shall be saved from my Enemies.* She was going once with her dear Companion and Cousin *Vannesa* to St. John Lateran's; and resting near the Church of St. Peter and Marcellinus, she saw the Devil in the Shape and Habit of an old Man, soliciting her by wanton Actions to sin: And presently with her ordinary Weapons she put him to Flight. But he play'd her a most malicious Trick. For in the Night taking a rotten and stinking Carcase of a dead Man, he rolled and trailed it up and down her Chamber, and filled it with such an intolerable Stench, that for a long while after it remained so settled in each Part of her Body and in her Imagination, that whatsoever she eat seemed to be infected with it, and her Stomach did so rise at the Sight of Meat that she had great Difficulty to take or keep any Sustainance. Moreover she had such an Aversion from all Men, that whomsoever she came near, she fancied that Stench came from him; insomuch that her whole Body shiver'd and quaked for the Trouble and Horror she was in.

St. Frances begged of Almighty God to give her Children more to people Heaven, than to fill the Earth, or propagate her Race. And when she had them, all her Care and Study was to keep them innocent and free from Vice. Her Discourses were their Lessons and Instructions, and her Actions a Pattern and Example for them to imitate. And she was far more solicitous to direct their Conscience in the Service of God, than to polish their Wit with Learning. She had one Son, nam'd *Evangelista*, who being but a little Child surpassed ancient Men in Prudence; and had also the Gift of Prophecy. As he was once playing with his Father, he drew a Sword out of the Scabbard, and putting it to his Father's Side told him, that *within a short Time he should be dangerously wounded in that very Place*, as it fell out in the Year MCCCCVI. in a Sedition between the Romans and some of the Company of *Ladislaus*, King of Naples. This Child also seeing a religious Friar passing along the Street said unto him, *that after a few Days he should exchange his Friar's Weed for a more honourable Habit.* And soon after he was made Bishop. Whilst the Plague was hot at Rome, this young Saint perceived himself to be touched with it, and knowing he was to die of it, called for a Priest: Then told his Mother, *That St. Anthony and St. Onufrius, for whom he had a very particular Devotion, were come with a Number of Angels to conduct him to Heaven.* And the same Day died; but at the very Moment he departed this Life, a little Girl, his Neighbour, who lay

MARCH lay sick of the same Disease, and had been

9. Speechless for some while, recovered her Speech, and cried out, *That she saw Evangelista de Pontianis going up to Heaven in Company of very many Angels.* About a Year after, St. Frances being at her Prayers in her Oratory, saw her little *Evangelista*, of the same Shape and Bigness he was of when he died; but incomparably more beautiful; together with another Child of like Age and Beauty, who told her that he was placed in the second Choir of Angels. She understood also that the principal Cause of his coming was to take with him his dearest Sister *Agnes*, of fifteen Years of Age, and that she was also to be seated among the Angels. A little after *Agnes* sickened, and as she drew near her End, her Mother saw a Dove whiter than the driven Snow, fluttering about her Pillow.

Next to her Children, the chief Object of her Thoughts and Cares were her Servants; whom she treated with as much Honour and Love, as if they had been her Brothers and Sisters: She would have no better Accommodation than they: And if she thought at any Time that she had given them the least Occasion of Offence she presently demanded Pardon of them, and amended that wherein she might seem to have been faulty. As also if any of them forgot himself so far as to commit a Sin, she would see him corrected, and brought to his Duty. She commanded more by her Example than by her Authority, and ceased not by many Christian Civilities and Courtesies to oblige them to serve God. And when any of them fell sick, she attended him for Soul and Body with an indefatigable Charity. She never refused an Alms to any who demanded it. In Time of a great Want and Scarcity of Victuals at Rome, her Father-in-law *Andreot* had provided a Piece of excellent Wine. St. Frances being importuned by the Poor gave them so much and so often of it till the Hogshead was drawn dry; whereat *Andreot* fell into a Passion. The Saint humbly excusing herself promised to fetch him to drink of the same Vessel, and going down into the Cellar, found it as full as ever it had been. Another Time when she had bestowed upon the Poor a little Corn which had been left in the Granary; as she returned thither again, she found more than forty Razors of excellent Wheat. She would take secretly out of the Pouches of poor Beggars old mouldy Crufts which she kept for herself, and in Place of them put in soft white Bread.

Our Lord seconded her charitable Assistance to all Sorts of People with many Miracles. Her dear Cousin *Vannosa* being sick had a great longing to eat a Shell-crab at a Time when none could be found. St. Frances pray'd to God to send her one; and soon after there fell one down from the Roof of the House in Presence of the whole Family; which the Saint

taking up dressed it, and gave it to her Cousin, who recovered by it not only her Appetite which she had lost, but also perfect Health. But her Humility was very dexterous in concealing a great Part of her Miracles. For whereas she cured all sorts of Diseases with only touching the sick Party; she used to apply a certain Ointment which she had made of Things either contrary, or at least nothing profitable for the Malady, as if that had wrought the Cure, and then admonished them that were cured to be thankful to God. Those charitable Offices she exercised most willingly, which were accompanied with Humility. She had a Vineyard not far from the Gate of St. Paul; from thence she came often into the City with a Burden of Wood upon her Head, which she carried to the Poor. And sometimes she loaded an Ass with Faggots, or Billers, and herself driving him thorough the Town, laid the Wood at the Houses of such poor People as were ashamed to beg: she went frequently with her Cousin *Vannosa* from Door to Door, humbly begging Alms for the Relief of the Needy. Nor was this holy Woman less eminent for Patience than for Charity and Humility, as appeared when God was pleased to separate her from all Things that could give her any worldly Content, Health, Wealth, Honour, Friends, and House. The City of Rome was at that Time most lamentably tossed with civil Factions and Dissensions. At which Time her Husband was banished, his Means confiscated, and his House pulled down. His Son-in-law *Paulucius* was banished with him, and his Son *John Baptist* detained for Hostage. In all these Afflictions, and many corporal Infirmities, St. Frances's Soul was most quiet and calm, and as little shaken with so many violent Storms as is a huge Rock with the Waves of the Sea. Instead of Complaints she was wont to utter these Words, *The Goodness of God bestowed Means, and his Justice hath taken them from me. I take great Content in these Losses, because God disposeth so. And as for what he hath already inflicted or shall hereafter impose upon me, I will continually praise and bless his holy Name.*

Her most ordinary Devotions were these. She went to Confession on *Wednesdays*, and *Saturdays*, and communicated at the least once a Week. She often visited the Churches, especially St. Peter's in the *Vatican*, St. Paul's out of the City; our Lady's d' *Ara Cali*, *Sancta Maria Nova*, and another Church of our blessed Lady by the River *Tyber*, and St. Cecily's. This Devotion vexed the Devil, and therefore as she was going once to a certain Church in Company of her Cousin *Vannosa*, the Enemy of all Good, to divert them from so pious an Exercise, threw down *Vannosa* from a high Place, and bruised almost all her Body, but St. Frances by her Prayers healed her. Another

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MARCH 9. ther Time she going to St. Peter's with a Companion, and by the Way being excessively thirsty they came to drink at the River Tyber, and the Devil cast them both into the Water, and the Stream carried them away; but by God's Assistance they were brought safe to the Shore. She had retired herself one Day with her Cousin into a little Oratory, which she had made in an Arbour in her Garden, and whilst they were talking of heavenly Things, and of leaving the World; our Lord to declare how he is delighted with such Discourses, permitted fair ripe Pears to fall down from the Tree at their Feet (although it were then the Month of April) which when they had tasted and found to be very good, they carried the rest to their Husbands, to increase in them Devotion and Confidence in God.

She took no Devotion so much to Heart, as a constant Memory of our blessed Saviour's Passion: Upon which she meditated with so great Fervour, and such Abundance of Tears, that she came oftentimes to feel most violent Pains in those very Parts of her Body, in which she represented unto herself CHRIST JESUS our Lord suffering for us. Which Pains were in such Extremity, that those who were about her expected every Moment that she would die. Hence arose her Piety and Attention in Time of holy Mass, which was so great that she remained immoveable like a Statue; and frequently after receiving the most holy Sacrament, she was rapt into an Extasy. Once hearing the Mass of a certain Priest who lived a loose Life, most unbecoming that sacred Function, she perceived him to be all covered over with a horrible and loathsome Leprosy, till he came unto the Consecration; then from that Part of the Mass to the Communion, he appeared to be pure and clean, for the bright-shining Beams of our Lord's Body there present, did hide and cover his Foulness; but after that, he appeared as filthy as before. The Saint communicated what she had seen with her ghostly Father; desiring him to deal with that Priest about his Amendment. He did so, and did not lose his Labour; for the poor Priest seeing God had miraculously discovered his sinful State, did Penance for it, and not long after died, as it is to be believed, happily. One Day she had a Devotion with another Companion of hers to hear Mass and communicate at St. Cecily's. But the Priest, who did not like that married People should receive the blessed Sacrament so often, instead of the holy Eucharist gave them pure Bread in form of Hosts. It was not easy to deceive St. Frances. For not finding there her ordinary Gust, nor enjoying the Presence of her beloved, she came quickly to discover the Fraud; and with great Resentment of such an Indignity, acquainted her ghostly Father, Antonio de monte Sebellio

with it, who examining the Priest, got him to acknowledge his Crime, and to confess it. She that was so dear to the Son, could not chuse but be highly favoured by the Mother. And indeed our blessed Lady, to whom St. Frances was after a very particular Manner devoted, did her many most signal Favours, often visiting her in her Sickness, and giving her little Jesus to kiss, she was wont to appear to her upon the chiefeft Feasts, and explicate to her the Mystery of the present Solemnity, and the particular Circumstances of it. And once upon the Day of the Epiphany; our Lady told her, that she did not as much as see or look upon the Kings, when they came to adore her Son; whereat St. Frances wondering, and asking how it was possible; the blessed Virgin reply'd, *I knowing that God had appointed an Angel to direct the Sages in all they were to do towards my Son, and to show them where they were to lay down their Presents, expected them with my little Child in my Lap; and being wholly taken up with contemplating him, I had neither Time nor Mind to cast an Eye upon any thing else.* An admirable Lesson for us all, when we are present at the dreadful Sacrifice of Mass, or praying before the blessed Sacrament, not to look about, or mind other Things, seeing we have the very same Object to entertain our Eyes and Affections, which the ever glorious Virgin had then before her.

A great Help and Advantage which St. Frances had towards Perfection in a spiritual Life, was a continual and familiar Conversation with the blessed Spirits, who are sent to minister for them which shall receive the Inheritance of Salvation. They appeared to her sometimes so beautiful and full of Light, that she said the very Sun in comparison of them seemed to be an obscure Cloud. And for the particular Angel which was appointed to be her Guardian, he did not only defend her from the Deceits and Violence of wicked Spirits; but did also direct and govern her in all the Actions and Functions of her Life; and by a special and singular Privilege was always in her Sight. He declared in all Things to her the Will of God, enlightened her, moved her to several Mortifications, restrained and pluckt her back when she exceeded in them; and with wonderful Sweetness conducted her in all Affairs. The Form he took was of a most lovely and sweet Child seven or eight Years old, of an incomparable Beauty, white as Snow and Vermilion red. With his Eyes always looking towards Heaven his Arms decently crossed before his Breast, his Hair loose and shining like Gold, in a long Garment that touched the Ground, ordinarily white, sometimes blue like Azure, otherwhiles all red. From his Face issued such a Brightness, that at Midnight she stood in need of no other Light, to do

MARCH any Work about the House, or to read our
9. Lady's Office which she was accustomed to say from her Childhood. When the Devil molested her, or was plotting any secret Design against her, either to frighten her with horrible Shapes, or to delude her by transforming himself into an Angel of Light, this faithful and vigilant Guardian, by shaking sweetly his golden Locks, did dart forth such Beams of Light, and so pleasant a Savour, that it wonderfully comforted the Saint; and put the wicked Spirit to flight. If at any Time she began to be troubled with Scruples, or any other Affliction of Mind, and her little Tutor did but cast a gracious Eye upon her, she was presently quieted and in Repose. In fine, whether she were to pray, work, speak, or to do any good Office, he was ready to direct her in all. But on the contrary, if any light Word, any Action, Gesture, or Laughter less becoming her Gravity and his Presence did at any Time escape from her, this upright and severe Overseer of her Manners and Actions would presently withdraw and hide himself, to give her to understand that something was amiss; whereupon she entering into herself and examining her Conscience, came to discover the least Faults and Imperfections, and by correcting them recovered again his most delightful Presence. It fell out one Day that being in the Company of some of her Acquaintance, she heard some of them speak of unprofitable and vain Things; which Discourse although it pleased her not, and she would fain have broken it off, yet to comply with her Friends, she seemed to countenance more, than was fitting. And her good Angel to correct that Imperfection, gave her such a blow with his Hand that the Sound of it was heard by all the Company; although they saw not him that gave it. But she both saw him, and understood the Cause for which she was stricken. Another Time whilst she was giving an Account of her Conscience to her ghostly Father, she resolved with herself to conceal from him some special Favours which our Lord had done her, and this out of a Motive of Humility, as she thought, and a Desire of not being esteemed. And yet because she failed in Simplicity in this point, the Angel struck her with that Violence upon the Shoulder, that he cast her down upon the Ground at her Confessarius's Feet. Now if any that were in her Company did at any Time forget themselves, and become too free in Language or Carriage, she saw the Angel cover his Eyes with his Hand to testify how displeasing and distasteful such Excesses were to him.

In the Year MCCCCXXV, in the Time of Pope Martin V. this virtuous Lady being about forty Years of Age, and having Permission from her Husband to attend to her

Devotions as much as she desired; instituted MARCH
a Congregation of young Women and of 9.
Widows, whom she instructed in all Piety; and gave them the Rule of St. *Benedict* under the Direction of the Fathers of *Mont Olivet*. And how grateful a Service this was to Almighty God, himself was pleased to testify. For the Eve of *Christmas* Day following, the Apostles St. *Peter* and St. *Paul* together with St. *Benedict* and St. *Mary Magdalen* appearing to her, appointed the Rules which those religious Women should observe; after which St. *Peter* blessing and veiling her solemnly, presented her to the ever glorious Virgin Mother of God, to be received under her Protection and Safeguard. After which Vision the Saint coming to herself, writ the Rules as they had been dictated to her, which were afterwards confirmed by Pope *Eugenius* IV. during whose Time the holy Woman had another Revelation which proved to be very beneficial to the whole Church. For the Apostle St. *Thomas* appearing unto her commanded her in the Name of God, to send her ghostly Father to the Pope, and counsel him for the composing of the Schism, which began a little to decline, and to prevent new Stirrs, to accommodate himself and condescend in what he could to the Council of *Basil*; and to join to the Congregation of Cardinals some other holy and learned Men, and to ask their Advice in examining and determining Affairs. And the Pope was not backward in the Matter; for by their Advice he confirmed with express Bulls diverse Decrees of the Council.

When it pleased God to take away her Husband, which was in the Year MCCCCXXVI, as soon as she had disposed of her House and Affairs, she came barefoot with a Cord about her Neck, to the Monastery which she had founded, and there prostrate upon the Ground before the Religious, who were all her spiritual Children, begged of them to receive her out of Charity among them. Being admitted, and not long after by common Consent chosen superior, as one whom God had raised to a higher and more noble Function, she was commended to the Charge and Care of an Arch-angel, who taking the Place of her former Angel Guardian, shewed himself like the other, always visible, but much more beautiful. All her Study now was to order and govern that Family well, which she performed with so much Perfection, that she left a most exact Rule and Pattern of the good Government of a Monastery. It happened once at the Time of Dinner that there was no Bread in the House for the Religious, who were fifteen in Number, unless it were a few Scraps, the Reversions of their last Meal. *Agnes* who had the Care of the Pantry told St. *Frances* as much, who made Answer; *God will provide:*
And

MARCH 9. And lifting up her Heart to his Majesty distributed those Pieces among the Sisters, which were so multiplied in her Hands, that after all had eaten their Fill, there was still some to spare. Pope Paul V. in the last secret Consistory which he held for her Canonization, recounted with his own Mouth this following Miracle. St. Frances according to her Custom, went out of the City with her Religious to gather Wood for the Relief of the Poor, and whilst they were labouring hard, they grew to be excessive weary and thirsty. Their charitable Mother taking Compassion of them, and being far from any Water, had her Recourse to God; and presently although it were then the Month of January, there appeareth a green Branch of a Vine loaden with as many Bunches of ripe Grapes as they were in number Religious. The Saint bid every Sister to gather her Cluster of Grapes, and then leadeth them all home praising and glorifying God. Another Day being in her Vineyard with her Religious, she retired herself into an Alley to read our blessed Lady's Office upon her Knees: In the mean while it rained so much that her Companions were quite wet, and yet not a Drop of Water fell upon her or her Primmer. Much about this Time as she came from visiting St. Paul's Church, she had a Mind to rest a while in the same Vineyard; and sitting down by the River's Side to meditate, she was transported into an Ecstasy, wherein she often repeated these Words, *Even as this Water silently glides along, so doth the Grace of God flow into the Soul.* She was also adorned with the Gift of Prophecy; and could discover the State of Men's Souls. Her Confessarius, John Matbiot, after a long Absence returning to her, she told him exactly all that had befallen him during that Time, and of a Sickness which took him in his Journey. Another ghostly Father of hers happened to be transported with Choler against a certain Person, and the same Day came to visit this blessed Woman, she received him but coldly, contrary to her Custom, and presently retired back into her Chamber; and by and by came out again, and did him Reverence, as she was wont to do, upon her Knees: Whereat he being much surpris'd, the Saint told him, *that at his first Entrance she saw the Devil at his Side, who had stirred him up to Anger against his Brother; and therefore she hastened back to her Chamber to pray for him, and to obtain of God Pardon for his Offence. And when God had heard her Prayer, she came back to him, and found that the Sower of Discords had left him.* The Priest confessed all to be true, and the sudden Change which he felt in his Soul.

In the Year MCCCCXL, St. Frances's eldest Son, John Baptist, being dangerously sick, she like a good Mother went from the Mo-

nastery to assist him, and dispose him for a good Death: And because it was a long Way home, her Confessarius commanded her to stay there all Night; and the very same Night she was seized upon by so violent a Fever, that the next Morning, casting away all hope of returning to the Monastery; and seeing her good Sisters more in this World; she armed herself with the Rites of the Church against the last Conflict. It was revealed to her that she was to die on the seventh Day of her Sickness, therefore on the fourth Day, when an Ecclesiastical Man said to her, *that he confided God would keep her yet longer in the World for the good of many;* she answered, *God be praised, Thursday on the furthest, I shall pass from this Life to a better.* And so it fell out, for on Wednesday Night, being the ninth of March of the Year MCCCCXI, she gave up her blessed Soul to God, without any Sign of Pain or Trouble in the five and fiftieth Year of her Age. The Resort of the People to see her Body was so great, that for greater Convenience, and to satisfy their pious Curiosity, it was judged fit to have it carried to *Sancta Maria Nova*; where the Concourse was twice as great. And although it lay there two Days and three Nights exposed to the View of all; there came from it so sweet and pleasant a Savour, that the Place seemed to have been filled with Roses, Violets, and other odoriferous Flowers. At this Time there lay sick *Andreotta*, Wife of *Peter* of the holy Cross, pitifully tormented in the Reins; who commending herself earnestly to the Saint, had scarcely ended her Prayer when she recovered, and at the same Time got out of her Bed, and without help of any Body run to *Sancta Maria Nova* to thank God and his Saint. Another Woman, called *Juliana*, that had a *Fistula* in her Foot for three Months, and could find no other Cure, took a Piece of the Saint's Garment, before she was yet buried, and was presently healed.

St. Frances hath left rare Examples of Virtue in different Courses and States. In her Childhood to Youth she is a Pattern of Purity of Body and Mind. In the State of Marriage she teacheth Women of that Condition Obedience and due Respect to their Husbands; Carefulness and Industry about the Business and Affairs of the House, and Patience in Crosses and Afflictions. To Widows she giveth an Example of the Contempt of worldly Vanities, and of Charity and Compassion to the Poor. In fine she is a Mirrour of Religious for fervent Prayer, Fasting, and all kind of Penance. Her Life is written by John Matbiot who was twelve Years her Confessarius. *Raphael Volaterranus* speaketh of her in his two and twentieth Book. *Valladier* also, Abbot of St. *Arnold's* at Metz, hath written her Life in *Latin*, and afterwards

MARCH afterwards in *French*, which he collected
9. out of the Process of her Canonization. Her

Feast is kept as a double through the whole MARCH
Church on the ninth of *March*. 9.

The Lives and Martyrdom of the forty Martyrs at Sebaste.

MARCH 10. **A**Mongst the most fierce and barbarous Tyrants that persecuted the Church of CHRIST, we may well reckon *Licinius*, Competitor with *Constantine* the Great, and who married his Sister *Constantia*: For although at first to gain the good Will of his Brother-in-law, who was a Christian, he feigned to favour Christians; yet afterwards breaking Amity with *Constantine*, he persecuted them most furiously. And being a Man of mean Birth, very covetous, lecherous, cruel, and so unlearned, that he could hardly write his own Name, he poured out all his Anger and Rage against those whom he esteemed to be Enemies to himself and to his Empire, for their Religion, Learning, and Sanctity of Life. This *Licinius* then being in *Cappadocia* with a puissant Army, put forth a Proclamation, whereby he commanded all Christians, upon Pain of Death to forsake the Christian Faith and Religion. And he was so cruel and terrible, that the poor Christians were in great Fear and Trouble; for all was full of Sergeants, Executioners, Gibbets; Wheels, Racks, and other bloody Engines to torment and make away with those who refused to obey the Edict. Some fled and hid themselves for fear, others cowardly denied CHRIST, some through Frailty fainted and were overcome with Force of Torments, and many by the Grace of our Lord came off victorious: But all were afflicted, and it was a dreadful Persecution. There was a Squadron of forty brave Soldiers, all Christians, and of one Province of *Cappadocia*, though of several Towns; their Names were *Domitian*, *Eunoicus*, *Sisinius*, *Heraclius*, *Alexander*, *John*, *Claudius*, *Athanasius*, *Valens*, *Eliion*, *Meliton*, *Eudicius*, *Achacius*, *Vivianus*, *Helvius*, *Theodulus*, *Cirilus*, *Flavius*, *Severianus*, *Cirion*, *Valerian*, *Clidion*, *Sacerdon*, *Priscus*, *Euricius*, *Smaragdus*, *Philotimon*, *Aëtius*, *Michalius*, *Lyfimachus*, *Domnus*, *Theophilus*, *Eutychius*, *Xantius*, *Angierius*, *Leonicus*, *Ischius*, *Calus*, *Gorgonius*, and *Candidus*.

The Governor *Agricolaus*, a deceitful Flatterer, and as cruel as his Master, and barbarous Minister of his Iniquity, called to him these forty valiant Warriors of CHRIST; and said unto them, that he knew their Courage and Valour to be very great, understood how they were united among themselves, and was well satisfied with their Prowess and brave Exploits in the War; that he was also assured that the Emperor had a very particular Affection for them, and an Intention to reward

them for their good and faithful Service: MARCH 10. Which Rewards if they desired to obtain, and to continue in his Grace and Favour, he exhorted them to obey his Edict; lest by their Disobedience they might fall short of so great Favours as were expected from his Liberality, and withal lose their Lives in the prime of their Age. To this the Saints made answer, If we have behaved ourselves so valiantly, as you say, for the Emperor of the Earth, what do you think we shall do now, that we are engaged to fight for the Emperor of Heaven? Assure yourself we will shew our Valour, and persevere in his Service as long as there shall be breath in our Body. The Governor threatened to degrade them from the Honour of being Soldiers; and giving them Time to think better of it, sent them to Prison: Here the blessed Saints fell to their Prayers, and beseeched our Lord, that seeing he had so often assisted them, and given them the Victory, when they fought for frail and fading Things, he would not leave them now in a Combat which they undertook for his Glory; but would strengthen and bear them out by his powerful Grace and Protection. In this Prayer they passed over that Night, singing the Psalm, *Qui habitat in adjutorio altissimi, in Protectione Dei celi commorabitur, he that dwelleth in the Help of the Highest, shall abide in the Protection of the God of Heaven*: And other Psalms and Hymns to CHRIST our Saviour; who was pleased to appear to them, and said, *You have begun well, look that you continue and persevere to the End: For the Crown is not given but to those who persevere*. The next Day the Governor sent for them again, and in the Presence of many Soldiers, their Friends and Acquaintance, having commended them for stout and valiant Men, desired them to condescend to his Request, that he might be able to pleasure them, and promote them to Honours and Preferments: But seeing he could not shake or alter them neither by Promises nor by Threats, he committed them again to Prison, giving Order to *Aglayo* to be their Keeper, and to have a strict Guard over them, till such Time as their Captain should return, and himself gave further Order what was to be done. Whilst they were in Prison, one of them, by Name *Cirion*, encouraged his Companions in these Terms, *Brethren it hath pleased God to make us all Comrades by joining us in one Company; let us not separate neither in Life nor Death. And seeing we have taken so great Pains in the Service of the Emperor, who is a mortal*

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MARCH 10. mortal Man, in many hard and dangerous Encounters, to gain his Love and Favour; let us bestir ourselves now for the King of Heaven, and lay down our Lives in his Quarrel: For he will be sure to pay us well, and give us in Recompence a happy and eternal Life, which Licinius is not able to do. How often, when we were encountering with our Enemies, have we called upon God for help, and presently found the Effect of our Prayers? And can we think then, that he will be wanting to us in this so glorious an Occasion? Let us have Recourse to Prayer, and implore the Assistance of our Lord: For he is Faithful in his Promises, and is the Protection of those who suffer for him. Seven Days after their Captain returned home, and the Saints were brought out of Prison to be presented before him: As they were going along, Cirion said to his Companions, *We have three Enemies to encounter, the Devil, the Governor, and our Captain; or to speak more properly, we have but one only Enemy, to wit the Devil, who being invisible maketh Use of the other two, as his Agents and Ministers, to wage War against us. And shall one single Enemy then defeat and overcome forty Soldiers of JESUS CHRIST? No, no, it is impossible.* The Captain in Presence of the Governor spent much Time and many Words to persuade them to renounce the Faith of CHRIST; but as they remained still more firm and constant, the Officers commanded that their Mouths and Teeth should be broken with Stones: But God did so dispose that the Ministers who were put to execute that wicked Sentence, after they had wearied themselves, were most cruelly wounded, insomuch that their Mouths run gore Blood, whereas the Soldiers of our Lord remained without any Hurt at all. The Captain seeing this, and thinking it was done by Art Magick, in a Fury taketh up a Stone, and flingeth it at one of the Saints: But the Stone guided by a more sure Hand, came not near him, at whom it was thrown, but fell with all its Force upon the Governor's Mouth, and hurt him grievously. Then were they sent back again to Prison, and the Officers took Time to deliberate what they should do, and what new Torments they should invent to overcome them. The Saints in Prison attended to Prayer, and sung the Psalm, *Ad te levavi oculos meos, qui habitas in caelis: To thee have I lifted up mine Eyes, who dwellest in the Heavens.* Their Prayer being ended, our Saviour appeared to them, and they heard a Voice, which said, *He that believeth in me, although he be dead, shall live: Have Confidence, and fear not the Torments of Men, which last but for a while. Fight valiantly that you may be crowned.* This Vision and Exhortation did much comfort and encourage them, so that they passed that Night in great Content and Consolation. The next

Day, they were led to the Tribunal to receive from the Governor Sentence of Death. There was hard by the City of Sebaste, where this happened, a Lake of Water; it was sharp Weather, and the Sun being set, it froze hard, and none doubted but that Night the Lake would be congealed with a thick Ice. The wicked Judge commanded the Saints to be cast into this Lake, there to be frozen to Death; he ordained withal, that within Sight of the Lake there should be prepared a warm Bath, that if any of them, overcome by the Rigour of the Cold, and that horrible Torment, would forsake CHRIST, he might find Ease and Refreshment near at Hand, which could not but be a terrible Temptation to the Saints, to see before their Eyes a Remedy of their Torments. There were Guards set to watch all Night, that none might hinder the Execution of the Sentence. When this was intimated to those brave Champions of our Lord, they were much comforted with it, and when they were brought to the Lake, there was no need for the Executioners to strip them, for of their own Accord they unclothed themselves with great Haste and Joy, saying, *The Soldiers stripped our Saviour of his Garments, and cast Lots for them; and he endured that Affront for our Sins: Let us strip ourselves for Love of him, to satisfy for our Offences. It is certainly sharp and painful to suffer this Cold: But it will be sweet to enjoy Heaven by this Means. The nipping Frost afflicteth the Flesh: But the Spirit delighteth itself with the Hope of Reward. The Torment will be short, and the Glory eternal: Let us exchange one Night for a Day that never will have Night nor End. If our Feet be frozen, they will be the more nimble to dance with the Angels in Heaven. If our Hands fall off for Cold, they shall one Day embrace the Lord who gave them to us. How many of our Companions have been slain in the Wars for their Loyalty to an earthly Prince, and we to testify our Fidelity to God, shall we not expose our Lives? How many Criminals have suffered greater Torments than this is? Let us therefore give Thanks to God, that we die for Justice, for Virtue, and for the Confession of his Faith.* Then turning to our Lord, they offered themselves to him for a Sacrifice, and Holocaust, which was to be consummated by Water and not by Fire. Being armed with this Prayer, and clothed with the Spirit of our Lord, they cast themselves naked into the Lake, begging of our Lord that as they entered forty together into the List and Place of Combat, they might come forth as many Conquerors, not so much as one failing of that sacred Number. But as the Cold was most bitter, one amongst them being quite overcome with the excessive Pain he endured, calling upon the Guard, came out of the Lake, and entered into the Bath, where he died soon after,

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MARCH 10. After, leaving his thirty nine Companions on the one Side much afflicted and pierced with Sorrow for the irreparable Loss of their unfortunate Comrade, but on the other Side again more firmly determined and resolved by his Disaster to die, if need were, a thousand Deaths for JESUS CHRIST. Then lifting up their Eyes to Heaven they prayed God to mitigate the Rigour of that biting Cold, or to give them Force to bear it patiently to the End. It was a wonderful Thing, that at Midnight there appeared over the Saints an immense Brightness, the Heat whereof melted the Ice, and warmed the Water: Then came Angels down from Heaven with nine and thirty Crowns, which they put upon the Heads of those that remained in the Lake. One of the Guard that was awake whilst the others slept, being struck with this new and strange Sight, and prevented with the Spirit of God, awakeneth in all haste his Companions, and casting off his Cloaths, leaped naked into the Lake among the holy Martyrs, and cried out aloud *that he was a Christian*; and so supplied the Room of that unfortunate Renegade who had lost his Crown; that as they entred forty into the Combat, forty might come forth victorious and triumphant; and that we might all admire and reverence the just and secret Judgment of God, who permitteth those that are standing to fall, and raiseth up those that are fallen; and in Place of a Christian that faileth chuseth a Gentile to win the Crown, and when Judas is cast forth, maketh Matthias an Apostle; that none should confide in himself or hold himself secure for having begun well, but that all our Confidence be in his pure Mercy and Goodness.

The Morning being come, the wicked Ministers found the holy Martyrs almost frozen and dead, and among them one of their Companions: But when Agricolaus understood that he had stripped himself and leaped into the Lake, and proclaimed himself to be a Christian, for having seen the heavenly Light, and the Crowns upon the Heads of the nine and thirty Soldiers, being exceedingly enraged thereat, in great Fury he commanded they should be all of them taken out of the Water, and have their Legs broken with Leavers, and so be all quickly dispatched. The holy Soldiers in that Torment repeated often those Words of the Royal Prophet: *Anima nostra sicut passer erepta est de laqueo venantium: Laqueus contritus est & nos liberati sumus. Adjutorium nostrum in Nomine Domini, qui fecit cælum & terram. Our Soul as a Sparrow is delivered from the Snare of the Fowlers: The Snare is broken, and we are delivered. Our Help is in the Name of our Lord, who made Heaven and Earth.* And concluding this Prayer with *Amen*, they yielded up their blessed Souls to him that had created and redeemed them with his Blood to crown them in Hea-

ven. Their Bodies were taken and carried to MARCH 10. be burnt; but finding that one of the blessed Company, whose Name was *Meliton*, was yet alive, as being young and stronger than the rest, the Officers left him, hoping that he might relent and forsake JESUS CHRIST. But *Meliton's* Mother seeing this, taketh her Son upon her Shoulders, and goeth with him after the Bodies of the other Saints that were carried to be burnt; and in the Way spoke thus unto him, *My dear Child, the Fruit of my Bowels, how happy shall I be, if thou persevere and diest for CHRIST! Blessed shall be the Womb that bore thee nine Months, and happy the Breasts that gave thee suck. Pluck up thy Spirits, O thou Light of my Eyes, and stand firm and constant, that thou mayest enjoy the eternal Light, and illuminate my Darkeness. When thou didst go to fight for an earthly Prince, I accompanied thee always with Tears, because the Danger was great, and the Gain small. But now I do accompany thee with incredible Joy and Content, because this short Martyrdom will bring thee to an Eternity of Glory. The Angel that brought thee the Crown from Heaven, stands expecting to put thee in Possession of Paradise. The cold Ice bath brought thee to the Gates of Heaven, and the Fire will make thy Entrance into the Presence of our Lord. Suffer my Son that little which remains to make thee a Martyr, and me a happy Mother: For as God through his Favour did bestow thee upon me, so will I return thee unto him again with great Content and Satisfaction. Let other Mothers, that have no certain Hope of the Salvation of their Children, bewail them, if they please: But I who am certain of thine, instead of lamenting, do rejoice with thee; and pray thee to expect me above in Heaven, and to make Intercession to God for her who brought thee forth into this transitory Life, and now by Martyrdom doth desire to bring thee forth the second Time into an eternal Life.* As the courageous Mother was holding this Discourse to her Son, he died happily in her Arms: And she most contented to see him now secure, took his Body and threw it into the Cart with the other Saints Bodies, that they might all burn together; and would not part thence till she saw it consumed to Ashes. O stout and courageous Woman, inflamed with the Love of God! That had the Heart to throw into the Fire with her own Hands, those very Members which had been formed in her Womb, had been sustained and taken Growth by her Milk, and arrived at those Years through her great Care and Pains! Mother that desired with her Eyes to see die that Son to whom she had given Life; esteeming it a greater Happiness for him to die for CHRIST, than to live without CHRIST! O that all Mothers would learn of this good Mother to bring up their Children, to procure them true and eternal Happiness, to draw them from fading and perishable

The Lives and Martyrdom of the forty Martyrs at Sebaſte. 223

MARCH 10. riſhable Things, the Love whereof doth make drunk and beſot the Children of this World.

The Tyrant not content to have burnt the Bodies of theſe glorious Martyrs, fearing they might come to be honoured by the Chriſtians, commanded their Bones and Aſhes to be caſt into the River: But God, who is no leſs Lord of the Waters than of the Earth, conſerved them ſo in the River that they were not loſt nor diminished; but ſhone like Stars in the Heaven. And the Saints appearing to the Biſhop, who was called *Peter*, gave him Notice where and in what Condition their Relicks were: The good Biſhop came with all his Clergy in a moſt ſolemn Manner to the River, and reverently taking from thence that ſacred Treasure, laid it up in a decent Place, to the Glory of JESUS CHRIST, who did overcome and triumph in his Soldiers; and to the Confuſion of the Devil with their Miniſters, that ſo cruelly perſecuted them, arming all the Elements againſt them: For on Earth they were put to Torments; the Air of the Night being wonderfully ſharp, pierced them with Cold; the Fire burnt them, and their Relicks were caſt into the Water there to be diſperſed and loſt, ſo that they may ſay with the Prophet, *we have paſſed through Fire and Water, and thou haſt brought us out into reſreſhing*. Afterwards their Relicks were tranſlated to *Conſtantinople*, and were hidden in a Garden, till the Saints themſelves appearing to *Pulcheria* the Empreſs, revealed to her where they were; and then they were placed in the Church of *St. Thyruſ*, a famous Martyr. The

Martyrdom of theſe forty holy Soldiers is MARCH 10. written by *Metaphraſtes*, and before him by *St. Gregory Nyſſen*, who hath two Homilies of them; alſo his Brother, *St. Baſil* the Great, made an excellent Oration in their Praise, where he deſcribeth the Story of their Martyrdom, and ſpeaketh thus unto them, *O holy Choir, O ſacred Company, O invincible Squadron, Proteſtors and Defenders of human kind, Companions in our Cares, Favourers of our Requeſts, and Prayers, powerful Embaſſadors of our Frailty with God, Stars of the World, Flowers of the Church, Inhabitants not of Earth but of Heaven; the Gates of Para-diſe were ſet open for you, becauſe you became a wonderful Spectacle to the Angels, to the Patriarchs, the Prophets, and all the Saints. In your Youth you contemned Life, and loved God more than you did your Parents and your Children; in the Flower of your Age you glorified our Lord in your Members; by your Example you have raiſed thoſe that were fallen, upheld thoſe that were ſtaggering in Faith, that they might not fall; you have ſtrengthened the weak and feeble, and made way for the ſtout and ſtrong to follow you; you have conſpired all together to erect one and the ſame Trophy of your Victory, to be rewarded with one and the ſame Crown of Glory in Heaven.* The Martyrdom of theſe Saints happened upon the ninth of March in the Year CCCXVI, upon which Day their Feaſt was kept, till of late by reaſon of the Solemnity of *St. Frances* of Rome, which is a double, it hath been tranſlated to the tenth of the ſame Month.

The Life of St. GREGORY the Great, Pope, and Doctor of the Church.

MARCH 12. A Mong all holy Doctors and Biſhops, that for their ſingular Virtue have been ſurnamed *Great*, there is none who hath more juſtly deſerved that Title than *St. Gregory*, a Perſon in all Reſpects truly *Great*, for Birth, for Riches, for Sanctity, for Dignity, and for Miracles; as will appear in this Life, which we have collected out of *John* the Deacon, an ancient Author, who writ it in four Books, and out of *Metaphraſtes*, and ſome other grave Authors, who have employed their Wit and Eloquence to repreſent to the Life the famous Deeds and heroical Virtues of this great Saint. And becauſe *St. Gregory* was a religious Man, Deacon, Cardinal, and laſtly, Pope; and in every one of theſe different Conditions was a Model of Virtue; we will ſet down how he behaved himſelf in each one.

St. Gregory was born at Rome. His Father's Name was *Gordianus*, of the Rank of Senators, and a moſt wealthy Man; his Mother was called *Sylvia*, a Woman no leſs vir-

tuouſ than nobly born. He was Grand-child MARCH 12. of *St. Felix* III. a moſt holy Pope, and Nephew of the bleſſed *Tarſilla*, Virgin, who at the Hour of her Death deſerved to hear the Muſick of Heaven, and to ſee our Lord JESUS, who came to receive her happy Soul. He was baptized by the Name of *Gregory*, which in Greek ſignifieth *vigilant*, God intending even then from his Infancy, to declare with what Care and Vigilancy he was to attend to his own and his Neighbour's Salvation: And this was ſoon more clearly diſcovered by his good Inclination, by his great Wit, and the Diligence and Application, by which in a ſhort Time he learned all kind of Literature, human and divine, and alſo by his exemplary Modesty and Gravity in his Converſation from his Youth. Whiſt his Father was living, he employed himſelf in the Affairs of the Commonwealth, and was Governor of Rome: But ſoon after, when he could diſpoſe of himſelf and of his State, he built ſix Monaſteries in Sicily,

MARCH Sicily, and another at Rome of his own

12. House, and a Church dedicated to St. Andrew the Apostle. To all these Monasteries he assigned competent Means for the Maintenance of the Religious. The rest of his Patrimony (which was very great and ample) he sold, and distributed the Money to the Poor: But not being content to have given all his Means to God, he offered himself to him as a perfect Holocaust, and took a religious Habit, to pass over his Life in holy Poverty, with a generous Contempt of all that is not God; which he had desired to do long before, as himself writeth to St. Leander in his Preface to his Morals, but hitherto was hindered by several Occasions and Occurrences. He became a Monk in the Monastery which himself had founded at Rome, where Valencius, a venerable Man for Sanctity was Abbot, and had governed before another Monastery in the Province of Valeria, where St. Equitius a most holy Man, much commended by St. Gregory, had founded several Monasteries. In this Monastery he did so excel in all religious Perfection, that he was looked upon as a Mirrour, and Pattern of Virtue for the rest to imitate. And after a while was chosen by them for Abbot and Prelate, though much against his Will, for he desired more to obey than to command. His Obedience was extraordinary, his Prayer most fervent, and his Fasts continual. All the Time that he could spare, he spent in Contemplation of heavenly Things; whereby he had so weakened his Stomach that he was subject to frequent Fainting, and to remedy it was forced to take now and then some Sustenance to recover Nature, and hinder it from utterly decaying. This happened so often, that even upon Saturday in holy Week, not being able to fast, he was much troubled and afflicted. Wherefore he calleth to him one of the Religious, by Name Eleutherius, who was said to have raised a dead Man to Life, and desiring him to join his Prayers with him, entereth his Oratory; and there with many Tears and Sobs beseeched our Lord to grant him Force and Strength to fast that Day. For the Saints are not sensible of their Infirmities and Diseases, but only when they are a Hinderance to them in performing Works of Penance. Our Lord heard his Prayer, and so strengthen'd him, that he fasted that Day, and could have continued his Fast also the Day following. His ordinary Fare in the Monastery was a certain Pulse, which his Mother Sylvia sent him every Day in a Silver Dish. It happened once that as St. Gregory was writing, there appeared before him an Angel of Heaven in Form and Quality of a poor Merchant, that had suffered Shipwreck, and thereby was brought to great Want and Necessity: He addressed himself to him for an Alms; St. Gre-

gory commands his Procurator to give him MARCH six Crowns. The Merchant replieth, that he 12. had lost much, and that this was but a small Relief, and desired him to consider his Case, and give him a greater Alms. The Saint giveth presently Order that he should have six Crowns more. Three Days after the Merchant returns again, and with Tears in his Eyes beggeth a new Supply; for that he was brought to an Extremity. St. Gregory commands six other Crowns to be given him; and when the Procurator told him that there was neither Money nor other thing left in the House to be given away, besides the Silver Plate in which his Mother used to send to him Herbs and Pulse: Give him then that Plate, saith the Saint.

From henceforth St. Gregory wrought so many Miracles, that it was manifest that the poor Man was an Angel of our Lord, and that the Alms which he had so freely bestow'd upon him, without ever being offended at his Importunity, was most grateful and acceptable to God. He sent one Day a young Monk to buy some Things for the Use of the Monastery, and gave him for his Companion another ancient and grave Man. The young Man kept for himself part of the Money, which the other knew nothing of (and we must not wonder if in that Monastery, or in others, where the best Discipline and Order is kept, there be sometimes a Judas, seeing there was one in the College of the Apostles) and returning home, as he was coming in at the Gate, the Devil entered into him, and cast him on the Ground. The Religious came about him, and by their Prayers freed him. But being demanded by the holy Abbot if he had stollen any thing, he stiffly denied it, and presently the Devil seizing upon him as before, cruelly tormented him. And this happened eight Times, that the good Religious by their Prayers drove the Devil from him, and he still returned to him anew, because he stood obstinate in a Lye; till at length he confessed the Truth, prostrating himself at St. Gregory's Feet; and when he had humbly accepted and performed the Penance that was enjoined him, he was delivered from the Power of the wicked Spirit. There was a Monk that was determined to quit his Habit, and leave the Monastery: He had no sooner made the Resolution, but he became blind, and began to tremble and cry out, and was out of his Senses, not knowing what he did. St. Gregory commanded that he should be carried before St. Andrew's Altar, where the religious assembled together to pray for him. When he came to himself, he confessed that a venerable old Man had appeared to him, and reprehended him, saying, What, wilt thou forsake thy Monastery? And then delivered him

MARCH 12. *to a foul black Dog, to be worried by him; but for the Prayers and Intercession of the Religious the old Man had freed him again from that great and fearful Mastiff Dog which came towards him.* Another Monk had a Design to run away secretly from the Monastery. As he was entering the Oratory the Devil tormented him, but left him as soon as he went out; and as often as he endeavoured to enter into the Oratory still tormented him; this happened very frequently, and St. Gregory asked him the Reason of it, and he confessed ingenuously his Temptation. The Saint made all the Monks pray for him for three Days; and he was both delivered from the Temptation, and Molestation of the wicked Spirit. Upon another Time two Religious ran away from the Monastery, and fearing to be overtaken and discovered, hid themselves in a Cave near to the Highway, and the more to secure themselves, blocked up the Mouth of it with Stones. St. Gregory sent after them; and those that went to seek them going from one Place to another, lighted at length upon this Cave, where the Renegades were, and could not make their Horses pass on farther by any Means or Industry they could use. Which made them think this was not a casual Accident, but some extraordinary Sign of God's Will. Wherefore they lighted and removed the Stones from the Mouth of the Cave; and entering in, found the two Monks flat upon the Ground, and brought them back to the Convent. And they as well for this Miracle, as for St. Gregory's Exhortations, came to acknowledge their Fault, which served them to become afterwards more fervent and faithful in the Observance of religious Discipline. St. Gregory came to understand that a certain Monk that was sick, and ready to die, had hoarded up three hundred Crowns. This seemed to him to be so grievous an Offence that he commanded the Prior of the Monastery, whose Name was *Preciosus*, to see that none of the Religious should visit him or afford him any Comfort, that seeing himself thus neglected by all, he might at least in that Extremity, acknowledge his Fault, do Penance, and come to be saved. The poor Man died, and the Saint would not permit his Body to be buried with the rest, but to be cast upon a Dunghil together with his three hundred Crowns; and all the Monks said, *Pecunia tua tecum sit in perditionem; Thy Money be with thee unto Perdition.* This Rigour was very profitable, for when the Proprietary Monk perceived that all abhorred him, he had great feeling of his Crime, and died penitent; and the rest, that they might not incur the like Punishment, laid at the Abbot's Feet all they had, even those Things which they might keep according to the Rule. After thirty Days the holy Father

taking Compassion of the Soul of this poor Man, commanded *Preciosus* to say Mass for him every Day for thirty Days successively; at the End whereof the deceased Monk appeared to a Brother of his, that was a Religious Man, and told him, *that he had been in Purgatory till that Day, but now by the Mercy of God he was going to Glory:* And this was the Effect of the thirty Masses, which St. Gregory commanded to be said for him; whence came the Custom of saying thirty Masses for the Dead, which are called the *Masses of St. Gregory*. About the same Time there was in the Monastery a Youth called *Theodore*, who lived there more for Necessity than out of any good Will, because he had a Brother there, that was religious. He was unquiet and troublesome, and too much given to Liberty; and scoffed at those, who spoke to him of being a Monk. He was taken with the Plague, and St. Gregory with the rest of the Religious were praying for him. He was now dying, for his Limbs were cold, and there remained only some Life in his Breast, when he began to cry out with a dreadful Voice to those that were praying by him, *Depart, depart from hence, for I am delivered over to a Dragon to be devoured, and he cannot devour me in your Presence. He hath me already by the Head; but for respect to you he cannot dispatch me.* St. Gregory bade him make the Sign of the holy Cross: And he answered, *I would fain make it, but the Fins of the Dragon hinder me.* St. Gregory with his Monks redoubles his Prayers and Fervour, shedding many Tears for that poor Soul that was perishing. And after a little while the sick Man with a serene Countenance and chearful Voice said to them, *Your Prayers have hindered the Dragon from devouring me. He is now gone. Pray to our Lord for me, that he will pardon me my Sins. For I am fully resolved now to become a religious Man.* Thus was the poor Child, that was even lost, gained by St. Gregory's Prayers, and together with his Health he recovered the Grace of God and Pardon of his Sins.

St. Gregory as he was passing one Day by a Market, saw young Youths to be sold as Slaves; they were of a fair Complexion, well featured, and of a comely Grace. The Saint enquired whence they were? And it was answered him, *that they were of the English Nation.* He asked, *if those of that Countrey were Christians or Heathens,* they told him that they were yet Heathens. Whereupon he wept for Compassion, and said, *What, shall Satan possess the Souls of these Angelical Bodies?* And went strait to Pope Benedict I. and desired him to send Preachers into England, to enlighten that blind Nation, and convert it to the Faith of CHRIST; and offered himself most willingly to go, if his Holiness would please to give him his Benediction. The

MARCH Pope was well content, and St. Gregory in
12. Company of some other great Servants of God, presently begun his Journey. But as soon as his Departure was known, the People of Rome were in a great Consternation; insomuch that as the Pope was going to St. Peter's, they surrounded him in great Troops, and cry'd out to him, *Holy Father, you have much offended St. Peter, you have undone Rome by permitting Gregory to go out of it.* The Pope fearing a Mutiny and Uproar of the People, sent to call him back, and commanded him to go to his Monastery. There the Saint abiding some while with much Quiet, and Content, was forced to leave his Rest, and come into the World. For Pelagius II. who succeeded Benedict, made him Deacon Cardinal, and sent him to Constantinople, there to be his Legate, and to treat with the Emperor Tiberius about Affairs of very great Importance, in the Management whereof St. Gregory's Sanctity, Learning, and Prudence proved to be very useful. Who being thus compelled to leave his Monastery to undertake that Expedition, went accompanied with divers of his Religious, who were willing to go with him, *that in their Company and holy Conversation he might the better conserve those good Exercises (as he saith himself) which he had learned in the Monastery.* He was well received at Constantinople by the Emperor; and he obtained of him all he desired in order to the Affairs about which he came. There he got Acquaintance and great Familiarity with St. Leander, Archbishop of Seville, who came to Constantinople to demand Succour of Tiberius Emperor in the Reign of St. Hermenegildus Prince of Spain, who together with the Catholick Party was oppressed by his Father Leovigildus and the Arian Hereticks. At the Instance and Request of St. Leander, St. Gregory set himself to write at Constantinople his five and thirty admirable Books of Morals upon Job, which he finished afterwards at Rome. Of which Books St. Isidore saith, *That if all the Members of our Body were Tongues they could not explicate the Mysteries they contain; nor the Precepts of good Life which they give; nor the Eloquence with which they are written.* Whilst he resided at Constantinople, he had a great Dispute with the Patriarch Eutychius; whom he convinced before the Emperor, and made him recant and burn a Book which he had written erroneously concerning the future Resurrection of Bodies. For although Eutychius were a holy Man, who had suffered Persecution and had been banished for the Catholick Faith, and wrought Miracles, and was eminent for many Virtues; yet Almighty God permitted him to fall into a grievous Error for his own Humiliation, and our Example and Caution. He taught, *that our Bodies after the general Resurrection shall*

not be palpable, or such as may be felt, nor of Flesh and Bones, but more subtil than the Air. 12. But St. Gregory proved to him by convincing Reasons and Arguments, *that they are to be palpable and of true Flesh in its Nature, although being adorned with Glory and Immortality, they shall have the Quality of Penetrability or free Power of Passage, even as our Lord JESUS CHRIST after his glorious Resurrection entered the Room where his Disciples were, the Doors being shut; and shewing them his Feet and Hands, said, Handle and see, for a Spirit hath not Flesh and Bones, as you see me to have.* Eutychius was convinced and fully persuaded of the Truth. And not long after falling sick and being ready to die he took up with his Hand the Skin of his Arm, and said, *I do confess that we shall all rise again in this Flesh.* St. Gregory had also a grievous Sickneſs at Constantinople, of which he recovered. In Time of his Abode there, Maximian Abbot of his Monastery with some of his Monks came to visit him. Who in their Return from Constantinople had a most horrible Tempest by Sea. The Stern was lost, the Mast broken, the Sails carried away, and they floated thus eight Days in such evident Danger, that they had cast away all Hopes of escaping; for the Ship did not seem to be above Water, but the Water run over the Ship. They had all of them saluted and embraced one another, and taken (as they thought) their Leave, when on the ninth Day the Ship was brought to the Harbour of Cotton in the Kingdom of Naples. But Maximian and his Companions were no sooner come to Shore, but the Ship sunk to the Bottom in the Haven; and they all assuredly believed *that St. Gregory's Prayers had preserved them from being drowned, and that our Lord permitted them not to perish in that Storm; who had come so far, and taken so great Pains to visit his Servant.*

When he had happily concluded all Affairs at Constantinople, Tiberius being now dead, and Mauricius having succeeded in the Empire, with whom he dealed concerning the State of Italy, he returned to Rome in Company of Smaragdus, General for the new Emperor, who came with Soldiers to defend Italy from the Lombards that ravaged it. St. Gregory brought with him from Constantinople an Arm of St. Andrew the Apostle, for whom he had a very special Devotion, and the Head of St. Luke the Evangelist; which at this Day are seen and revered at Rome. He was received by Pope Pelagius and by all the City as an Angel from Heaven. Although the Emperor's Forces repressed the Lombards, and there was now some Peace and Quiet in the Countrey, yet Heaven began to make a fierce and terrible War against the City of Rome by strange Inundations of Water. For the River Tyber swelling with Abundance

MARCH Abundance of Rain did so overthrow the
 11. Banks that with its violent and boisterous Stream it threw down many Houses, and infected the City with a Multitude of Serpents, and a Dragon, that came upon the River; which when they were dead, corrupted the Air. Whence followed a most cruel Plague, which destroy'd a World of People, so that the Houses were left empty, and the Church without a Head and Pastor, for it took away *Pelagius* the Pope. It was a sad and lamentable Time at *Rome*, and the Citizens were much afflicted: and had no other Consolation after God, than the Presence of *St. Gregory*; who by his Holiness of Life, by his great Courage and Prudence was thought to be able to afford some Comfort and Remedy of their great Miseries. And therefore both People and Clergy intended to chuse him Pope and universal Pastor of the Church. But the Saint for his great Humility would not consent to the Election. Yet seeing the whole City so bent upon it, he told them, *that he would accept the Charge, if the Emperor Mauricius did give his Consent.* For the Emperors in those Days, without any right or lawful Authority, for Reasons of State, had usurped and taken to themselves the Power and Preheminence of approving and confirming the Election which the Clergy and People of *Rome* made of the Pope, conceiving that they living at *Constantinople*, and the Pope in *Italy*, if he were not a Man, whom they might confide in, they might suffer some Inconvenience from him; and on the other Side the Popes by Reason of the Necessity they had of the Emperor's Favour, tolerated this Subjection. *St. Gregory* thought that *Mauricius* the Emperor, being his intimate Friend, would at his Request gratify him so far as not to give his Consent to his Election; and therefore writ a most efficacious Letter to desire him by no Means to approve the Election which the *Romans* had made. But *Germanus* who was the Governour of *Rome*, (as *St. John* the Deacon saith) or *St. Gregory's* own Brother, according to what *St. Gregory* of *Tours* writeth, understanding what was done, took *St. Gregory's* Letters and stopped them; and writ others in his own Name, and in the Name of the Senate, Clergy, and all the City, humbly beseeching the Emperor *to confirm and ratify this Election, because they could think of no better Remedy of the many Miseries and sad Afflictions, under which they lay groaning, than to be put under the fatherly Care and Protection of so holy and incomparable a Man.* An Express was dispatched with these Letters in all Haste, but in the mean while the Plague was fierce and killed many, and God poured down his Wrath upon the City; for the allaying whereof *St. Gregory* besides the continual Prayers, which himself, his Religious and other Servants of God made, spoke

to the People, and exhorted them *to do Penitence, and to acknowledge that this Punishment was sent them from Heaven for their Sins, which they ought to lament with bitter Tears, and amend their Lives, following the Example of the Ninevites, who by Means of Penance and Fasting conserved their City, against which our Lord had already by his Prophet Jonas pronounced Sentence of Desolation and Destruction.* And to this Purpose made an admirable Speech to the People. And whilst he was speaking, in less than an Hour, there died in the very Place fourscore Persons suddenly. For all this the Saint lost not Courage; but comforted his Auditors, setting before their Eyes on the one Side their own Danger, and on the other the Mercy of our Lord. He appointed that on the next Day there should be instituted a general Procession, or rather seven Processions in one; of the Clergy, of the Seculars, of the Monks, of the Nuns, of the married Women, of Widows and of Children, and that each one of these Degrees should go from their particular Church, and make their Procession by themselves, all singing the *Litanies*, till they came to the Church of *St. Maria Major*, where all the Processions were to meet. There was carried in Procession our blessed Lady's Picture painted by *St. Luke*. It was a Thing worthy of Admiration, that where the Image passed, the corrupt Air went back and gave place. And *St. Gregory* lifting up his Eyes saw over the Castle or ancient Sepulchre of *Adrian* the Emperor, an Angel putting up a Sword into the Scabbard; whereby he understood that the just Anger of our Lord was now appeased, seeing he had commanded the Angel to withdraw his Hand from Vengeance, as he did. And for this Cause that Place was ever after called, *The Castle of the holy Angel.* And thus was *Rome* delivered from that dreadful Affliction. But *St. Gregory* was not out of Pain, being in great Fear and Sollicitude of what the Emperor might answer; who when he heard what Election had been made at *Rome*, was exceedingly glad that he had an Occasion offered him to honour a Person so well deserving. And the Letters which he writ back, express'd with what Contentment he approved the Election which they had made. When the Saint heard this News, he resolved to fly the City and to hide himself. He agreed with certain Merchants, changed his Habit, and went secretly out of *Rome*, being disguised and wandering up and down in the Mountains, in Woods and Holes, he shun'd that greatest Honour and Preferment with as much Industry and Eagerness as others seek and sue for it. But our Lord, who had chosen him, and who exalteth the Humble, discovered him by a Pillar of Light which shone over his Head, and accompanied him whithersoever

MARCH 12. ever he went. By this Light he was found out by those whom the City sent out in Search of him, and being brought to Rome he was consecrated Vicar of JESUS CHRIST in St. Peter's Church, notwithstanding the Resistance he made.

At length he submitted to the Will of God, who declared to him by so many Testimonies that he would be served by him in that Place and Dignity of Sovereign Pastor, and acquiesced in the Election. He was consecrated upon the third of September, upon which Day the holy Church celebrateth his Ordination, which was in the Year of our Lord DCC, and fifth Year of the Reign of *Mauricius*, as we learn from St. Gregory himself in the beginning of the second Book of his *Registrum*. Notwithstanding he never gave over to groan under the Weight of that heavy Burden, and to sigh after his Cell, and the interior Peace and Tranquillity which he enjoyed there: For in one of his Epistles he writeth thus, *If you love me, weep to see me raised to the high Priesthood: For the Occupations of this World are so great, that this Charge seemeth to separate me from the Love of God. Which I deplore incessantly, and beseech you to make Intercession for me to our Lord.* And in another Epistle to St. Leander he saith, *I am tossed by so many Waves of this World, that I cannot steer this old worm-eaten Vessel to the Haven, which God by his secret Dispensation hath committed to me to govern. On the one Side the furious Waves do even swallow me up; on the other the raging Billows do lift me up to the Clouds, and on all Sides the Tempest doth environ and pursue me. And I am troubled, and sometimes am forced to direct the Stern right against the Storm; and then again to give way, and decline the Violence of the rough and boisterous Stream. I am in great Perplexity, for that I know Vices encrease through my Negligence, and the Ship letteth in Water; and with the Fury of the contrary Winds and Rage of the Seas is ready to split and to be lost. I remind me with Tears, that I have lost the calm Harbour of my Repose; and with many a Sigh I look back upon the firm Land, which by Means of contrary Winds I cannot arrive at.*

It is not easy to believe or conceive, what this holy and truly great Prelate did in those Years that he governed the Catholick Church, for the Glory of God, Good of the Church, Reformation of Manners, Edification of the Faithful, Relief of the Poor, Comfort of the Afflicted, Establishment of ecclesiastical Discipline, Lustre and Ornament of Christian Religion. In the first Place knowing well how much it imports to keep the Head in Health, that the rest of the Members may partake of it; and that the Prince's House ought to be a Pattern of Virtue to his Subjects, he would not be served in his Palace by any Seculars, though they were never so fit.

But all his Domesticks were Clergymen of known Virtue, Learning and Prudence; and among them were some Monks; that he might live, as much as it was possible, the Life of a Monk, and better represent in the Church the pontifical Authority. In the Preferments which he gave he considered not the Nobility nor Meanness of the Persons; but only Goodness of Life, Excellence of Learning, and other Parts requisite for their Office and Charge. Wherefore in his Time Learning and Sciences flourish'd, and Rome was a Model of christian and religious Life, for many Men of Quality quitted their secular Habit and became of the Clergy. He called a Council at Rome, where he reformed many Abuses, and ordered divers wholefome and profitable Things for the Service of God, and Edification of the Faithful. He made a high Esteem of the divine Service and ecclesiastical Ceremonies, which he would have to be most exactly observed; of the Antiphones, Prayers, the Epistles and Gospels, which for all the Year are sung at Mass: As is to be seen in the Book entitled *Antiphonarium*, and in the *Sacramentary* which he writ. He instituted the great Litanies, as some say, or (which is more certain) he ordained that these Litanies, which were sung before his Time, and the solemn Procession which was wont to be made, should go to St. Peter's; as may be gathered out of his own Writings in the Beginning of the second Book of his *Registrum*, which Cardinal *Baronius* citeth in his Notes upon the Martyrology on the five and twentieth of April. It was he that augmented the principal Stations of Rome; that reformed the Church-singing, which from him is to this Day called the *Gregorian Tone*. And he took this so much to Heart, that he caused two Houses to be built, the one near to St. John Lateran, the other close by St. Peter's, where those Children that were bred up for the Service of the Church, were taught to sing according to that Model and Form. And he prosecuted this Business with so much Care, Vigilance and Devotion, that being sick of the Gout, he would be carried to the Place where these Boys were taught; and as he lay upon a Bed, he would teach and correct them with a Rod in his Hand when they missed. And John the Deacon writeth, that in his Time was kept the Couch on which he lay, and the Rod or Wand with which he corrected the Children. The great Care and Devotion which St. Gregory used in all Things that concerned the divine Service, and the Ornament of the Church, and particularly the holy Sacrifice of Mass, moved Almighty God to work Miracles to declare how grateful these his Endeavours were to him. One that was going to bless a Church in the Honour of St. Agnes for the Use of the Catholicks, which formerly had served for the *Arians*, to perform it with

MARCH more Solemnity carried in Procession the holy Relicks of the said St. Agnes and of St. Sebastian, to place them upon the Altar of the Church. And whilst the holy Prelate sung Mass, a Hog went grunting out of the Church, and making a fearful Noise; which made all the People assuredly believe that the Devil who had been served in that House whilst the Hereticks had it, was driven out of it as soon as the sacred Relicks of the Martyrs were brought in. Sometimes the Lamps of the Church being put out, were lighted miraculously without the Help of any Man. One Day a bright Cloud descended upon the Altar, and sent forth such a fragrant and heavenly Odour, that though the Church Doors were open, none dared enter for Reverence and Respect. Another Miracle was, that as St. Gregory was once saying Mass, there came to communicate with the rest, a Woman that had made the Bread and baked the Hosts which the Saint consecrated, and as he was pronouncing the Words *Corpus Domini nostri Jesu Christi custodiat Animam tuam in vitam aeternam. Amen.* The Body of our Lord JESUS CHRIST, *conserve thy Soul to eternal Life*, he perceived that the Woman laughed; whereupon he carried back the holy Host to the Altar, and consummated his Mass. Which being ended, he demands of the Woman before all the People, *what caused her to laugh so irreverently at the very Time that she was to receive the most blessed Sacrament.* And the Woman holding her Peace for a while, at last said, *because you call the Bread which I made with my own Hands, the Body of our Lord.* St. Gregory hearing this Answer, kneeled down before the Altar, and together with all the People prayed unto our Lord to open the Eyes of that incredulous Woman; and presently the consecrated Form appeared to be Flesh to all that were present; and he shewed it to the Woman, who by this Miracle was converted, and the rest confirmed in the holy Faith. A little after the holy Host resumed the Species of Bread which it had before. Certain Ambassadors came to Rome to desire his Holiness to bestow upon them some Relicks to be placed in their Churches; and the holy Prelate took a white fine Linnen Cloth, which they called *Brandeum*, and putting it into a little Box (as then was the Custom at Rome) applied it close to the Body of the Saint, whose Relicks were demanded; then sealing all up with Reverence gave it to the Ambassadors to carry it into their Countrey, without telling them what it was. When the Ambassadors were on their Way, they had a Curiosity to know what they carried, and finding nothing but a white Linnen Cloth shut up in a Box, without other Relicks, returned to Rome and complained to St. Gregory that he had deceived them. The Saint took the *Brandeum* or white Linnen Cloth, and lay-

ing it upon the Altar, prayed to our Lord with **MARCH** all the People that were in the Church, *to manifest what Virtue was contained therein, and the Reverence wherewith any Thing ought to be received that is given as a Relick by the See Apostolick.* Then rising up, before the Ambassadors he pricked with a Knife that Linnen, and there came from it Blood, which did much astonish the Ambassadors; who reverently taking the Linnen in the Box, returned with great Content and Satisfaction into their Countrey. This was then the ordinary Practice of the Roman Church, and St. Gregory maketh mention of it in an Epistle to the Empress *Constantia*, who begged of him the Head of St. Paul, to place it in a sumptuous Church which she had built in his Honour at Constantinople: For St. Gregory answereth her, *that the Bishops of Rome did not use to give Relicks of Saints Bodies, nor even to touch them but with great Reverence; but in place of them did send a Linnen Cloth that had been touched by them, by which God wrought often many Miracles.* And as a great Present and singular Gift, he sent the same Empress some of the Shaving of St. Paul's Chain, as may be seen in the same Epistle, the thirtieth of the *Registrum*, an admirable one indeed, which teacheth with what Respect and Reverence we are to handle the most precious Relicks of Saints.

The vigilant Care of this most worthy Pastor rested not in the exterior Worship and Ornament of the Church; but extended itself far more to provide for the living Temples of God; to erect what was fallen, to beautify what was defiled, and to give Relief to the Bodies and Souls of his Subjects. His Charity to the Poor was most admirable, which God recompensed with very special Favours. He invited them to eat at his Table, and poured Water upon their Hands; which humble Service as once he was preparing to do to a poor Pilgrim, and turned himself to take the Basin and Ewer, the Pilgrim disappeared, and the Night following our Lord said to him in a Vision, *Other Times thou hast received me in my Members, but Yesterday thou didst receive me in Person.* One Day he gave Order to his Chaplain to call twelve poor Men to Dinner, and when they were at Table the Saint coming to see them, found there were thirteen; wherefore he asked his Chaplain, *why he would invite thirteen, having had Order only to call twelve?* The Chaplain answered, *I called a Dozen, and there are at Table a Dozen, and no more.* For he saw no more than twelve. But St. Gregory counted still thirteen, and thinking it not to be without some Mystery, looked attentively upon them, and perceived one that was the thirteenth, to be much different from the rest; for he altered both Colour and Countenance, sometimes appearing to be a Youth, and then again an old Man. Dinner being ended,

MARCHED, he called him apart, and conjured him to
 12. tell him his Name. He answered, *why wilt thou know my Name, which is admirable? I am that Merchant ruined at Sea, to whom thou gavest twelve Crowns in Alms, and thy Mother's Silver Plate. Know for certain that for that good Act God made thee Successor of St. Peter, and will fulfil in thee what from all Eternity he hath decreed, seeing thou art so faithful an Imitator of St. Peter, and hast so great a Care of the Poor.* To which St. Gregory reply'd, *How do you know that God hath determined this? Because I am his Angel* (saith he) *and he sent me to try thee.* At which Words the holy Man was troubled; but the Angel comforting him said, *Fear not Gregory, our Lord hath sent me to assist thee and guard thee till Death, and to grant thee by my Means all that thou shalt beg of him.* St. Gregory fell on his Face to the Ground with great Fear and Reverence, and said, *If God hath made me Pastor of his whole Church for so small a Thing, I may well hope for greater Favours from his bountiful Hand, if I serve him faithfully, and distribute liberally his Goods to the Poor.* Hence it was that he became so liberal, that there was no Church, Monastery, Hospital, House of Devotion, nor poor or needy Person, which he knew of, that did not partake of his Bounty. He had written in a Book the Names of all the Poor that were in the City of Rome, in the Suburbs and Villages thereabout, to whom he distributed his Alms according to their Quality and Necessity; to the Poor that were sick he sent every Day Victuals, and to those that were of good Condition and were poor, and yet ashamed to beg, he sent some more dainty Dish. And this Care which the holy Man had of the Poor was in that high and extraordinary Degree, that having heard once that a poor Man was found dead in a Village far from the City, he was so much troubled and afflicted, fearing that he was dead for Hunger, or some other Necessity, which it belonged to him to have helped, that he abstained some Days from saying Mass, suspending himself from the Altar in Punishment of his Fault. A rare Example, and much to be noted as well to declare his charitable Affection for the Poor, as to give us to understand with what Devotion, what Purity and Peace of Mind, he used to say holy Mass, seeing that for a Fault of which he was innocent, he abstained from celebrating. He confined not his Charity and Liberality within the Walls of Rome, or to Places adjacent, but extended it thorough all Italy, and even to the remotest Provinces where the See Apostolick had any Revenues: For in all those Places he had his Receivers and Ministers, who were to provide for the Poor, as he appointed; which he did so exactly and punctually, that those who read his Epistles of that Matter, admire it: For of that kind there are extant diverse and very remarkable.

He maintained in Rome three thousand Nuns MARCH
 of that Holiness of Life, that the Saint him- 12.
 self avoweth, *were it not for their Tears and Prayers, no Body could escape the Fury of the Lombards.* He sent one Probus, an Abbot to Hierusalem, with a very considerable Sum of Money to build there an Hospital, for which during his Life he provided Maintenance. He did as much in Mount Sinai, where he maintained the Monks of the Monastery of St. Catharine Virgin and Martyr, whose Body had been translated thither by the Hands of Angels. St. Gregory was not content to assist the Poor as much as we have said, by himself; but had an Eye to other Bishops and Prelates, inquiring what they did in this kind, and checking those that were slack in so charitable a Duty. He writ to one that was close handed to the Poor, *That he was to understand he could not make his Accounts clear with God, by being recollected and given to Study and Prayer, if his Works were not fruitful, and his Hand open and bountiful to relieve the Necessities of the Poor; and if he did not consider the Want of others as if it were his own. For if he failed in this Point, he deserved not the Name of a Bishop.*

If St. Gregory did so abound with Charity for the Relief of bodily Necessities, what shall we say of the Zeal he had for Souls, and his Desire of gaining all the World, and bringing it to the Knowledge and Love of God? The Breast of this blessed Pope was all on Fire with divine Charity. He desired all Men should love their Saviour: But he thirsted more passionately after the Conversion of England, which he had earnestly laboured for whilst he was in his Monastery. For this Design he made choice of a holy Monk of the same Monastery, called *Augustine*, whom, together with some others, he sent into England for that Purpose, commanding him to *preach there the Gospel, and to enlighten with the Rays of our holy Faith that dark and blind Nation.* *Augustine* set forward for that glorious Mission: But his Companions after some few Days Journey being wearied and dismayed, had a Mind to return back to Rome, and not go to so remote a Countrey, to treat with an incredulous and barbarous Nation, whose Customs and Language they knew not. Therefore they deputed the said *Augustine* to go to his Holiness in their Name, and to beseech him to *dispense with them from so tedious, laborious and dangerous a Voyage, whereof but little Fruit could be expected.* Whereby we learn, that all great and heroical Exploits are beset with many Lets and Difficulties, especially at their Beginning. St. Gregory would not grant their Request, but encouraging them to go forward with the Mission, writ to them a short Letter in these Words:

MARCH
12.

Gregory Bishop, Servant of the Servants of God, to the Servants of our Lord JESUS CHRIST.

BECAUSE it were better not to have begun a good Work, than to break it off when it is once begun, it is necessary, most dear Brethren, that you endeavour by God's Grace to carry on with great Care and Diligence the good Work in which you have engaged yourselves. Let not the Toil of the Journey nor slandering Tongues daunt you: Follow on and pursue always with Alacrity the Design which by the Will of God you have drawn out; and be assured that the greater your Labours are, the greater shall be your Recompence in eternal Glory. Obey with Humility in all Things your Superior, Augustin, who returns to you, and whom I have appointed to be your Abbot; knowing that whatsoever you shall do by his Order, will be for the Profit of your Souls. Almighty God conserve you by his Grace, and grant to me that I may be made Partaker with you in the Reward which you are to receive; for altho' I labour not with you, I have a Desire to do it.

With this Letter the Monks were encouraged to hold on their Journey; and by St. Gregory's Prayers God brought them safe and sound into England, and gave them good Success. For they were well entertained there, and they converted King Ethelbert of Kent with a great Multitude of People. They gave Notice to St. Gregory of the plentiful Harvest they found there for so few Workmen; whereat the Saint was overjoyed, and sent them other Preachers, whereof the Principal were Melitus, Justinus, Paulinus, and Rufinianus, and sent with them all that was fitting for the Ornament of Churches, sacred Vessels, rich Vestments, many Relicks and Books; he commanded that Augustin should be ordained Archbishop, and sent him the Pall, and ordered that there should be twelve Bishops under the Metropolitan of Canterbury, and that the Temples of the Pagans should not be beaten down, but cleansed by holy Water, and consecrated to the living God. He advised him also to bring Christian Religion into the Land by Degrees, and not too hastily to pluck up all bad Customs at once, if they might be tolerated for a while; but to dissemble and wink at some of them, till that new Plant had taken deep Root and was past Danger of being shaken and pulled up by the Storm of Contradiction and Novelty. He warned them also that they should not too rigorously bind themselves to all the Customs they had seen in the Church of Rome, but to take from all Places what they should judge to be most fit and conformable to the Disposition and Necessity of England. And gives this Reason, *Non enim pro locis res, sed pro bonis rebus loca amanda sunt.* Things are not to be loved for the Place, but we are to love the Place for good Things. St. Gregory gave diverse other

excellent Documents and Instructions to St. Augustin and his Companions, by whom God wrought many Miracles in England, and converted it to the Faith of CHRIST: And St. Gregory was the prime Author after God of this excellent Work, and is therefore justly called the Apostle of England. He writ to Augustin in these Terms: I understand that Almighty God hath wrought many Miracles by you among that People which he hath chosen. Wherefore it is necessary that you rejoice moderately for this heavenly Gift, and that with Joy you do also fear. You are to rejoice that the Souls of the English Men by exterior Miracles are drawn to the interior Grace of our Lord JESUS CHRIST; and you are to fear lest by the Miracles which God worketh, your weak Spirit be puffed up by vain Presumption, and being elevated by exterior Honour and Applause come to fall interiorly into vain Glory. Of this Conversion of England, and of the Miracles which God wrought there, the same St. Gregory writeth: The Tongue of the English which before could only speak a barbarous Language, hath begun now to praise God in the Hebrew Tongue. And the Ocean which was raging and furious is made subject and obedient to the Feet of the Servants of God. A People which the Princes of the Earth could not master by Force of Arms, is brought into Subjection by the simple Word of Priests: And that idolatrous Nation which feared no armed Squadrons, since it hath received the holy Faith, stands in awe, and trembles at the least Word of poor and humble Men. For having received the Word of God, and seeing so many Miracles, it is enlightened with the Light of Heaven, and bridled with a Reverence of the divine Majesty, that it may not lash out into Sin; and is very careful and solicitous to get and maintain the Grace of our eternal Lord. He writeth to the same Purpose in some others of his Epistles, shewing the Joy and Content he had to see poor Infidels submit to the sweet Yoke of CHRIST. And St. Gregory did not this only in England; but all English Youths about seventeen or eighteen Years of Age, whom he knew to be dispersed about in any Place, he gathered together, and maintained them in Monasteries, to be there instructed and made good and faithful Servants of our Lord. All this proceeded from the great Zeal he had of the Salvation of Souls; which Zeal made him sometimes use even rigorous Means, when it was profitable or necessary to his Purpose. There were yet in his Time many Vassals of the Church, that were Pagans; whom he taxed and charged with Subsidies, thereby to compel them to the true Faith. And the Jews that were converted, he eased of their Taxes and Tribute: For although he knew very well that the greatest Part of these new Converts, became such more for temporal Interest, than for any Inclination

12.

MARCH 12. Inclination which they had for the true Religion, yet he admitted them with all Charity and Sweetness, with Hopes that although the Parents were not sincerely baptized, their Children might become at length good and faithful Christians.

He ordained that no Seculars, but only Ecclesiastical Persons should have the Administration of Church Goods and Livings; and that one Man should have but one Benefice and Office, saying, *that as there are several Members in one Body, and each Member hath its particular Office and Function, so in the Body of the Church (according to the Doctrine of the Apostle) one Office is to be given to one, and another to another, that everyone may serve our Lord in the same Spirit.* He commanded that the Clergy should not intermeddle with the Government of Monasteries; and would have neither them nor Religious make Intercession to Judges and Magistrates for Criminals but with great Caution and Moderation, *that so their Reputation came not to suffer any Blemish, nor Men might think that the Church did favour wicked Men, or went about to weaken or diminish the Power and Authority of Justice.* He persecuted and punished very rigorously Bishops that sold holy Orders, and all such as were made Bishops without having passed through other Orders and Degrees of the Church. He was so far from admitting Presents, that sometimes when Things of great Value were sent him, he commanded them to be sold, and the Price of them to be restored to those who had presented them. He reprehended Januarius Bishop of Cailleri for having excommunicated a Person for an Injury done to himself, saying, *that a Bishop must not excommunicate any Body for his private Quarrel, nor make use of Ecclesiastical Censures to revenge himself.* He gave a very sober Admonition to Desiderius a French Bishop, *not to spend his Time in reading Poets and profane Authors, not be seeming his Age nor Dignity.* And reprehended most sharply Natalis Bishop of Salone, *for neglecting his Church, and giving himself to much feasting:* And because he excused himself and brought some Passages of holy Scripture not rightly understood, for his Justification, the Saint teacheth him what manner of Feasts Prelates are to make, in these Terms. *You have Reason to commend such Feasts as are made for shewing or maintaining Charity. But then you are to have a Care that such Invitations be made purely for Charity; that no Word be there spoken against any Person, no murmuring or censuring of the Lives of those that are absent, that there be no vain Talk of secular Affairs, but only, Discourses of the holy Scripture: That no more be allow'd to the Body than is necessary, and they take no more than is fitting to enable human Weakness for the Exercise of good and virtuous Works.* He would not permit Bi-

shops to be absent from their Dioceses, unless Necessity required it, or for a very short Time; nor would he let them engage themselves with secular Businesses, which did not concern them. And if any Bishop went roving up and down, and after he had been warned of it, did not amend, he confined him to some Monastery, and imposed upon him some greater Penance according to the Quality of his Fault. He was wonderfully careful, that all those who had taken a religious Habit, should keep their Vows most faithfully: And reprehended most sharply Vitalianus Bishop, for giving way that a Nun left her Monastery and returned back to the World. As also he rebuked Romanus, that was Exarchus or Lieutenant of Italy for the Emperor for countenancing the Marriage of certain religious Women, and denounced to him, *that if he did not satisfy for his Offence by Penance, the Wrath of God would soon fall upon him.* He writ also to Venancius, who of a Monk became a Senator, *that if Ananias and Saphira were stricken dead at St. Peter's Feet for having defrauded Part of the Price of their Inheritance which they had promised to God, with how much more Reason ought he to fear the just and rigorous Judgment of God who had stolen away from him not some Pieces of Money but himself, and all he had promised him; because when he once entered into Religion, he had entirely consecrated himself and all he had to the divine Worship.* And when this Venancius came to die, St. Gregory put him in mind *to repent at least then, and to lament his Sin, that he might not pay for it in everlasting Flames.* He took so much to Heart the Purity and Integrity of the Clergy, that he warned Victor Bishop of Palermo, *if he were conscious of any Frailty in order to Women, to depose his Episcopal Dignity, and in no Case to presume to come near to the Altar any more, to offer up the Sacrifice of the holy Mass.* This holy Pope himself preached to his People; and if he chanced to be sick or otherways hindered, he writ Sermons and Homilies, and commanded another to recite them, that he might be aiding and assisting every one in what he could. In fine, he was so vigilant in every Point of what concerned the Office of a true and sovereign Pastor, that it seemeth a Thing impossible that one Man alone could attend so many weighty and different Affairs of Peace and War, Ecclesiastical and Secular, with God in Prayer, and with Men in Business, in the Government and Administration as well spiritual as temporal of the Church, of preaching, of dictating such admirable Epistles, and to so many Persons of different Conditions, and of writing so many and divine Books. Therefore our holy Religion did much flourish and was wonderfully propagated throughout the World in his Time; and there were diverse People eminent

MARCH 12. eminent for Sanctity both among Religious and Seculars that shone with Miracles, as we may learn by what himself relates in the four Books of his Dialogues. Moreover sundry Heresies were suppressed and extinguished in several Provinces by the Industry and Labours of this holy Doctor, as the *Donatists* in *Africa*, the *Arians* in *Spain*, and others in other Parts.

But although this incomparable Man did shine like the Sun in the World for his excellent Deeds and Actions, yet he did not want Contradictions and Persecutions of malicious and turbulent Persons, who endeavoured to obscure his Lustre in his Life-time and affront him after his Death. Among the rest, a certain Gentleman of *Rome*, who for having put away his lawful Wife having been excommunicated by St. Gregory, intending to be revenged of him, agreed with certain Pagan Sorcerers and Witches, that as the holy Pope should be riding one Day thorough the City, they should make the Devil enter into his Horse, and give him so many Leaps and Bounds, as to cast off his Rider and crush him to Death. The Sorcerers did what they had promised, and the Devil entering into the Horse made him so fierce and unruly, that none of those who accompanied the Pope, could hold him. But the blessed Man understood by divine Revelation the whole Plot; and with the Sign of the Cross cast out the Devil; but the Witches became blind; who being struck with the Miracle, believed in CHRIST; and were baptized by St. Gregory, who would not restore them their Sight, lest they might be tempted to return to their wicked Art and read Books of Magick and Necromancy: But he maintained them with the Rents of the Church. Another great Encounter he had with the Emperor *Mauricius*. Who of an intimate Friend became a cruel Enemy, because St. Gregory permitted him not to dispose of Affairs of the Church according to his Fancy, and withstood a wicked Law which he would have made, that no Souldier should make himself a Monk, till he had served out his Time, and ended his Militia, or else became impotent and useless for War. St. Gregory writ thus to him; CHRIST speaketh to you by me, who am his and your humble Servant: I of a Notary have made you an Earl, of an Earl I made you Cæsar, or King of the Romans, and of a Cæsar Emperor, and not only Emperor, but a Father of Emperors. I have committed also my Priests to your Hands that you should defend and protect them. And do you draw your Soldiers from my Service? Tell me, what will you answer to God at the Day of Judgment, when he shall ask you what I say now to you? Inquire and search what Prince or Emperor did ever till this Day make such a Law; and when you shall find it, you may better judge what you are to do. This he said, because Ju-

lian the Apostate, sworn Enemy of CHRIST and his Religion, was the first that made that Law, as the Saint himself writeth in another Place. St. Gregory stood stiff in this Business, and with great Courage opposed the Emperor, writing many Letters both to him and to his Officers to have that Law repealed, which was so prejudicial to those whom God called to his Service, and who forsook the secular Warfare to fight under the Standard of CHRIST. This much incensed the Emperor against him, although this was not all, for there happened to be another Cause of his Displeasure. And it was in this Manner. Whilst St. Gregory resided at *Constantinople*, one *John*, a Monk, that was much given to Austerity and Fasting, was chosen Patriarch of *Constantinople*, for the exterior Signs of Sanctity that appeared in him, and false Colour of Virtue, wherewith he had charmed the People's Eyes. Whilst the Election was in Hand, he made shew of refusing that Charge and Dignity as being too heavy for his Shoulders, and far above his Deserts. This counterfeited Humility and other Signs of Virtue made St. Gregory desire to be acquainted, and become familiar with him. But he was scarcely seated in the Chair of *Constantinople*, when he began to discover what he was, with a *Luciferian* Pride styling himself *universal Patriarch of the Church*. And to confirm this Title, he called a Council of Bishops, in which he ordained and commanded that all should give him that Title of *Universal*; which appertains neither to him, nor to any other, than the chief Bishop of *Rome*, Successor of St. Peter, and Vicar-general of JESUS CHRIST. When Pope *Pelagius* understood this Arrogancy and Folly of the Patriarch, he controlled it, and disannulled whatsoever had been enacted in that Assembly. But when St. Gregory was Pope, he maintained with more Vigour and Courage the Authority of the See Apostolick, rebuking the Patriarch for his insolent Temerity; and desired the Empress *Constantia*, who took part with St. Gregory, not to permit herself to be deluded by those that were proudly humble, and craftily meek; nor suffer Hypocrisy to get the upper Hand of Verity. For (saith he) some there are that according to the Apostle, with their sweet Words and Benedictions deceive sincere Hearts. There are some, I say, who are meanly clad, and in their Hearts are puffed up with Pride, who pretend to condemn all Things of the World, and under hand strive to get them all together. Who give themselves out for the most unworthy of all, and seek for some exquisite Titles whereby to appear the greatest and most worthy of all. He writ also to the Emperor, and desired him not to consent to so strange a Novelty, that a particular Man should qualify himself *universal Patriarch of the Church*. The Emperor either that he believed that the Patriarch was in the right

MARCH 12. right, or that he desired the City of *Constantinople*, which was the chief and prime of his Empire, should be honoured with so glorious a Title; or that he was already disgusted with St. Gregory by Reason of the Law concerning his Soldiers, which he had so resolutely opposed and withstood; or in fine, having Mind to break with him, he sought an Occasion to do it with some Colour and Shew, intended to make use of this, to trouble and vex him: And therefore siding with his Patriarch, he slighted and contemned St. Gregory. And whereas a Prince's Mind, when it is corrupted is very strong and powerful, and there never want Flatterers, who for their Interest foment his Passion, and blow the Coals of Indignation which are burning in his Breast; *Mauricius* had a Store of Sycophants, that did buz in his Ears, and stir him up against St. Gregory, by speaking of him all the Mischief they could invent. And the Emperor prepossessed with Passion and growing in Distaste, easily believed what was said, and published it for true, and most unjustly censured and condemned him, whom he had so often before and so deservedly commended and praised. He accused him of Ingratitude, for that having promoted him to the Apostolical Throne, he found him, now resist and impugn his Designs; as if the Vicar of CHRIST, because a Prince had consented to his Election, were to abuse according to his Will and Pleasure, the sovereign Authority, which the Emperor of Heaven, and not he of Earth, had bestowed upon him. *Mauricius's* Hatred, and Enmity against St. Gregory was grown to that Height, that his Officers and Ministers of State molested and afflicted him as much as ever they could, to give their Prince Content. For of one *Romanus* who was a prime Governour St. Gregory speaketh thus; *What we suffer from Romanus in this Countrey cannot be expressed. I will only say this in few Words, that his Malice towards us, surpasseth the Cruelty of the Lombards; for our Enemies shew us more Pity by killing us, than the Judges and Officers of the Common-wealth, who consume us by their Wickedness, Rapines and Cozenage. We must at the same Time have Care of Bishops, Clergy, Monasteries, and all the People, we must beware of the Ambushes of our Enemies, and stand upon our Guard against the Wiles and crafty Fetches of the Governours, which is an incredible Trouble and Affliction. Aigulfus King of the Lombards, understanding how the Case stood between the Emperor and the Pope, came and laid a Siege to Rome, and in a Manner blocked it up, and put it to great Distress for a Year's Space, thinking that *Mauricius* for the Spleen, he bore St. Gregory, would little care to relieve it; as indeed he did neglect it, never offering to send any Succour, but God favoured and assisted his Servant, and armed him with Courage and Constancy to defend the City,*

and to force *Aigulfus* to raise the Siege and to retire with his Army. In the mean while St. Gregory writ diverse Letters to *Mauricius*, complaining of him; and in one of them he saith, Sir, do not vent your Anger against the Priests, because you have Power upon Earth. Rather having seriously considered with yourself, you are so to shew yourself to be the Lord, that for Love and Respect to that Lord, whom they serve, you honour and reverence them. For in holy Scripture Priests are sometimes stiled Gods, and sometimes Angels. By Moyses it is said that he who was to take an Oath, was to present himself before the Gods; that is to say before the Priests. And the Prophet saith that the Lips of the Priest are the Key of Knowledge, and his Mouth the Interpreter of the Law, because he is the Angel of the Lord of Hosts. It would be no Wonder then if you did honour those whom God himself termeth Angels and Gods. You have a rare Example of this in the Emperor *Constantine*, of holy Memory, of whom it is written in the Ecclesiastical History, that when some Remonstrances were given to him against some Bishops, he took and burnt them in Presence of the Bishops, saying, You are Gods, placed in the Church by the true God. Ordain and dispose of Things, as you shall judge convenient. For it is no ways meet or just, that we who are Men should be Judges of Gods. And by doing and saying this, the Emperor gained more Honour by his Humility, than he gave to the Bishops by the Reverence which he bore them. And before *Constantine*, many Pagan Princes, that were ignorant of the true God, and adored for Gods Blocks and Stones, did highly honour their Priests. What Wonder is it then that a Christian Emperor, who adoreth the true God, should honour God's Priests, seeing many Pagan Princes did such Reverence to the Priests of their Idols? And in another Epistle he writeth thus: Let not your Goodness despise me in this Cause: For although Gregory's Sins be so great that he deserves to suffer more than this; St. Peter, in whose Place I am, hath no Sins at all, that may make him deserve to suffer what he endures in your Reign. Wherefore I beseech you most earnestly for the Love of Almighty God, that as other Princes, your Predecessors, have used all Means to get the Favour of this great Apostle, so you will strive to win it and conserve it, that the Honour of the said Apostle may not any ways be prejudiced for our Sins, who serve him unworthily; for he is able at present to prosper you in all your Enterprises, and after to pardon your Sins. But all that we have cited out of St. Gregory was not sufficient to mollify *Mauricius*, nor bring him to acknowledge his Error, and know himself; till our Lord and Saviour himself took in hand to chastise him, for having without any Cause persecuted the most holy and innocent Man. For in that very Year there appeared in the Market-place at *Constantinople*

MARCH *Constantinople* a Man in a Monk's Habit with a naked Sword in his Hand, who cryed out in a loud and dreadful Tone: *Mauritius by this Sword thou shalt die.* And all understood what this meant; to wit that a severe Punishment was soon to befall the Emperor. Then *Mauritius* himself began to acknowledge his Fault, and sending large Alms to all the Monasteries in *Constantinople*, and to many others, begged of the Religious to pray to our Lord for him, that he might be chastised in this Life and not in the other. And it seemeth that God granted him his Request; for a little while after, *Phocas* revolting against him, made himself Emperor, and put him to the Sword, together with his Wife, Sons and Daughters; and *Mauritius* praising God for punishing him in this Life, according to what he had desired, acknowledged and confessed the Sentence was just, for the Injuries he had done *St. Gregory*. And *John* the Patriarch died also suddenly by the just Judgment of our Lord.

And it is no Wonder that God should so severely take an Account of the Affronts and Injuries which were offered to this holy Man, seeing he was persecuted for no other Reason than for his Zeal of God's Glory, and Care which he took to comply with the Duties of his Charge with such a resolute Courage and Magnanimity on one Side (he being the Superior of all) and on the other Side again with so profound Humility, and exemplary Patience, that it was even a Miracle two such different Things could be so well knit and joined together, Severity and Resolution in conserving and maintaining his Dignity, as he was Pope; and Meekness and Humility, whereby considering himself as a private Person, he cast himself under the Feet of every one. You shall see him sometimes give Orders, and command Bishops, Judges, and even Kings to observe and keep them, with absolute Authority. At other Times you shall see him stoop and humble himself, as if he were the meanest and lowest of all, and as the very Dust of the Earth. For, as he himself speaketh, *Superiors ought not to look upon the Power of their Dignity, but upon the Equality of human Condition which is between them and their Subjects. They are not to rejoice to see themselves Superiors over Men, but to be serviceable to them: Yet it falleth out sometimes that he that rules, for his Pre-eminence, and Authority becometh vain in his Heart; and seeing all under his Command, and that he is readily obeyed, his Subjects praising the Good which he doth, and not contradicting him in what is Evil, but many Times admiring and extolling that which is reprehensible and blame-worthy, he cometh to be seduced by Things that are beneath him, whilst his Heart swells and puffeth him up above himself; and seeing himself supported by Favour and popular Applause, he remains*

empty and void of Truth; and forgetteth himself, giving Ear to Words of Flattery, and believing himself to be such, as he heareth himself to be spoken of and esteemed Abroad, and not such as really and in truth he is himself; and hence he comes to despise his Subjects, and not to acknowledge that they are his Equals in Nature, judging himself to be better than they are in Life, because he surpasseth them in Power; and because he can do more, he presumeth that he knoweth more than all of them.

St. Gregory's Humility was so great, that he called all Priests his Brothers, the Clergy of inferior Rank his dearest Children, secular Men he saluted Lords, and their Wives Ladies. And himself, although he were sovereign Bishop, Pastor, and universal Patriarch of the Church, would by no Means be called Lord, but on the contrary qualified himself with the Title of *Servant of the Servants of God*, which he used in his Apostolical Letters, and all following Popes in Imitation of him, have done the like. When a certain Lady, *Rusticana*, had called herself in a Letter to him *his Servant*, he rebuked her for it, and desired her to change her Style, for that he was not Lord, but *Servant of all*. And in a Letter to a Lady of Honour to the Empress, whose Name was *Gregoria*, among other Things he writeth thus: *Whereas you threaten that you will never give over to importune me, till I write to you that God hath revealed to me that your Sins are pardoned, you demand a Thing that is both hard and unprofitable. It is hard, because I am not worthy to have Revelations. Unprofitable, because you ought not to be assured of the Remission of your Sins till the last Moment of your Life, when you can no more bewail them, until that Hour come, be always in Fear and Doubt for your Sins, and for more Security wash them daily away with your Tears.* In another Epistle written to *Stephen* Bishop he saith, *you shew me great Favour in your Letters, and more than I deserve, since it is written praise not a Man whilst he is living. And seeing I am not worthy to hear those Praises which you give me, I beg of you that by your Prayers you will make me worthy, to the End that you having spoken that good of me which is not in me, from henceforth I may come to have it because you have said it.* One *John*, a Persian Abbot, a Man of great Sanctity and high Merit with God, came to *Rome* to visit the Bodies of the holy Apostles *St. Peter* and *St. Paul*; and seeing *St. Gregory* Pope passing the Street, would have cast himself at his Feet; but *St. Gregory* prevented him, and fell first at his, and would not rise, till the Abbot was first risen. And as long as he stayed at *Rome*, he provided him with all Things necessary. From this Source of Humility did flow the Knowledge and Feeling he had of himself and of his Infirmities; for thus he writ to the Emperor

MARCH 12. peror Mauricius in the Heat of his Persecutions. I am a great Sinner, and because I offend God continually, I think at the Day of the dreadful Judgment I shall find some Mercy and Pardon of my Offences, because I am incessantly afflicted for them. And Sir I do believe, you do so much the more appease God's Indignation, and grow higher in his Favour, the more sensibly you afflict me, as his slothful and naughty Servant. For the Saints the nearer they are, and the more they partake of the Fountain of divine Light, the more clearly they discover even their least Faults, and the Obligation which a Creature hath to the Sovereign Majesty of the Creator. From the same Humility also proceeded the Contempt of all earthly Things; for although the holy Man possessed much, yet his Heart was free and dispossessed, and cleaved to nothing: And that we might the better understand this, it fell out that a holy Hermit, who had spent many Years in the Desert in continual Prayer and Penance, begged of our Lord to declare to him what Reward he was to have for having abandoned all the Conveniences of this Life, to serve him in so strict Poverty: And one Night it was told him in his Sleep, that he might expect a Reward equal to that which was due unto Gregory's Poverty. The Hermit was much troubled at this Answer, thinking his Poverty was not pleasing to God, since he promised him no other Recompence than what was to be given to so rich and wealthy a Prince as St. Gregory. He lamented his Case Day and Night, as of an unhappy Man, who had spent so much Time and Labour in vain; till our Lord appearing to him in his Sleep disabused him of his Error, and said to him. *Seeing it is not the Possession of Riches which maketh a Man rich, but the Desire and Love of them, how darest thou compare thy Poverty with Gregory's Riches? For thou hast more Affection for thy Cat, than Gregory hath for all the Means and Riches he possesseth; which he is so far from loving, that he contemneth them, and bestoweth them liberally upon the Poor, so that in his Heart he is more poor than thou art.*

With this true Poverty of Spirit this most incomparable Man joined the Virtue of Patience in the greatest Perfection: For it is enough to make a Man astonished, to see how he suffered the publick Calamities of his Time; the most cruel, bloody and continual War which the Lombards made against him, the Persecutions and Injuries which he endured from those who were ill affected towards him, and the most painful and troublesome Diseases, wherewith our Lord exercised him, and purified him like Gold in the Crucible, to make him more worthy to enjoy him. He speaketh thus of himself: *It is now about two Years that I have kept my Bed for sharp Pains of the Gout, so that I have been scarcely able to rise on Festival Days to say*

MARCH 12. *Mass; and straight the Violence of the Pain makes me return again to Bed, for it is so terrible that it forceth me to sigh and groan. It is sometimes more tolerable, sometimes less; but never so remiss as to leave me, nor so intense as to kill me, so that I am every Day dying, and yet cannot die. It is no Wonder, that being so great a Sinner as I am, God detaineth me still in Prison. And in another Epistle he writeth thus: I beg of you that you will pray most earnestly for me a poor Sinner; for the Pain of my Body, and Bitterness of my Heart, the Desolation and Ravage which I see among these barbarous Enemies, do extremely afflict me. Although in the Midst of these Miseries I seek not my temporal Consolation, but only the eternal; which of my self I cannot obtain of our Lord, but expect to get it by your Prayers. And we gather out of his other Epistles, that our Lord had so consumed and worn him out with Sicknes, that being otherways full and corpulent, he saith that he was become dry and withered, as if he were already in the Grave, and that he had no other Comfort than the Hope and Expectation of dying soon: And he begged incessantly of all his Friends to pray our Lord to give him Constancy and Patience, lest my Sins (saith he) which might be remedied by Patience, come to be augmented by my Impatience. And our most merciful Lord after he had refined and purified this holy Prelate with so many Troubles and Afflictions, at length accomplished his Desires, and set him free from the Prison of his mortal Body, to give him the Crown of Glory, which he had so well deserved by his great Labours, heroical Virtues, and heavenly Doctrine wherewith he had adorned, enlightened and governed his Church thirteen Years, six Months, and nine Days. This blessed Pope died on the Day on which the holy Church celebrateth his Feast, to wit the twelfth of March, in the Year of our Lord DCIV, and second of the Emperor Phocas; of whom setting aside many Elogiums and singular Praises which holy Doctors give him, styling him a Person of most eminent Learning, Prince of Divines, Light of Philosophers, the Grace of Orators, Mirror of Sanctity, Organ of the Holy Ghost, I will only set down the Words of St. Ildefonsus, Archbishop of Toledo, although they are said perhaps with some Exaggeration. St. Gregory was so adorned with the Merits of all those who lived before him, that without any Comparison between him and famous Men, we find nothing in all Antiquity which is equal to him, for he surpasseth St. Anthony in Sanctity, St. Cyprian in Eloquence, St. Augustin in Knowledge, &c. Thus speaketh St. Ildefonsus: And St. Isidore writeth, that none of the Doctors of his Time, or of those before him, can equal him. And it is said in the eighth Council of Toledo: In moral Things St. Gregory is to be preferred*

MARCH 12. preferred almost before all the Doctors of the Church.

St. Gregory's Persecutions ceased not with his Death, but rather encreased, that his Sanctity might be testified and confirmed by Miracles from Heaven. There was chosen to succeed him, *Sabinianus*, a Man not so charitable, nor such a Friend to the Poor, as was St. Gregory. The Year after St. Gregory's Death there was a great Famine at Rome, whereof many perished: The People had Recourse to the Pope in their Distress, alledging the charitable Care wherewith his Predecessor Gregory used to provide for them in such Necessities. *Sabinian* and his Flatterers were galled at this, and therefore they gave out that Gregory had been a vain Man, extremely lavish, and had so wastfully spent and exhausted the Means of the Church, that now it was not able to find any Supply in this pressing Necessity. And this Calumny passed so far that they commanded all the Books to be gathered together, and burnt, which this holy Doctor had writ in a divine Style and with heavenly Light, for the incomparable Good and Profit of the universal catholick Church, and in effect some were burnt, saith *John* the Deacon, or at least according to *Baronius*, should have been burnt, had they not been preserved by the Care and Industry of *Peter* the Deacon, who had been very intimate and familiar with St. Gregory, and whom in his Dialogues he bringeth in discoursing with him. For this good Man seeing the unjust and unreasonable Proceedings of *Sabinianus*, who without any Cause was so terribly incensed against St. Gregory; and that many to humour and flatter him blew the Coals, and cast Oyl into the Fire; and that the very People whom St. Gregory with so many and extraordinary Favours had infinitely obliged being inveigled by others, were stirred up against him, affirmed that he had often seen the Holy Ghost in form of a Dove upon St. Gregory's Head whilst he was writing, and that it would be an unsufferable Affront and Injury done to the same Holy Ghost to burn those Books which had been writ-

ten by his Instinct and Inspiration. And to assure them of the Truth of this he was ready to confirm it with a publick and solemn Oath, and that if he should die presently after he had sworn this, then they should believe that he had told them the Truth, and so conserve and reverence St. Gregory's Writings: But if he died not presently, they might take him to be a Liar, and that he himself would put Fire to the said Books. The Condition was accepted of; *Peter* swore what he had said, and as soon as he had sworn died. They all remained confounded and astonished, and ever after bore great Respect to him, whom God had magnified by so publick a Miracle. Hence the Painters came to picture St. Gregory with a Dove at his Ear, to signify that the Holy Ghost inspired and dictated what he writ. But *Sabinianus* continuing still hard and pinching towards the Poor, died a little while after of a great Pain in his Head. Grave Authors write that St. Gregory appeared thrice to him in his Sleep, reprehending him for his want of Charity, and admonished him to amend, which he refusing to do, he appeared the fourth Time, and gave him a Blow on the Head, whereupon he sickened and died. Our Lord wrought many other Miracles by the Intercession of St. Gregory after his Decease; and particularly upon those that profaned his Monastery with their wicked Life; or consumed and spent riotously the Goods and Revenues of it, or defrauded the Poor of what he had appointed should be given them, or in fine did other Things unworthy of that Place, and of the Respect and Devotion which was due to so holy a Father and Prelate. Which Miracles are recounted by *John* the Deacon, but we omit them to avoid Prolixity; and beg of our Lord by the Merits and Prayers of this holy Pope and glorious Doctor of his Church, whom he hath so much exalted upon Earth and in Heaven, to grant us Grace to imitate him according to our Weakness, and to make us Partakers of the Glory which he possesseth and enjoyeth. Amen.



The Life of St. PATRICK, Bishop and Confessor, Apostle and Primate of Ireland.

MARCH 17. ST. Patrick was born in the Year of our Lord CCCLXI, in that Part of England (or Wales) which is called *Pembrokeshire*, in the Village *Taburnia*, hard by *Emptor* Town, now called *St. Davids*, a Place most famous for the Education and Habitation of Saints. He was of a noble Extraction; his Father's Name was *Calphurnius*, and his Mother's *Conques* or *Conquessa*, Sister to the most re-

nowned St. *Martin*, Bishop of *Tours*. They were both of them Christians, and much addicted to Piety; they christened this Son of theirs by the Name of *Sochet*; which afterwards St. *German*, when he administered to him the Sacrament of Confirmation, changed into *Magonius*, and Pope *Celestine*, when he ordained him Bishop, changed (as we shall see afterwards) into *Patricius*, or in

MARCHOUR Language *Patrick*. How precious his
 17. Soul was in the Sight of God, and what a great Light he was to be to the Church, was signified and betokened by the rare Virtues and the Gift of working Miracles, wherewith our Lord adorned him in his Childhood: For even then his ordinary Employment was to praise and bless the holy Name of God by reciting or singing Psalms, Hymns and spiritual Canticles; and he was wont every Day to say the whole Psalter of *David*. But among all Devotions none seemed so dear, sweet, and familiar to him, as to adore and call upon the most blessed Trinity by often making the Sign of the holy Cross; which he did with so much Faith and Confidence, that by virtue of it he became in a Manner omnipotent. In Dangers this was his Security, in Distress this was his Relief, in Hunger or Want this was his Store and Provision, in any Mischance that befell himself or others it was his Remedy; it was his Comfort in Affliction, and his Entertainment in Prosperity. By this, whilst he was a little Child, he healed his Sister, who had most pitifully cut and wounded her Head by falling upon a sharp-edged Flint: By this he stopped and dried up a great Inundation of Waters, that threatened present Ruin and Destruction to many Houses: By this he turned a Cup of cold Water into Honey for the Comfort of his Nurse that was sick: By this he made a ravenous Wolf, that had snatch'd up a Lamb and run away with it, bring back his Prey, and lay it down at his Feet. And how dexterously he was to use and manage this general and universal Instrument of a Christian, the holy Cross, seemeth to have been signified by what God wrought by him and for him in his Infancy; when a blind Man was warned by a Voice from Heaven to take the Right Hand of this little Babe newly christened, and with it to make a Cross upon the Ground; which he had no sooner done, but there gushed forth a sovereign Fountain of Water, wherewith the Man washing his Eyes, recovered the Sight as well of his Soul as Body. And in this Manner did St. *Patrick* pass over his Childhood: But because Almighty God had separated him from his Mother's Womb, and called him by his Grace to reveal his Son in him, that he should evangelize him among the Gentiles, and intended to consecrate him Bishop and Apostle, he would have him begin by Times to consider the Apostle and High Priest of our Confession, Jesus, and in Imitation of him to be trained up in Persecutions and Labours from his Youth: For when he was sixteen Years old, certain Pyrates landing in England, carried away many Captives, and among them St. *Patrick*, whom they sold in Ireland to a Pagan Prince, named *Milchoe*, who deputed him to keep and feed Swine. He that with faithful Eyes should have beheld this

blest Youth, eminent for Birth, and far more conspicuous for Virtue, in Bondage to a hard Master, and condemned to so base a Service, might well think that he saw the Patriarch *Joseph*, sold into Egypt, and cast into Prison; for there seemeth to be a great Affinity and Likeness between them. *Joseph*, in the Opinion of some, was at that Time much about the Age that *Patrick* was now of. *Joseph* after his Servitude and Humiliation, was exalted to great Power and Authority, and made Lord of all Egypt: *Patrick* after he had been sold, had served, and endured great Afflictions and Miseries in Ireland, became Apostle and Primate, and is now the Patron, Protector, and Lord of the Country. *Joseph* in a great Famine fed and maintained all the People with Corn; and *Patrick* with the wholesome Sustenance of the Christian Catholick Faith and the Bread of Life nourished the Irish Nation, which was starved and perishing with spiritual Hunger. *Joseph* made use of that Visitation of God, and painful Affliction for the Advancement of his Soul, and Improvement in Virtue; and *Patrick* by his Slavery encreased in Sanctity, and confirmed himself daily in the Love of God and Practice of Virtue. A hundred Times by Day, and as often by Night upon his Knees he adored the living God, and his Prayer was accompanied with Fasting, for with these two Wings he lifted himself up, and took that Flight which he never interrupted or slackened, till he arrived at the Height of Perfection and the clear Sight of God. His Food was Herbs and Roots: All the Time he could spare from his Work was spent in Prayer, although whilst he was labouring and working, he never ceased from reciting Psalms and Hymns, nor could the cold Rigour of the Season or Sharpness of Weather make him interrupt his accustomed Devotions. In fine as God forsook not just *Joseph* being sold, as the Scripture saith, but delivered him from Sinners, and in Bands left him not; so did he by himself and by his Angels visit and comfort St. *Patrick* during his Servitude. The Angel deputed for his Custody was called (as himself revealed) *Victor*, which must not seem incredible or strange, for Angels, saith St. Gregory are called by particular Names, that thereby may be signified the Virtue and Power which they have. And St. *Patrick*, who was to overcome that troublesome Captivity, to overthrow the Idols of Ireland, and to subdue to CHRIST that whole Nation, might well be guarded and assisted by a victorious Angel, that by so happy a Name portending *Victory*, he might be the more heartened and encouraged to the many and great Combats which were prepared for him. This Angel told him where he should find a Sum of Money sufficient for his Ransom, which when he had paid to his Master, after six Years Capti-

MARCH Captivity he returned home to his Parents a
17. free Man.

And not long after our Lord began to dispose him to set his very Masters free from a greater Slavery, and to bring them out of the Thralldom of the Devil and Sin, *into the Liberty of the Children of God*. For as the great Apostle of the World, St. Paul was called to preach in Macedonia by a Vision of one of that Nation begging Help and Assistance from him; and in later Times St. Francis Xavierius, Apostle of the new World, was invited into India by often dreaming that he carried an Indian upon his Back; so was St. Patrick incited and stirred up to the Conversion of the Irish by this Vision. He thought he was presented with a Letter out of Ireland which began thus, *Hæc est vox Hibernigenarum. This is the Voice of the Irishmen*: And whilst he was reading it, a Multitude of Infants, who were yet in their Mothers Wombs, most lamentably called upon him, *We beseech thee, O holy Father, to come and converse with us, and set us free*. By this Vision, as also by the Advice of the Angel, who often appeared to him, and directed him in all his Course, he understood that God had appointed him to preach to that Nation. And to prepare himself for that Function he applieth his whole Study to the Understanding of the holy Scripture; but knowing that it is no ways secure to be therein his own Master, he goeth over into France to St. German, Bishop of Auxerre, and studieth this holy Science some Years under him. By whom also he was promoted to holy Orders. Thence he went to St. Martin Bishop of Tours, his Uncle, who cloathed him with the Habit of a Monk of those Times, and taught him all monastical Discipline and Observance. St. Patrick being thus furnished with divine Sciences, and most profitable Examples of those worthy Prelates, the Light of their Age, St. Martin and St. German, resolved to go to Rome, to receive from the See Apostolick his Mission and Commission of preaching the Gospel. Of which Journey of his Cardinal Baronius writeth thus at the Year of our Lord ccccxxxi; *You see it clear and evident to all, that for the Conversion of Nations the Gospel is to be received from the See Apostolick, seeing that from the furthest Part of the World, or to speak with the Poet, from the Britains that are separated from the whole World, St. Patrick cometh for this Purpose to Rome*. He was entertained kindly by the Pope, Celestine I. who having understood the Cause of his coming, and found him to be sound in Doctrine, and of a most holy and exemplary Life, ordained him Bishop, and sent him as Preacher and Apostle into Ireland: He also changed the Name Magonius, which had been given him in France by St. German, into Patricius, prophetically insinuating, that God had chosen him to be Father of innumerable People, whom by his Labours and Preach-

ing he was to bring to eternal Life. In his MARCH Journey to Ireland he visited St. German, his Master, who bestowed upon him sacred Chalcices, Vestments, and other sacred Utensils. 17.

The wicked Spirits were much troubled at his coming, and used all Means possible to hinder it. When he came in sight of the Land, they took horrible and ugly Shapes, and environing it round, stood as a vast Army of Giants in array, to oppose his Entrance. But the Saint nothing terrified, and confiding in God, with his accustomed Weapon, the triumphant Sign of the Cross put them all to Flight. He had more to do with their Emissaries, and chief Supports, Magicians, and such noble Men and Princes, as were deluded and inveigled by them; but these also he overcame and vanquished by Prayer, Patience and Constancy, and by his many and stupendous Miracles. He was no sooner landed, but one Dichum, a principal Man of the Countrey, as well for Wealth and Nobility, as for Strength of Body and Greatness of Courage, in the Sight of a great Multitude of Men, intended with his own Hand to make away with him; but in the very Heat of his Fury being struck with a Numbness of all his Limbs, he acknowledged the powerful Hand of God, and demanding Pardon of his temerarious Impiety, was the first of the Inhabitants that received the Christian Faith; and was so addicted to St. Patrick, that he gave him the Place where this happened, in which he built a Monastery, which to this Day is called, *Savall, St. Patrick's grange*. The holy Man had a particular Desire to gain to CHRIST, his old Master Milchoe, whom he had served six Years; but the perverse Man's Mind could not be wrought upon, yet his two Daughters, who were both called by one Name, *Emeria*, became Christians and Saints, and shone after their Death with Miracles. Divers Princes and petty Kings were also converted by him; as the King of Dublin, whose Son and Daughter (whereof one was drowned, the other died of Sickness) St. Patrick raised to Life; and the King of Mounster, who entering one Morning into his Temple to adore his Gods, found them all flat upon the Ground, and although he often raised them up and placed them in their Seats, yet still they fell down again; whereat being much astonished, he understood at length that St. Patrick was coming, before whom the Idols could no more stand, than could Dagon in Presence of the Ark. But the prime King of the Countrey *Leegarius*, to whom the rest were tributary, could neither be convinced by Miracles, nor won with Favours, nor tamed with Scourges; and all the Wonders which St. Patrick wrought, had no other Effect with him, than Moses's Miracles had upon Pharaoh; to make him become more stubborn and obstinate; yet they further'd very much the Conversion of his Subjects

MARCH 17. her two Daughters. These two young Ladies the Saint promised should be espoused to the King of Heaven, and reign eternally with him, if they would believe his Doctrine and be baptized; which when they had performed, and challenged his Promise, the Saint administered to them the holy Body of CHRIST, and soon after, with great Sweetness and Joy they rendered up their pure Souls into the chaste Embracements of their heavenly Spouse. The Miracles which St. Patrick wrought were so great and so extraordinary, that many make Difficulty to believe them, although I see not why we should call those in question which are set down by ancient, grave, and prudent Authors, especially if we consider a particular Reason, why this Saint might have been advantaged with the Power of working Miracles, above the ordinary Measure which God hath stinted to other Apostolical Men and great Saints. For being to preach in a Nation, *where there was copious Store of Devils visibly appearing, and infinite Multitudes of Magicians, that the like is not recorded of any other Country or Kingdom,* (as the Authors of his Life, Natives of the Place tell us) it was suitable with the divine Providence that the Signs of this Man's Apostleship should be done upon the People as St. Paul speaketh, not only in all Patience, but also in Signs and Wonders and mighty Deeds, to confound and controul the Operation of Satan, which there more than in any Place was in all Power and lying Signs and Wonders. That where the Devils had their strongest Hold, God's Power might more appear, and the Kingdom of wicked Spirits might be turned into the Habitation of Angels, and for Troops of Magicians the Country might abound with Multitudes of great Saints. And in fine, that we might all learn the Power and Command which God communicated to his Servant St. Patrick over the Elements, and the whole Course of Nature, yea even Hell itself, by the Means of that victorious Angel, whom he assigned him for his Guardian and Protector. But leaving these great Miracles to be read in other Authors, I will content my self with St. Patrick's own Testimony, who writeth thus to a Friend; *Our Lord imparted to me, his unworthy little one, the Virtue of doing such Signs among this Pagan People, as we read not the like to have been wrought even by the Apostles themselves, so that in the Name of our Lord JESUS, I have raised from the Dead, Bodies turned into Ashes many Years before. Yet notwithstanding I pray that none esteem me, for those or other like Miracles, worthy to stand in comparison with the Apostles or any Men of Perfection, seeing I am a wretched Sinner and contemptible.* One Miracle is most famous and well known to the whole World; that he did so free the Coun-

try of all venomous Beasts, that none could ever since breed or live in Ireland; and even the very Wood of the Country hath a strange Virtue and Force against Poison, so that it is commonly reported, that *King's-College* in Cambridge being built of Irish Wood, no Spider doth ever come near it. He was as eminent for the Gift of Prophecy; and among other Things it is said, that of all the chief Saints of Ireland, especially of Munster and Connaught, who were to be born within the Compass of one hundred Years, he foretold their Names, Lives, and Places of Habitation; as also the future State of Ireland, even to these our Times. His Humility was wonderfully great; for he was never puffed up with a Conceit of himself for such admirable Graces which God had given him; but thought and stiled himself, *The greatest Sinner in the World, and most contemptible among Men*; and therefore laboured for his Living like St. Paul, in fishing, tilling the Ground, and particularly in building of Churches. And to be in a perpetual Exercise of this Virtue, he kept always in his Company some Lepers, whom he served and tended most carefully, washing with his own Hands their Sores and Ulcers, and providing them with all Necessaries. From this Humility proceeded his most sweet and affable Conversation, by which he accommodated himself to all Sorts and Conditions of People, and did so win their Love and Affection, that (as the Apostle speaketh of the Galatians) *if it could be done, they would have plucked out their Eyes and given them to him*; as for their Lands and Possessions they did so press them upon him, that the Saint himself upon an Occasion said to St. Secundinus, *If I would accept of all that would be given me, I should not leave so much as the Pasture of two Horses in Ireland.* But he was far from taking any thing for himself. If any rich Man sent him a Present, he either refused it, or commanded it presently to be given to the poor. Those who were churlish to him were punished by Almighty God. He begged once a few Fishes of some Fishermen who had taken them in great Quantity, and they refusing him that little Relief, all the Fish wherewith that River abounded, vanished, and were convey'd into another River which never had of them before. His Prayer and Mortification was in a Manner without Intermission. For besides what we recounted of his Devotions during his Captivity, he came afterwards to prostrate himself three hundred Times in the Day in Adoration of the divine Majesty. The Night he divided into three Parts; whereof the first he spent in reciting a hundred Psalms, and in making two hundred Genuflections. The second Part he passed over standing in cold Water, and reciting the rest of the Psalms and some other Prayers. And the third Part he allotted to Sleep and Rest,

MARCH 17. Rest, which he took upon the bare Ground, with a Stone under his Head for a Bolster. He girded continually his Loins with a rough and coarse Hair-cloth, which he steeped sometimes in cold Water. His chief Patrons, whom he did particularly honour, were our blessed Lady, of whom he used to speak with wonderful Reverence, St. Michael the Archangel, his Angel Guardian, St. John the Evangelist, whose divine and mysterious *Apocalypse* he recited every Day; and the holy Prophet *Elias*, who being called upon by him in his Temptations came visibly to help him. By whose and *Moses's* Example, but chiefly in Imitation of our blessed Lord and Saviour, he fasted a whole *Lent*, without taking any Sustenance at all. Against Dangers and Persecutions he armed himself with certain Verses of the Psalms; as, *Let God arise and his Enemies be dispersed: And let them that hate him fly from his Face.* With which Words he defeated all the Power of King *Leogarius*, who came with armed Men to kill him: And on another Time seeing him coming for the same wicked Intent, with a Number of Horses and Chariots, he defended himself with those Words, *These in Chariots and these in Horses; but we will invoke in the Name of the Lord our God.* But his main Refuge, and the Shield wherein he most confided, was, as we said before, the Sign of the holy Cross, wherein he took so much Delight and Contentment, that in reciting every canonical Hour he blessed himself with it a hundred Times. He would have every Christian's Grave marked and fenced with that Sign of Salvation. And once passing by a Tomb where there was planted a Cross; he commanded the dead Man to tell him, *What Sect or Religion he had been of?* Who answered, *That he died a Pagan, ignorant of the Christian Religion.* And the Saint reply'd, *What then have you to do with the Cross of CHRIST?* The dead Man answered, *He that lieth buried near to me is a Christian. And one of your Religion bringing a Cross, by a Mistake put it at my Grave.* Presently the Saint removed the Cross from the Pagan's to the Christian Man's Tomb. By his Sanctity of Life, heroical Virtues, and by the incessant Pains and Labour he took in going about the Countrey and preaching the Word of God; he rooted out Idolatry, chased away the Devils, converted many of the Magicians, confounded and destroy'd the rest, planted and settled Christian Religion, and inflamed the Hearts of the People with so great a Love of God and Zeal of Perfection, that a great Part of them became Religious, and far more would have done the same, if he would have permitted them. *There was not a Wilder-ness* (saith *Jocelinus*, an ancient Author, who is said to have writ this Story by Commandment of St. Malachy) *nor scarce any Corner or Place in all the Island, which was*

MARCH 17. *not replenished with perfect Monks and holy Nuns, so that Ireland by a peculiar Name was justly called all the World over, The Island of Saints. They lived according to the Prescript and Tenour of Life, which St. Patrick set them down. For Contempt of the World, desire of heavenly Things, Mortification of the Flesh, Abdication of self-will, they equalled the Monks of Egypt both in Merit and Number: And illustrated many foreign Countries with Doctrine and Religion.* And what *Jocelinus* saith is confirmed by the Testimony of St. Bernard, who in the Life of St. Malachy writeth thus of the famous Monastery of Bangor in Ireland, *A Place truly holy, and fruitful of Saints, bringing forth abundant Fruit to God, insomuch that one only Child of that holy Congregation, whose Name was Luanus, is reported to have been himself alone Founder of a hundred Monasteries; which I speak that by this one the Reader may gather how infinite the rest of the Multitude was; in brief the Branches thereof have so filled both Ireland and Scotland, as we may think those Verses of David did chiefly foretel of these Times. Thou hast visited the Earth, and made it drunk: Thou hast multiplied to enrich it. And these Swarms of Saints have not only spread themselves in the Countries aforesaid, but have also, as it were, overflow'd in foreign Parts. For St. Columban coming from thence into this our Countrey of France built the Monastery of Luxovium, and raised a great People.* This is the Testimony of St. Bernard of the Sanctity and Devotion which flourished then in Ireland; and that it abounded likewise with all sort of Learning and good Sciences, we have the Authority of St. Adelmus, who in his Epistle to King *Elfrid* writeth that *Ireland is no less stored with learned Men, than are the Heavens with glittering Stars;* and it is reported to have been a Proverb among the English Saxons; *That whosoever was eminent among them for Learning had been brought up in Ireland.*

The great St. Patrick having by eight Years Labour thus propagated the Christian Faith; in the Year cccxxxix, resolved to go to Rome, both to give an Account of his Apostleship, and visit the holy City; and also to confirm by the Pope's Authority the Episcopal Chair which he had placed at *Armagh*, and decreed to make Metropolis of all Ireland. To confirm him in this holy Purpose our Lord was pleased to visit him by an Angel, who appearing to him approved of this intended Journey; and declared unto him to what Churches it was God's Will his Holiness should distribute certain holy Reliques of the glorious Apostles St. Peter and St. Paul, and other Saints. Wherefore the blessed Prelate having ordained Bishops and Priests, and other Ministers of the Church, where he thought it was most convenient; gave them his Benediction and Christian Farewel; and

MARCH went with some of his spiritual Children this 17. Year to Rome; where he was confirmed in his Apostleship; and obtained sacred Reliques of St. Peter and St. Paul, and St. Stephen Protomartyr; whose Body was found not long before to the great Comfort of both the East and Western Church. After his Return from Rome, being now almost fourscore Years old, he retired himself to Glaffenbury, where he spent the rest of his Days, to wit, thirty three Years, in divine Contemplation; never going out of that holy Monastery, unless when he was forced either by some urgent Necessity of the Church, or to celebrate a Synod: In this happily imitating the Saints *Fugatius* and *Damianus*, who after their Apostolical Labours, in the same Place spent nine Years in the Praises of God. His Manner of Life here in particular this Story mentioneth not; that which is found concerning him, for these last Years of his Life, though it be but little, notwithstanding is most certain; for it was written in a Paper or Letter of his own, which not only catholick, but even heretick Antiquaries undoubtedly acknowledge for his. In this Writing having recounted how he found at Glaffenbury twelve holy Men; whose Names, for their Sanctity he doubted not, were written in Heaven; who being honourably born, endeavoured by Works of Christian Piety to adorn their noble Extraction; he addeth moreover, that finding them to live like *Eremites*, every one apart, after his adjoining himself to them, for that they were all of one Soul and one Heart, they unanimously resolved to live together under one Roof, and made him, though wholly against his Will, their Superior, Who, as he saith (such was his Humility amidst all the prodigious Miracles and wonderful Conversions God Almighty wrought by him) was not worthy to untie the Latchet of their Shoes. Hence, and deservedly, this blessed Saint is reckoned the first Abbot of the renowned Monastery of Glaffenbury. The Saint goeth on, and tells how he found here certain Writings of the Saints *Fugatius* and *Damianus*, which testified that the old Church there was built by a Revelation of the Arch-angel Gabriel in honour of our immaculate Advocate, by the twelve Disciples of St. Philip and St. James; so he calleth St. Joseph of Arimathea and his Companions. So ancient in the Church of CHRIST is the holy Use of the Intercession and Mediation of the ever blessed Virgin. He adds out of the same Writings that the aforesaid Church was dedicated by our Lord himself from Heaven in honour of his Mother. After he had been here a long Time, he, together with a Brother called *Wellias*, with great Difficulty through a thick Wood climbed up to the Top of a high Mount in this Island; where they found an ancient and almost ruined Oratory; into which they were no sooner entered, but they were re-

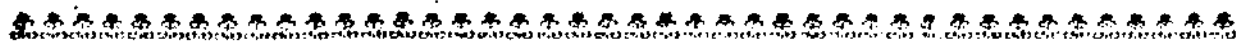
created with such a Perfume, as they seemed MARCH to themselves to be in the Garden of Paradise. 17. Here he saith he found a certain Volume, in the End whereof was testified that the aforesaid *Fugatius* and *Damianus* had built this Oratory by the Revelation of our Lord JESUS CHRIST, in honour of St. Michael the Archangel, *Quatenus ibi ab hominibus honorem haberet, qui homines in perpetuos honores, jubente Deo, est introducturus, to the end he might there be honoured by Men, who by the Command of God is to bring Men to everlasting Honours.* Being delighted, saith the Saint, with the Writing we endeavoured to read it all, and found in the same Writing that the venerable *Fugatius* and *Damianus* (he calleth them *Faganus* and *Drucinianus*) had obtained an Indulgence of thirty Years for all Christians who should piously visit that Place in Honour of St. Michael. A like Indulgence the same Saints had obtained from Pope *Eleutherius* for the abovementioned Church of our blessed Lady. And yet these holy Saints died in the Year of CHRIST cxc1; so ancient in God's Church is the Use of holy Indulgences by the Grant of the See Apostolick. But to teach us what Esteem we should have of holy Places, where it is God's Will we should especially honour him and his holy Angels and Saints, he relateth that having found such a Treasure of the divine Goodness, *Invento ergo tanto divine bonitatis thesauro*, himself and the good Brother fasted for three Months, and gave themselves wholly to Watching and Prayer. He adds the Effect of their Fast: *On a certain Night having composed myself to Rest, our Lord JESUS appeared to me, saying, My Servant Patrick, thou must know that I have chosen this Place for the Honour of my Name, and to the End that here Men should reverently invoke the Help of my Archangel Michael: And this shall be a Sign both to thee and thy Brethren, that they also may believe. Thy left Arm shall wither, till thou hast told what thou hast seen to thy Brethren in the Dwelling below, and shall have come hither again. And so it happened.* From that Day we appointed two Brothers to be perpetually there, unless following Superiors for just Reason should otherwise determine. He concludes his Writing thus, *And I, Brother Patrick, do grant a hundred Days Indulgence to all, who shall with a pious Intention cut down the Wood round about the aforesaid Mountain, to the end the good Christians may with more Ease piously visit the Church of the blessed and perpetual Virgin, and the abovementioned Oratory.* This is ancient and true Christian Piety indeed, to make holy Pilgrimages to such Places, as God either by extraordinary Revelation, or by singular Favours and Miracles testifieth it is his Will, that his holy Mother, or other Saint or Angel should be there especially honoured.

This

MARCH 17. This great Servant of God, and Apostle of Ireland died in the Year of our Lord cccclxxii, being a hundred and eleven or twelve Years old; and was buried in the old Church of *Glastenbury* on the right Side of the Altar, an Angel revealing that it was God's Will it should be buried there: And a great Light or Flame breaking out of the same Place. Here his holy Body was placed in a Tomb, in Form of a Pyramid, which in Reverence of the Saint was richly covered with Silver and Gold. And his Memory was there so famous that the Church was called *St. Mary's* and *St. Patrick's* Church. Thus were his holy Reliques religiously kept till the burning of the old Church; afterwards, to wit, about the Year mclxxxvi, together with the Bodies of *St. Gildas* and others, they were taken up, and put into Shrines and translated into the new Church. The Roman Martyrology maketh Mention of *St. Patrick* upon the seventeenth of *March*, on which Day his Feast is kept; which in *Spain* throughout the Kingdom of *Murcia*, is wonderfully solemn, and celebrated with an Octave, altho' it cometh in *Lent*; because on *St. Patrick's* Day, and without all Question by his most powerful Intercession, the Moors were driven out of *Murcia*. There was a certain Hymn or pious Song composed by *St. Secundinus* in honour of *St. Patrick*, which a good

Abbot Colmanus was singing ever and anon; **MARCH** 17. and being demanded his Reason, answered, *That as often as he sung it, he enjoyed the Saint's Presence, and could not satiate himself with beholding his most amiable and delightful Countenance.* And *St. Kenechus* saw in a Vision the Soul of a wicked Man, that was carried away by the Devils, rescued by *St. Patrick*, because he had born Devotion to him, and was wont to solemnize his Feast, and sing that Hymn. So grateful a Service it is to God to honour his Saints, celebrate their Feast, and sing their Praises.

This Life is taken out of *Jocelinus*, the Antiquities of *Glastenbury*, and other Authors, cited by Reverend Father *Michael Alford*, in the most accurate Annals of the Church of *England*; whom I have followed for the Chronology in this Narration, and for the Places of the Birth, Death and Burial of this great Saint. For whereas some Authors say, that he died in *Ireland*, and lieth buried there; it is to be observed out of *William of Malmesbury* that there are three Saints of this Name, all Bishops and Confessors; this whose Life we have written, who is buried at *Glastenbury*, another at *Auvergne* in *France*, and the third who was born, lived and died in *Ireland*, and was Bishop there about the Year dccccxxx, who is commonly called *St. Patrick* the Younger.



The Life of St. JOSEPH, Spouse of the Virgin Mary.

MARCH 19. **T**HAT which we have certain of the Life of *St. Joseph*, Spouse of the glorious Virgin *Mary*, must be gathered from the holy Gospel. For the same Historiographers, who by the Instinct and Revelation of the Holy Ghost wrote the Life of our Lord *JESUS CHRIST*, did write also what was convenient for us to know of this most holy Patriarch, as his Governor and foster Father. And therefore to speak groundedly and assuredly of the Excellencies of *St. Joseph*, it will be necessary to have Recourse to the pure evangelical Fountain, and to see what *St. Matthew* and *St. Luke* say of this admirable Man. But first we must reflect upon the End for which God chose him, and the Offices which he gave him: For it is most certain that he did accordingly adorn him with the Virtues, and other Gifts and Qualities which were necessary to execute well his Office and Charge. God chose him to be the Spouse, and consequently the Head and Superior of our blessed Lady the Virgin *Mary*, and therefore to be esteemed and looked upon as the Father of his only Son: He chose him to guard that Temple of God, that Sanctuary of the Holy Ghost, that rich Cabinet of the most blessed

Trinity; to bear her Company who carried **MARCH** 19. the Word of God in her Womb; to serve her whom the Angels wait upon; and to be entrusted with the Care of him, in whom are all the Treasures of the Wisdom and Knowledge of God; to converse and live familiarly with God made Man, and an Infant God; to nourish him, to bring him up, to recreate and entertain him, to carry him into *Egypt*, and to bring him back again. In fine to command him as his Son, and to have *JESUS CHRIST* to obey him as his Father: For although he were not truly his Father, yet he was esteemed and taken to be so; and every one gave him the Name, not only those who were ignorant of the Mystery; but also those who understood it well and knew what he was. For she that was *CHRIST's* true Mother, called him so, and so did the Evangelists. Who then is able to explicate or even to conceive the divine Prerogatives and admirable Virtues of *St. Joseph*, by which he was made fit to perform these two great Duties of being Spouse to the Mother, and Father to the true Son of God? He had for Spouse the holiest Woman that ever was, or ever shall be in the World, of whom the Church

MARCH Church singeth : *Nec primam similem visæst, nec habere sequentem, that there neither hath been, nor shall be her equal.* This was a particular Favour and Blessing of God, of which the Scripture speaketh in the nineteenth of the Proverbs, *House and Riches are given by the Parents: But by our Lord properly a prudent Wife.* And if Marriages, to be firm and peaceful, are to be between Persons who are equal almost for Birth, Estate, Conditions and Manners; it is to be believed that our Lord, who joined in so strict a Band of Love *Joseph* and *Mary*, made them be very like in Sanctity; so that *Joseph* did as much as was possible, resemble her who as in quality of his Spouse, was subject to him; so as she is Queen of Heaven, was his Mistress and Lady. What Father is there, who (were it in his Power) would not give to his only and most dear Daughter, the most accomplished Husband that is in the World? But there is no Father comparable to God, who can make Men of what Temper and Condition he pleaseth; nor was ever Daughter so dearly beloved of her Father, as the blessed Virgin was loved and cherished by God, whom he intended to make his own Mother: And if God framed *Eve* of the Side of *Adam*, to make her more like him, how can we doubt but that having chosen *Joseph* to be the Companion of our Lady, and to help and serve her, he would have him to be as like to her as could be, and form him and mould him, as I may say, of her Spirit and her celestial Graces, that he being the lively Pourtrait of her Virtues, a mutual Love and Affection might more sweetly be maintained and increased between them. Wherefore some grave Doctors affirm, that when *Joseph* was espoused to the Virgin, there was not in the World a Person more holy and perfect than he, nor more worthy of that sovereign and celestial Company.

And if from hence we may frame a Conjecture of the Worth and Merits of St. *Joseph*, we may as well do it from his other Charge and Function; to wit, that he was thought and esteemed the Father, and was indeed the foster Father of the true Son of God and the most sacred Virgin *Mary*, of him, I say, who is the *unspotted Glass of God's Majesty, and the Image of his Goodness, the Holy of Holies, and original Fountain of all Sanctity.* For what greater Favour can a King do to a Servant, than to deliver into his Hands, his only Son, the Prince and Heir to all his Dominions and Kingdoms, to guard him, nourish him, bring him up, serve and accompany him with that Confidence and Authority, as if he were his Father? Thus did God deal with St. *Joseph*, consigning and depositing into his Hands the Prince and universal Heir of Heaven and Earth, who is the *Brightness of his Glory and*

the Figure of his Substance.

This being supposed, the Gospel teacheth us that this glorious Patriarch was called *Joseph*, that he was of the House and Family of *David*, and that when he was espoused to the blessed Virgin, he was a just Man, and adorned with all Virtues which the Name of Justice doth comprehend. This Name *Joseph* signifieth *Encrease* or *Augmentation*, to give us to understand that he was enriched with the Gifts of God, and abundantly furnished with all the Virtues and Prerogatives which the Patriarch *Joseph* was endowed with; who having been sold by his Brothers to the *Ismaelites*, was advanced by our Lord, and made Prince and Ruler of *Egypt*. That *Joseph* prudently provided against the Famine, that the Countrey might not perish for want of Corn: But this other *Joseph* was the Depositary of that celestial Bread, which is the Maintenance, Salvation, and Life of the whole World. The other was so chaste that he left his Cloak in the Hands of that wicked Woman his Mistress, who solicited him to Sin, and chose rather to suffer Imprisonment and the Miseries that accompany it, than to be disloyal to his Master. But our *Joseph* was a Virgin, endowed with a most angelical Purity, as was befitting the Spouse and Guardian of that Virgin, who is the Flower of Virgins, and more pure than the Sun and Stars: For if there have been some married Persons so pure and chaste, that they lived in Matrimony as if they had not been wedded, conserving their Virginitie entire and inviolable; as St. *Cecily* with her Husband *Valerian*, *Pulcheria* Empress with the Emperor *Marcianus*, St. *Cunegundis* with St. *Henry* Emperor, and St. *Editba* with St. *Edward* King of *England*; and of such Examples the Ecclesiastical History is full; with much more ground do holy Doctors affirm that this worthy Patriarch kept perpetual Virginitie with so high Perfection that he might seem to have been an Angel of Heaven, and not a Man upon Earth. *Gerfon* writeth that our Lord had taken from him the Ardour of Concupiscence, so that without any Difficulty or interior Conflict between the Flesh and the Spirit, he conversed with a Creature the most beautiful and comely that ever was, and the most eminent for all good Parts and Qualities, and adorned with all the Gifts and Graces of God, for by her continual Contemplation and Communication with God she was become such that none could behold her without Reverence; nor fix their Eyes upon her, but presently they felt all their Affections to be composed, and themselves possessed with a chaste Love of resembling her Purity. It is also set down that St. *Joseph* was of the House and Family of *David*, to let us know that he was of a most noble and ancient Lineage, and of the same

MARCH 19. same Genealogy and Extraction that, according to the Flesh, CHRIST our Saviour was of. His Ancestors were many Patriarchs, Kings, Princes; and stout Captains; and which is more, the Patriarchs were Friends and very familiar with God, the Kings were elected and anointed of God, and the Princes and Captains employed their Valour in defending and advancing that Religion, which God himself had taught and delivered to them. But although St. Joseph was of the Blood Royal, our Lord would have him to be a poor Carpenter, that we might come to understand that Poverty is no Baseness, nor so disgraceful a Thing as the ignorant and foolish World takes it to be, and as he made Choice of a poor Mother and poor Countrey, so would he also that he, who was to be held and esteemed to be his Father, should be in like Manner poor. *Neither would he admit of any exterior Glory or Lustre to commend himself to the Eyes and Minds of Men, and draw their Hearts to believe in him, to the End that all might understand (saith the Council of Ephesus) that by his Divinity he converted the World, and brought it to know and love him.* He manifested also hereby St. Joseph's Virtue and Goodness; who being a Person so qualified, was not ashamed of his Poverty, nor sought by perverse Means to become rich, preferring an innocent and secure Poverty before a sinful and dangerous Plenty. St. Matthew saith, that Saint Joseph's Father was Jacob, and St. Luke saith it was Heli, either that his Father had two Names, or that one of these was his natural, the other his legal Father. The Evangelist saith also, that when he espoused the blessed Virgin, he was Vir, that is a Man, of a competent Age, neither a Youth, nor yet very old, but of a middle Age, as was fit he should be, that he might be believed to be the Father of our Lord JESUS CHRIST, that our Lady might not suffer any Thing in her Reputation, and that he might have Strength to undergo the painful Labours, which he was to endure in the Service of the Son and of the Mother. So that he was not so old and decrepid as some say, and as the Painters ordinarily set him forth, which they do, perhaps, to signify that the Heat of Nature was cooled and allayed in him, as also to conserve a Scemliness in that which becometh the Companion and as it were Guardian of our blessed Lady's Virginity: But Chastity is the Gift of God, and to obtain it, old Age and grey Hairs do not suffice. Grace is above Nature: Without doubt St. Joseph was so eminent in Purity, that as we said, he seemed to be rather an Angel than a mortal Man. St. Matthew adds, that St. Joseph was a just Man, that is to say, he had not only the Virtue of Justice, which is reckoned among the four Cardinal Virtues, which giveth to every one

his due, as to *Cæsar* what belongeth to *Cæsar*, and to God that which is God's, but also an universal and perfect Justice, which embraceth all Virtues, and consisteth in the Accomplishment of the whole Law of God. He was a Man, just, perfect, holy, upright, and solidly grounded in all kind of Virtue. And for an infallible Proof of this, the Evangelist saith that the Saint perceiving his Spouse to be with Child, and knowing himself to have had no Share therein, he determined secretly to leave her, fearing to defame her, or to partake in the Crime: For as he was just, so was he also gentle, benign, compassionate, advised, and prudent. Justice made him consider his Duty and Obligation for what concerned his own Person; Benignity to look upon what he owed to the Virgin; Prudence not to proceed rashly or over hastily in what might draw Infamy upon her, nor to permit himself to be transported by a Passion of Jealousy, which useth to be furious in Spouses that love much. And this is the more common Exposition of that Place of Scripture: Yet there are grave Doctors who interpret this otherwise, and say that St. Joseph was just, that is humble (as when CHRIST our Lord said to St. John Baptist: *Let me alone now, for so it is convenient to accomplish all Justice*, taking Justice for Humility) and that by this Humility St. Joseph knowing the Dignity of the Virgin, and the ineffable Mystery that God had wrought in her, esteemed himself to be unworthy of her Company, or to serve her; and therefore resolved quietly to leave her, that he might not give any Body an Account of his Departure. These Doctors ground their Opinion upon this, that St. Joseph was not ignorant how long and with what earnest Prayer this most sacred Virgin had been desired and begged by her Parents of God; that he knew what wonderful Things had happened at her Birth, her admirable Presentation in the Temple, the angelical Life she lead there; the Revelation he had when he espoused her, the Vow of perpetual Virginity, she had acquainted him with; the Accord made between them of living always in virginal Purity; the Words he had heard of St. Elizabeth in Zachary's House, when she said to the Virgin; *Whence is this to me that the Mother of our Lord doth come to me? Blessed art thou among Women, and blessed is the Fruit of thy Womb; and blessed is she that believed because those Things shall be accomplished that were spoken unto her by our Lord.* And the Words which our Lady answered, when she sung that divine Canticle, *Magnificat anima mea Dominum.* All which Things he could not but have known, nor could he have forgot them, they being so mysterious, and he so holy and a great Friend of God. Neither could he chuse but admire the Sanctity of the Virgin

MARCH Virgin, in whose Life was never seen the
 19. least Sign of Vanity, Levity, or Miscomposure either in her Eyes, Words, Behaviour, or Works; for she was in all Things a Mirror of Sanctity, and a Model of Virtue. All this kept him uncertain and doubtful what he should do, for the Reverence and great Esteem he had of the Virgin; and confounded, for the humble Conceit he had of himself. He was confirmed much in the Opinion he had of our blessed Lady by the Oracle of *Isay* divulged in those Times: *Ecce virgo concipiet & pariet filium: Behold a Virgin shall conceive and bring forth a Son: And that now the Time was at Hand foretold by the Prophets for the Birth of this Son of the Virgin, the Messias, who being to be born of a Woman, St. Joseph might well think that there was not to be found a more fit and worthy Mother for him than this most pure and holy Virgin. And therefore the Author of the imperfect Work upon St. Matthew writeth thus: O the unspeakable Glory of Mary! Joseph believed more the Chastity of his Spouse, than her being with Child; he gave more Credit to Grace than to Nature. Other holy Doctors follow a middle Opinion, and say that St. Joseph did not absolutely condemn in his Judgment our Lady, as guilty, seeing her rare Sanctity; and yet understood not so fully the Mystery of the Incarnation of the Son of God, as to be without all doubt; and therefore took a Resolution to depart from her, that so he might neither have any Thing to do with the Crime, if there were any in her; nor with her Defamation, in case she were innocent. And that our Lord permitted this Perplexity and Trouble to befall him to prove him as a just Man, to exercise him as a Saint, and to give him occasion of shewing his great Virtue, and to make him an uncontrollable Witness and certain Approver of the Integrity of the Virgin, and spotless Birth of CHRIST. But which soever of these Opinions is true, there is no doubt but St. Joseph was a just Man, and that he carried himself in his Doubt and Perplexity very uprightly and prudently, so that he deserved to be comforted and instructed by an Angel of our Lord, who in his Sleep appearing to him, said, Joseph Son of David fear not to take Mary thy Wife, for that which is born in her, is of the Holy Ghost. And she shall bring forth a Son, and you shall call his Name JESUS; for he shall save his People from their Sins. In this Justice of St. Joseph is comprehended the wonderful Faith wherewith he believed all that the Angel said to him, and put in Execution whatsoever was commanded him in the Nativity, Circumcision, and Presentation of the blessed Infant JESUS in the Temple. We discover also the Excellency of his Faith, and the Perfection of his Obedience, when the An-*

gel appeared to him again, and bid him rise
 to go with the Mother and the Child into E-
 19. gypt, and stay there until he had further Order; because Herod did seek to kill him. For Joseph, as he was a just and holy Man, was not scandalized, nor asked the Angel vain and curious Questions; as, *why he commanded him to fly, seeing he had said that this Child was a Saviour; and that to fly was not suitable with that Name and Title.* Neither did he alledge for Excuse the Difficulties of his own Poverty, the Tenderneſs of the Child, and the Weakneſs of the Mother: He proposed not to him that he might hide and save the Child in some Corner of Jewry among his Friends and Kindred; but with a simple and perfect Obedience he arose presently, and that very Night took a long and hard Journey, carrying with him the Mother and the Child. He went into a foreign and strange Countrey, and lived there a long Time among those Barbarians and Idolaters, enduring much Labour, Poverty and Distress; but above all great Sadness and Affliction of Heart to see God offended, and the Devils worshipped by that idolatrous People; to see also the Incommodities, which such a Mother, and such a Son, who were the Treasure of Heaven, were put to, being able to relieve them only by the poor Work and Labour of his Hands. With the like Obedience he returned from Egypt into Jewry at the Command of the Angel, when Herod was dead, and he joined Prudence with Obedience, avoiding the Places which were under Archelaus, who had succeeded his Father Herod, for Fear he succeeded him as well in his Impiety, as in his Kingdom, and that the Child would not be secure in his Dominions. This holy Patriarch sojourned at Nazareth with his dearest Spouse, and that most sweet and amiable Child; and from thence they went every Year to Jerusalem to pray in the Temple according to the Law, which commanded Men so to do. This they continued till the Child coming to the Age of twelve Years, was left in the Temple, whom our Lady and St. Joseph sought with Sorrow, and the third Day found him to their incredible Joy, amidst the Doctors; and the blessed Virgin said to her Son, *Why hast thou so done to us? Behold thy Father, and I sorrowing did seek thee.* And the holy Child returned with them to Nazareth, and was subject to them, as St. Luke saith, obeying and serving them. By which Words he doth so extoll and magnify the Dignity of St. Joseph, that a Man had need of an Angel's Tongue to speak worthily of him: For how can the Humility of God stoop lower, than to be subject to a poor Carpenter? Or how is it possible that the Dignity and Sovereignty of a Man can ascend higher, than to command, and be obeyed by God? Herein is inclosed

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MARCH closed all that can be said of the Priviledges,
 19. Virtues, and Excellencies of St. *Joseph*, which without doubt were such as ought to be in a Person of greatest Sanctity, who was Spouse to the Mother of God, and reputed Father of such a Son. How illuminated must his Understanding have been? What a clear Brightness was there in his Soul, what Rays of divine Light, when he contemplated the Sun of Justice hidden in that little Body, as it were overcast with a Cloud? When he saw the Brightness of that Night; and the Heavens to join with Earth, at his Birth, the Angels to sing, the Shepherds to adore him, the Kings prostrate at his Feet to offer him rich Presents, and the venerable old *Simeon* to take him in his Arms, and like the Swan to sing, and beg of our Lord to deliver him from the Prison of his Body, since now he had seen the *Light of the Gentiles, the Glory of the Jews, and the Saviour of the World*. What Heat, what Flames of Love did burn in that sacred Breast, when he embraced him who is the Fire that always burning never consumes, but transformeth all Things into itself? What Admiration, what Astonishment, what Extasies did transport and quite ravish him, who was certain that the Child, whom he served and commanded was both a Child and God, most poor and most rich, clothed with mortal Flesh and immortal Glory? With what profound Humility, with what Confusion and Abasement did he annihilate himself before that Sovereign Majesty and Lord of the Universe, when to accomplish the Dispensation of that secret and stupendous Mystery, he commanded him any thing, and the most humble Child readily obey'd him? for if St. *Elizabeth* stood amazed to see the Mother of God enter into her House; if St. *John Baptist* was even out of himself with Admiration, when CHRIST came to the River *Jordan* to be baptized by his Hand; if St. *Peter* fell down at his Feet, and pray'd him to go from him, because he was a Sinner, and if when our Lord offered to wash his Feet, he cried out; *Lord, dost thou wash my Feet? Thou shalt not wash my Feet forever*. If the Centurion, who was a Gentile, held himself unworthy that he should come to visit him; how much more Reason had St. *Joseph* than all these, to annihilate himself in the profound Abyss of his Nothing, when he beheld the eternal God, Creator of the World; in his Childhood and in his Youth, both Day and Night to be humbled before him? And if the sacred Virgin with those few Words which she spoke to St. *Elizabeth*, was a Means that our Lord did sanctify the great St. *John Baptist* in his Mother's Womb; and if the Mother also by Reflexion came to be replenished with the Holy Ghost; what Spirit, what Grace, what Heat, what divine Fire do you think she

inspired and kindled in her dearest Spouse, MARCH
 by speaking to him so often and so familiarly for so many Years, of those most sublime and unspeakable Mysteries, which passed thorough her Mouth and Hands? And since she is the Gate of Heaven, and the Treasures, by whom are distributed and communicated so bountifully to every one the Gifts of God, for whom do we think she had more Love, or to whom would she give a greater Part of those heavenly Treasures, than to him, who by the Tie of a most chaste Marriage was wedded to her, and was become one Heart and one Affection with her? Certainly there can be no Question but he who approached nearest to the divine Light was most enlightened with Knowledge, and most inflamed with the Love of God, who never departed from the divine Fire. He must of Necessity partake more of the Virtue of the Root, who sticketh more close to it, and have the greater Part and Share in the Treasures and Graces of Heaven, who had so often taken a full Draught at the very Fountain of Grace; and by whose Hand the Mine and Mineral of all the Treasures and Riches of Heaven were discovered and shewn to the World. This holy Patriarch had all Virtues in a high Degree, great Faith, great Hope, greatest Charity, an angelical Purity, profound Humility, perfect Obedience, rare Simplicity, and singular Prudence, admirable Fortitude and Constancy, incredible Patience and Meekness, exact Providence, and so strange a Silence, that we read not in all the Gospel as much as one Word spoken by St. *Joseph*, for he was not a Man of Words but of Deeds. He was so absorpt in the Contemplation of that sovereign Good which he had with him, and so transported with most high Contemplation, wondering, as St. *Luke* saith, at those Things which himself saw in the Child, or were spoken of him; he became in a manner dumb, not speaking but by the Feelings and Affections he had, and Works he did, and reverencing by his Silence, that which caused in him so stupendous Admiration. In brief, St. *Joseph* was so perfect and accomplished that he might be called more a divine than a mortal Man; and according to the Measure of his Charity and Deserts, is his Recompense and Crown of Glory. So that none can doubt but this most holy Patriarch is seated in one of the first and highest Places in Heaven. Some Doctors are of Opinion that he is there in Body and Soul, as well for that his Body is not found upon Earth; for if it were, our Lord would not permit it to lie hidden and to be deprived of the Honour and Veneration, which he hath not deny'd to many Saints that are inferior to him: As also for that if some other Saints that were dead rose again with our Saviour, and having appeared to many in

MARCH 19. *in Jerusalem*, ascended together with him into Heaven Body and Soul, as many great Doctors affirm, we may piously believe that the Son of God refused not to give to his reputed and foster Father a Privilege which he granted to so many others. The Gospel saith nothing of the Age of *St. Joseph*, nor of the Time of his Death. Nor is there any thing found of it in any authentick History. That which is held for most certain, is that he was dead at the Time of our Lord's Passion; for had *St. Joseph* been then living, our Lord would not have recommended his Mother to any other. Some say that he was even then dead, when CHRIST wrought his first Miracle at the Marriage in *Cana of Galilee*, because it is written that *Mary was there, and Jesus with his Disciples*, nor is any Mention made of *St. Joseph*. But this Argument convinceth not. This is all that we can say, that our Lord, when he was twelve Years old, went from the Temple

of *Jerusalem* to *Nazareth* with his Mother and supposed Father, and remained with them as a Child subject to his Parents, serving them, and obeying them, as is rehearsed; and this seemeth to have been for some Years, but how many Years, God knoweth, who knoweth all Things. The Body of this blessed Patriarch was buried in the Valley of *Josaphat*, as venerable *Bede* relates; near to the Sepulchre, where afterwards the Body of the most holy Virgin was deposited, between Mount *Sion* and Mount *Olivet*, as *Burchardus* saith. Our Lord would have the Sepulchres of that most holy Couple, who had so purely lived and loved together, to be jointly revered by the faithful Christians after their Death. Besides what is found in holy Writ; and what is here related, many great Saints made Homilies, Sermons, and Books in Honour of *St. Joseph*, to set forth his Praises.

The Life of St. JOACHIM, Father of the ever glorious Virgin Mary.

MARCH 20. **H**E who hath a Devotion for our blessed Lady, and a Desire to do her some grateful Service, will honour *St. Joachim*, her Father; and thank God for having made him the prime and chief of those Men, of whom *Ecclesiasticus* (Chapter xlv.) saith, *Let us praise Men glorious in their Generation, Men of great Virtue.* Surely *St. Joachim* is the most glorious of all Men in his Generation, seeing he is Father of the glorious Virgin *Mary*, Mother of God. He was born in the Province of *Galilee* in the City of *Nazareth*. His Parents, who were of the royal Line of *David*, circumcised him on the eighth Day according to the Law, and gave him the Name of *Joachim*, whereunto they seem to have been moved by a particular Instinct of God; for *Joachim* in the Hebrew Language signifying the Preparation of our Lord, his Parents by calling him by this Name, did in a Manner prophesy that he was to prepare his Daughter *Mary* to be the Temple and Sanctuary of the divine Word incarnate. God would also by this Name declare with what Care he prepares the Ways of his Son, what a high Esteem he maketh of the Mystery of the Incarnation, and teacheth us to honour it, and to prepare and dispose ourselves well to holy Communion, wherein the self-same God and Man cometh unto us, that was born of the blessed Virgin, whose Father was called *Joachim*, that is to say, *The Preparation of our Lord*. When *Joachim* was come to a mature Age, he took to Wife *St. Anne*, of like Nobility

and of the same Race of *David* with him. **M**ARCH 20. **I**n Wedlock they behaved themselves so that their Life was irreprehensible, their Piety singular, their Concord admirable, the Order of their Family most prudent, and their Charity to God and their Neighbours very rare and remarkable. For they divided their Means into three Parts; the first whereof they assigned for the Service of the Temple, the second they employ'd in relieving Pilgrims and poor People; and with the third they maintained themselves. A happy Couple that conspired to dispense so well their Goods! *St. Joachim* was a Shepherd, the innocent Employment of the ancient Patriarchs, and of his Father *David*. But *St. Damascen* saith of him, that as he fed his Sheep in fat and plentiful Pastures near to Rivers and running Waters; so did he feed and entertain his Thoughts in a Place of Pasture, that is in meditating upon holy Scripture, and with the Water of Refection, delighting himself with the Consideration of God's Favours and Benefits; and by this Means diverting them from all unbeseeming Objects, directed them in the Paths of Justice. The same *St. John Damascen* saith, that because he suffered himself like a meek Lamb to be governed and ruled by God, he got such a Command over his Thoughts that he had them in his Power and at his Beck, as he had his Sheep: *Joachim, ut pecudum pastor, cogitationes suas non minus quam oves pascebat, ac pro arbitrio ac libito ducebat.* A strange Privilege and Grace of God, especially if we reflect

MARCH reflect how flitting and inconstant Man's
20. Mind is, and what Difficulty even great
Saints have to keep their Thoughts from
wandering abroad in Time of Prayer.

This blessed Man so dear to God, was to be try'd by affliction, like other Saints. He pass'd over many Years with his good Consort in that virtuous Course we spoke of, and had no Child; being both of them barren, which was looked upon as a great Disgrace among the Jews. But what Nature could not afford them, they did not despair to obtain by Prayers of the Author of Nature; and the better to attend to this Communication with God, *they retired themselves*, saith St. Jerome, *into a Solitude*. St. Joachim pray'd ordinarily upon some Mountain, and St. Anne in a Garden, and that their Prayers might be more acceptable in the Eyes of the divine Majesty, they accompanied them, (as witnesseth St. German Patriarch of *Constantinople*) with a long Fast of forty Days, and bathed them with continual Tears, which the Contrition and Affliction of their Heart brought from their Eyes. And Almighty God was pleased to hear their Request; and although they were now far gone in Years freed them from their Sterility; and gave them a Daughter, whom St. Epiphanius calleth a *Child of Prayer and Fasting*: For Prayer, saith St. Gregory, *is the Means that God useth to execute the Designs of his eternal Prædestination*. This Child by Order of God was called Mary, and was chosen by him to be Mother of his only Son. If, as this blessed Man to be made worthy of such a Daughter, repaired to a Desert and Solitude, and there by fasting and Prayer obtained that his and St. Anne's natural Sterility should be changed into the most happy Fecundity that could be imagined; so would we in our Distresses and Wants, apply ourselves to the like Exercises; we should find there far greater Comfort and Help than secular Entertainments can afford us; and if we used such Preparations and Dispositions for the Graces and Favours, which God desireth to do us, we should not have our Soul so barren of good Works, and so fruitful of Sins.

St. Joachim being enriched with the precious Treasure of Heaven and Earth, the holy Virgin willingly parted with it, to make a Present of it to the Temple, and to render unto God what was God's as coming from God, and belonging to God. This Sacrifice he made and offered up with his own Hands,

leading her to the Temple, when she was MARCH
but three Years old, and depriving himself 20.
of the Comfort which he might have expected from her so sweet Conversation. A rare Example for Parents to look upon and imitate. In this Sacrifice St. Joachim did not only surpass *Jephthe*, who according to his Vow offered up his Daughter to God, but also seemeth to have equalled the Faith and Piety of *Abraham*, so much admired and extolled by the Apostle St. Paul, in the Sacrifice of that only Son of his, so long expected, so often promised, and in whom was all the Hope of the Blessings which God had engaged his Word he would bestow upon the whole World. Mary was of a greater Value than *Isaac*: And Joachim had a greater Love for this Daughter, than had *Abraham* for his Son; and yet for all this he giveth her to God, and passeth over the rest of his Days without her. How loath are we to deprive ourselves of what we love! What Difficulty do we make to give to God what he demandeth of us! Let us learn at least by this Example to dispossess ourselves of the inordinate Love of all Creatures, to stick to the Creator of them. After this holy Offering made, St. Joachim persevered in his virtuous Manner of Life, and understanding how great his Obligations were to the divine Goodness, for having made him Father of so virtuous a Daughter, was grateful for it all the rest of his Days; and at the Age of fourscore Years, according to *Cedrenus*, having a long Time disposed himself for a happy Passage, went to *Limbus Patrum*, there to expect with the rest of the Saints, the long promised Redemption of the World. O happy Man, that was made worthy to give to God the Father a most pure and holy Daughter, to God the Son an incomparable Mother, to God the Holy Ghost a most chaste Spouse, to the Angels a Queen, to Men an Advocates and Protectress, to Virgins an Example, to Heaven and Earth a most venerable, noble, and and glorious Empress. The particular Praise of St. Joachim, and wherein he may be best imitated, is the good and prudent Use he made of the Means and Riches, which God had trusted him with, following the Counsel of the Royal Prophet. *If Riches abound, set not your Heart upon them*: The Roman Martyrology maketh mention of St. Joachim on the twentieth of March, and his Feast is then kept. Those who have written of him, are St. Epiphanius, St. John Damascen, Nicephorus and Cedrenus.



The Life of St. BENEDICT, Abbot and Confessor, Patriarch and Founder of the holy Order of Benedictines.

MARCH 21. **T**HE Life, Death, and Miracles of the great Patriarch and Father of so many holy Religious, St. *Benedict*, are written at large by the glorious Pope and Doctor of the Church, St. *Gregory*, his Disciple and Child in the second Book of his Dialogues. St. *Benedict* was an *Italian*, born in the City of *Nursia* of noble and godly Parents. From his Childhood he was inclined much to Virtue and Modesty. In his tender Years he was wonderfully mature and grave, and despised all earthly Things, having his Mind constantly fixed upon Heaven. His Parents sent him to *Rome* to study, but the godly Youth seeing some of his Companions, give free Scope to their Appetites and Passions, and to be transported with the Disorders and Vices that are incident to that Age, fearing he might be inticed by their Example to do the like, retired himself and resolved to quit his Studies that he might not lose God, chusing rather to be ignorant and virtuous than learned and vicious. And so taking his Farewel of the School, of his Parents, Friends, and all Advantages and Pleasures of the World; *with a wife Folly and learned Ignorance*, he withdrew himself, and sought after a more perfect Kind of Life wherein he might better serve and please God. At his Departure from *Rome*, the Nurse that had brought him up, out of her great Affection for him, followed him; and coming into a Village, where they rested, broke an earthen Pot which she had borrowed; and as she took on heavily for it, St. *Benedict* gathered up the scattered Pieces, and putting them together, by his Prayers made the Pot whole again. And although this seems to be but a small Miracle, yet is it no small Argument or Token of St. *Benedict*'s great Sanctity in his tender Age, and of the Miracles which our Lord was afterwards to work by him. And therefore the Neighbours of the Village, when they knew what had happened, did acknowledge and praise the Grace of God in his young Saint; and hung up the said Pitcher at the Entry of the Church, as a perpetual Memorial and Monument of the Miracle; where St. *Gregory* saith it remained till the coming of the *Lombards* into *Italy*. But St. *Benedict*, who sought not to be honoured but to be despised, fearing to be surprised by vain Glory, and also desirous to be rid of the Company of his Nurse, stole away secretly, and retired to a Place some forty Miles distant from *Rome*, called *Sublaco*, and corruptedly *Subdiaco*; a Place solitary, out of all high Way, never cultivated, and full of Marshes:

Where he understood that there were some **MARCH 21.** Servants of God living in great Sanctity. Among them was *Romanus*, whom it was God's Will St. *Benedict* should light upon. *Romanus* seeing this young Man to be all alone, tender, delicate, well and nobly bred, demanded of him *who he was, whither he was going, and what he sought for*. And when he knew and approved his Intentions, offered himself to hide, help, and serve him, and putting on him a Monk's Habit, conducted him to a narrow Cave, where he remained three Years so solitary and retired, that no Man living knew where he was, besides *Romanus*, who now and then visited him, and carried him some Pieces of Bread, which the Monastery allowed him for himself, but he kept them to feed St. *Benedict*; and because the Entrance into the Cave was very hard, *Romanus* as often as he came, tied the Bread to a String, which from a high Precipice he had hung for that Purpose over the Cave; and with a little Bell which also hung there, gave him Notice of his coming. But the common Enemy, that could not endure neither the Penance and rigorous Life of the one, nor the other's Charity, one Day, as *Romanus* was coming, cast down the Bell with a Stone; but for all that *Romanus* ceased not to continue this constant and charitable Office, till our Lord thought fit to ease him of that Pains; and to communicate the Merit of maintaining his Servant with others; and also to bring forth St. *Benedict* out of that dark and obscure Den to the publick Sight and View of the World, to enlighten by his Means many Souls. A good Priest that lived in those Parts, though somewhat far off, having prepared a Feast for *Easter-day*, our Lord the Night before appeared to him, and said, *Thou art preparing to make good Cheer this Easter, and my Servant Benedict is ready to starve in his Cave*. The Priest no sooner heard this, but he takes his Meat and goes in Search of a Man whom he knew not; and running over Hill and Dale, at last lighted on the Cave where the Saint was, who by Reason of his Solitude was ignorant as well of the Festival Day of *Easter*, as of the Entertainment which God was preparing for him. When they had embraced one the other, and spent some Time in Prayer, they sat down together, and discoursed of eternal Life and Happiness. Then the Priest said to St. *Benedict*, *Come, rise, and let us eat, for this is Easter-day*. The Saint reply'd, *It is truly Easter-day, or a Paschal Feast*

MARCH *Feast for me, seeing our Lord hath been plea-*

21. *sed to send me the Consolation of your good Company. Yes, this is the Feast of Easter, saith the Priest again, on which Day our Lord rose gloriously; and therefore you must not fast to day, both by reason of this great Solemnity, and also because our Lord hath sent you this little Pittance to recover and refresh you after so long fasting.* And so they dined together, then taking Leave of one another, St. *Benedict* tarried still in his Cave, and the Priest returned home. Another Time certain Shepherds discovered him, and at the first View they had of him, thought they saw some savage and wild Beast, but drawing nigher, perceived he was a Man, whereupon they spoke to him, entertained him, and gave him Part of what they had, to eat, and he requited them with spiritual Food, and by his sweet Discourse and wholesome Instructions confirmed them in the holy Fear and Love of God. Thus by little and little he came to be known, and his Fame was spread through the Countrey, which made many that were wonderfully taken with him, bring him what was necessary for the Sustainance of his Body; to whom he returned another kind of Nourishment more precious and more profitable for their Souls. But the Devil seeing the Rigour and Austerity of his Life, and that Day and Night he advanced continually in Christian Perfection; and that the Rays of divine Light which was hidden in his Breast, began to shine and to be displayed, was much grieved and troubled at it. Therefore as St. *Benedict* was one Day alone, this wicked Tempter, transformeth himself into a little Black-bird, fluttering round about him, and coming so near his Face, that he might have caught it in his Hand, if he would. St. *Benedict* made the Sign of the Cross, and the Bird vanished, but left in him such a terrible and violent Sting of the Flesh, that the chaste young Man was in great Affliction and Desolation for this Temptation so new and unusual, and withal so dangerous. He had seen a certain Woman at *Rome*, and the Devil now after some Years represented her to him so to Life, and kindled such a Heat and Flame of the hellish Fire of Concupiscence in him that he was as it were burnt up; and being in a Manner half overcome by the intolerable Force of it, was even wavering, and tossed with sundry Thoughts of leaving the Desert, and following that Creature. But our Lord came timely to rescue him, and gave him Spirit and Vigour to recover himself, and to resist with the Armour of Faith that furious Assault. For being covered with Force and Virtue from Heaven, he stript himself of his Cloaths, and casting himself upon a Thicket of Briars and Thorns, there rolled his naked Body so long, that it was

most pittifully rent, mangled, and torn, and ran gore Blood; and by this excessive and stinging Pain he quenched the scorching Fire which *Satan* had kindled in his Members. For the Saints oftentimes being inspired by God have used such Weapons against their Flesh, and so gained a glorious Victory, and Triumph over that domestical Enemy, so fierce and rebellious. This Sacrifice was so pleasing to God, which St. *Benedict* offered him, that as he told his Disciples, he never after felt the like Temptation. Yea, which is more, he became presently upon it a Master of Virtues, and taught them to diverse, who by his Example cast away all transitory Things, and put themselves under his Direction and Discipline. Not far from thence there was a Monastery, the Abbot whereof being lately deceased, the Religious consulting about the Choice of another, all agreed upon St. *Benedict*, and desired him to take that Charge and Care upon him, and as a Father and Master to direct and carry them on to Perfection. The Saint at first excused himself; and being much pressed and urged by them, told them *that he was not for their Purpose, and that they would never be able to endure him, because his Customs and theirs did no ways suit and agree together.* Yet at length when they persisted still in their Importunity, and made great Promises to obey him in all Things, he yielded; and taking upon him the Office and Charge of Superior and Abbot, appeared amongst them as a Mirror of all Virtue and Sanctity; moving them by his Example to love their Cells, to fly Idleness, keep Silence; to delight in Labour, Fasting, Watching, and Penance; to attend to Prayer and Meditation, to be careful in maintaining fraternal Charity; to shun all Murmuring and Detraction, to love holy Poverty, and have a Care that what belonged to the Monastery should be common to all, and no Body should own any Thing as particular and proper to himself. He himself served the Sick, and would have all to visit and tend them, every Man in his turn. He entertained Guests with great Charity; bore with his Subjects Faults with great Meekness; admonished them sweetly; and when it was necessary, chastised them severely; always performing the Duty of a most loving Father, an exact Master, and zealous Prelate. But the weak Eyes of those poor Monks could not endure the bright Lustre of his Sanctity; nor their crooked Manners the Rectitude and Exactness of his Discipline: They began to complain among themselves for having chosen him Abbot; and it seeming hard to them to leave their old Customs, and mould themselves to St. *Benedict's* new Spirit and Conversation, they resolved to poison him, and so once for all to rid themselves of that hea-

MARCH 21. vy and insupportable Servitude, as they esteemed religious Discipline to be. They gave him Poison in a Glass of Wine; and the Saint making the Sign of the Cross over it, as he used to do, when he was to drink, presently, as if that Cross had been a Stone, the Glass broke in Pieces without his touching it, and both Wine and Poison was all spilt. The Friend of God understood their wicked Plot, and being nothing troubled at it, or ever altering his Countenance, said to them: *God forgive you, Brethren, for what you would have done. Did not I tell you that your Customs and mine would never agree well together? And that you and I were of far different Humours. Seek out some other Father to direct and govern you: For I will live no more among you.* Thus having lost all Hopes of doing any good in that House, where none would help him, and all persecuted him, leaving Monks and Monastery, he returned to his dear Solitude, and lived there a Life more of an Angel than of a Man, conserving with greatest Care and Solitude the precious Jewel of Virginity, having his Body on Earth, and his Heart in Heaven; always chearful, always vigorous and constant, always enamoured of our Lord, and absorpt in highest Contemplation.

The admirable Example of St. Benedict did so move the People; and so many flocked to him from all Parts to be his Disciples, that in a short Time, for that Monastery which he had left, God did him the Favour and the Grace to found twelve Monasteries of holy and virtuous religious Men, over whom he appointed a venerable Abbot and wise prudent Father, to rule and govern them in his Name; the holy Patriarch going from one Convent to another, to order and settle in them what was fitting. Among the Monasteries which he built there were three founded upon the Top of a stony and dry Hill, where there was no Water; but with great Pains and Labour the Religious were to fetch it from the Bottom of the Valley. For this Inconvenience they desired the holy Father, that they might remove their Habitation to some other Place where they might have the Convenience of Water. He betook himself to Prayer, and afterwards commanded them to dig in a Place of the Hill which he shewed them, where there sprung up a clear Fountain, which furnished all the Monasteries superabundantly with Water for whatsoever Uses. There came not only to him those who resolved to forsake the World and become Religious in his Habit and Rule; but besides many Noblemen and Gentlemen brought their Children to him, to be taught and instructed from their Childhood in the Fear of God. And the holy Father received them, to do God this Ser-

vice, and to oblige the Common-wealth; MARCH 21. for it is of infinite Importance that Men be well brought up from their tender Age. Among other Noblemen who offered him their Sons, *Evicius* brought to him *Maurus*, and *Tertullus* brought *Placidus*, who afterwards became a Martyr; and by St. Benedict's good Instructions both of them proved to be great Saints. And after a while that sacred Solitude resembled a Paradise inhabited by heavenly Citizens, by reason of the Sanctity of St. Benedict, and the other Religious, who lived in the Monasteries under his Direction. But as Envy ever follows Virtue, and the Wicked abhor nothing more than a good Life; the Excellency and Sanctity of St. Benedict could not want Adversaries, and those who, like Dogs, would be snarling and barking at him, desiring if they could to tear and rend his Fame and Reputation. Among others, a certain Priest, by Name *Florentius*, who had Care of a Church hard by St. Benedict's Monastery, a Man of a fair Outside, but interiorly perverse and wicked, being stirred up by Envy, began to speak ill of St. Benedict, and told those that sought and enquired after him, *that he was but a Man as others are, and nothing so holy as he seemed to be. And that they should beware of him, because under that Cloak of Hypocrisy there was lurking some great Mischiefe.* Yet all he could do or say, wrought but little with the People; for St. Benedict's Sanctity was so conspicuous and resplendent, that it easily dispersed the foggy Mist of Slanders wherewith *Florentius* endeavoured to obscure it. Therefore seeing he could not, as he intended by deceitful Words and false Accusations diminish his Credit and Vogue, being blinded with Passion, he resolved to kill him, and to that End sent him a Loaf of Bread poisoned, as if it had been an Alms of Bread that was blessed. The Saint accepted the Loaf with Thanks, though he knew well what was in it, and the cursed Intention of him that sent it. There used to come to the Monastery every Day a Raven from a Grove thereby, which the Saint fed with his own Hand; and that Day he flung to him this Loaf which *Florentius* had sent him, and he commanded him *in the Name of God to hide it where none should ever find it.* But the Bird croaking and opening his Beck, and spreading his Wings, began to take Turns about the Bread, to signify the Danger that was in it, and that he had a Mind to obey him, but could not perform what was commanded him; then said the Saint; *I do not bid thee eat it, but to take it, which thou mayest do securely, and carry it where I told thee.* Then the Raven took the Loaf, and when he had hid it as he was commanded, came back again for his ordinary Allowance, which the Saint gave him with his Hand. But

MARCH 21. But St. *Benedict* remained much grieved and afflicted not for his own Danger, but for the great Offence of God, and bad State of that miserable Man who persecuted him without any Cause; and whose Malice mounted yet higher, for when he saw he could not kill the Saint's Body, he resolved to destroy the Souls of his Disciples and Monks. He agreed with seven young Women, that were handsome but wanton, that they should enter into the Garden of the Monastery and there walk and dance naked, so to become a stumbling Block and a Snare to the Religious, who might see them from their Cells. Unto what an Excess of Wickedness will that Man arrive, that is abandoned by God! What will not Envy and Passion do in a Heart, where they prevail! But the holy Man seeing that abominable Spectacle from his Window, and fearing it might be hurtful to some that were but weak, knowing also that all these diabolical Inventions were contrived against his Person more than against his Monks; leaving a Superior of his own Choice to govern the Monastery, departed from thence with some few Religious, to give way with Patience and Humility, to him that persecuted him so cruelly, and without any Fear of God. But our Lord who is a just Rewarder of our Works, and a strict Revenger of Wrongs and Injuries done to his Servants, would not permit that so abominable a Fact should remain long unpunished. For when *Florentius* was much pleased, and did triumph that he had made his Enemy fly, the House wherein he lived, fell suddenly down, and killed him. *Maurus* gave presently Notice of all to his Father and Master, St. *Benedict*, who was some ten Miles off, telling him, *he might now safely return home to his Monastery, since Florentius was come to a disastrous End, and had received the Reward of his Offence.* St. *Benedict* was much afflicted at this News, and wept bitterly for the Death of *Florentius*, and for that his Disciple *Maurus* seemed to be glad of it; for which Fault he checked him sharply, and enjoined him a rigorous Penance. The Devil was much confounded to see he had no better Success, and because he could not by Means of a Man overcome St. *Benedict*, he determined to wage War against him by himself, hoping that as his Strength was greater, he might more easily conquer and subdue him. There yet remained in Mount *Cassine* some Relicks of Paganism, to wit a Temple and Idol of *Apollo*, where the meaner Sort and Countrey People, that were yet Heathens, adored and sacrificed to false Gods; which St. *Benedict* coming to understand, went thither, broke the Idol, overthrew the Altar, and set the Wood on Fire, wherein they used to make their Sacrifices to the Devils. And in the Temple he built a Chapel in honour of St.

Martin, and another for St. *John Baptist*; MARCH 21. and began to preach the Gospel to those Idolaters, endeavouring by Life and Doctrine to draw them to the Knowledge of our Lord and Saviour. This enraged the Devil, wherefore taking a dreadful and horrid Shape he foamed with Rage and Fury, cast forth Fire from his Eyes, and flashing Flames from his Throat, and came before St. *Benedict* howling and making dismal Screeches, and often called him by his Name *Benedict*, *Benedict*; and when the Saint vouchsafed not to answer him, or even to take any Notice of him, he added, *Maledicte & non benedicte, Cursed and not blessed, what is the Matter with thee? Why dost thou persecute me in this Manner?* And from that Time he began more outrageously to persecute him, of whom he complained he was persecuted; our Lord permitting it to the Devil's greater Confusion, the Saint's Honour, and his own Glory, who gave him Victory over so powerful and formidable a Monster. They were heaving up a great Stone for a Building, and the Devil putting himself upon it, made it so weighty, that a Multitude of Men could not move it. St. *Benedict* prayed, and made the Sign of the Cross and breathed upon it, and then without Difficulty they lifted it up. In digging the Ground there was found an Idol of Metal, which carelessly was cast into the Kitchen, which kindled so great a Fire, that all seemed to be undone; nor could the Religious with all the Water they could cast upon it, put it out and quench it. The Saint comes and finds it to be a fantastick and no real or natural Fire, and beggeth of our Lord that he would open the Eyes of his Monks to discern what it was, and straight they perceived the Devil's Fraud. Another Time as they were raising a Wall of a Building, St. *Benedict* being at his Prayers in his Cell saw the Devil coming in great Fury to do some Mischief. He cried out aloud to his Religious that were at work *to stand upon their Guard and look to themselves.* Scarcely had they heard his Voice, when the Devil threw down the Wall; which falling upon a young Monk killed him and bruised all his Body. His Companions laid him on a Hand-Batrow, and carried him to St. *Benedict*, who put him in the Place where he used to pray, and dismissed the Brothers. Then shutting himself up in his Cell, and prostrate in Prayer, he begged of God to restore him to Life again; and our Lord heard his Prayer, and rendered him so perfectly whole and sound, that the Saint sent him presently to work, and would have him help to repair the Wall that was fallen, to confound the Enemy, who thought to triumph by his Death. Our Lord wrought diverse other great Miracles by St. *Benedict* for the Instruction of the Religious, Edification of the Faithful

MARCH Faithful, and Terror of the Wicked, and
 21. above all for the Glory of him whom he did
 so magnify and make famous and renowned
 upon Earth, as is to be seen in St. Gregory,
 who writ his Life. We shall only relate the
 more remarkable, and such as contain parti-
 cular Instructions, especially for Religious
 People. St. Benedict sent Placidus to fetch
 Water from a Lake, which was below the
 Monastery; who putting in his Pitcher to
 take Water, slipped in after it. St. Benedict by
 divine Revelation saw the Danger, and call-
 ing upon Maurus said to him: Maurus, run
 with all speed, for Placidus going for Water
 is fallen into the Lake, and is almost drowned.
 And Maurus taking his Father's Benediction
 run with all speed, and not regarding what
 he did, walked upon the Lake as upon dry
 Land, and taking Placidus by the Hair of
 the Head, drew him out of the Water:
 Then turning his Eyes back, saw he had
 done what he little dreamed of, nor ever
 thought to have done. He relates all that
 had passed to St. Benedict, attributing the
 Miracle to his Merits: But the Saint ascrib-
 ed it to Maurus's prompt Obedience. And
 no doubt but many Times our Lord to re-
 commend to us the Virtue of Obedience,
 and to shew us how grateful it is to him,
 how important and necessary in Religion,
 hath wrought great and wonderful Things
 for those that simply and promptly have
 obeyed their Superiors; and on the contrary
 he hath declared that he who faileth in O-
 bedience, wanteth the principal Ground and
 Ornament of a religious Man, as was seen
 by another Miracle: For the blessed Father
 having bestowed all he had in the Monaste-
 ry to relieve the Poor, and one coming to
 beg a little Oyl, he commanded that the lit-
 tle, which was yet left in a Glass, should be
 given him: But the Dispenser made Difficul-
 ty to obey, fearing out of his Weakness in
 Faith, that if he gave it, the Community
 would come to want it. The Saint under-
 standing what had passed, commanded the
 Glass with the Oyl which was in it, should
 be presently cast out of the Window, that
 there might remain nothing in the Monaste-
 ry contrary to holy Obedience. And it was
 a strange Thing that though the Window
 were high, and the Glass fell upon Stones,
 yet neither was it broken, nor the Oyl spilt.
 Hence the blessed Man took an Occasion to
 call his Monks together, and sharply to re-
 buke that Disobedience which was accom-
 panied with Diffidence. Then together with
 them he betook himself to Prayer, and beg-
 ged of our Lord to provide them with Oyl,
 and presently there was a Vessel filled with
 excellent Oyl that before was empty; that
 we might all understand how pleasing to
 the divine Majesty is a simple and humble
 Obedience; and that how much soever a

Man giveth him in his Poor, it is always su-
 perabundantly repayed him by his liberal
 Hand; and that he who feedeth the Birds of
 the Air, and the Worms of the Earth, will
 not be wanting or sparing to his Friends and
 Servants: As at another Time was manifest-
 ly seen in the same Convent; for in Time of
 a great Dearth when they were unprovided
 of Bread, there being but five Loaves for so
 great a Community, St. Benedict perceiving
 some of them to be much afflicted and trou-
 bled at it, reprehended them and said, *We
 want Bread to Day, but to Morrow it will
 not be so.* And the next Morning there were
 found at the Gate two hundred Bushels of
 Wheat, no Body knowing how they came
 thither. In one of his Monasteries there
 was a Monk, that could never keep himself
 quiet in Time of Prayer, but when the Re-
 ligious were assembled together to pray, he
 still took some Occasion or other to be run-
 ning out, and entertained himself with light
 and foolish Toys. The Abbot often warned
 him of it, as of a Fault very considerable in
 a religious Man. The holy Father St. Bene-
 dict also did several Times admonish and re-
 prehend him for the same: And although
 he amended himself for some few Days, yet
 he soon returned to his bad Custom, and
 was ever and anon running out in the Time
 of Prayer. One Day whilst all the Religious
 were together at their Devotions, St. Bene-
 dict being illuminated by a heavenly Light
 espied a little Blackamore by the Monk, that
 pulled him by the Sleeve, and drew him out
 from that holy Company: Therefore when
 Prayer was ended, he took a Switch in his
 Hand, and gave the Monk many a smart
 Blow, as if he had laid on upon the Devil,
 that deluded him, and permitted him not to
 rest and be quiet at his Prayers, which are
 our Weapons wherewith we fight against
 our Enemy and overcome him, and the
 Means whereby the Soul approacheth to God,
 and receiveth from him Light and Strength.
 And therefore it is no Wonder that the De-
 vil labours all he can to divert us from At-
 tention and Application to Prayer, which
 wageth so great War against him. The
 good Effect of this Correction did soon ap-
 pear, for the Devil durst never more be trou-
 ble some to that good Man, nor draw him a-
 way from his Devotions and Prayers. The
 Saint made use of the same Remedy; and
 with his Authority drove away the De-
 vil at another Time. For once he met the
 Devil like a Doctor, riding on a Mule, and
 coming to his Monastery, and then saw him
 enter into the Body of an ancient Monk,
 that was drawing up Water; St. Benedict
 struck the Man on the Cheek with his Hand,
 and the Devil presently left him and went
 away without doing him any harm. One
 Evening as the holy Saint was taking his
 ordinary

MARCH 21. ordinary Refection, one of the Religious that was a great Man's Son, stood by him and lighted him with a Candle in his Hand, and presently there came into his Head a Thought of Vanity and Conceit of himself, with a Disesteem of him whom he waited upon; and he spoke thus within himself, *Who is this, whom I bear a Candle before? Whom do I serve? Before whom do I stand? Am I a Man to wait upon him?* The Saint saw his Thoughts, and read all that was in his Mind, and said, *Brother, make the Sign of the Cross upon your Heart. What have you in your Thoughts? What are you saying in your Mind? Make the Sign of the Cross.* Then he commanded him to leave the Candle, set him down, and rest quietly. But the good Man being demanded afterwards by the rest of the Religious, what had passed with him; he plainly confessed his Frailty and Vanity. And they all came to understand thereby that St. Benedict by a heavenly Light did discover the greatest Secrets of their Hearts; and that in Religion the highest is not to disdain to serve the meanest, nor the greatest Gentleman the poorest of his Brothers, looking upon the Example of CHRIST our Lord, who being King of Heaven, came down to serve and not to be served. And it is not just that he who hath forsaken more Wealth and Honour for God's Sake than another, should therefore think he is to be less humble. A certain Monk was much tempted to leave his Habit, and being overcome by the Devil's Solicitation resolved to do it. St. Benedict knowing his Resolution, like a good Father, endeavoured to persuade him to be constant in his Vocation, and to bring him to understand the Illusion of the Devil, and his own Danger. But he was so transported, that he could hear no Reason nor Counsel of him, that so carefully sought his good: The Saint therefore bid him go, and prayed for him. As he was putting his Foot out of the Gate, he saw a most horrible and fearful Dragon ready to devour him; wherefore trembling and panting, and being quite out of Breath, he retires back, and runs into the Monastery, telling every Man whom he met, what he had seen. And so having beheld with his corporal Eyes the invisible Dragon, into whose cruel Jaws he was casting himself, whilst he was forsaking his Religion; he came to his Wits, changed his Mind, and persevered piously in his Vocation, by the Prayers and Intercession of St. Benedict.

Among other Gifts of God, he was eminent for the Spirit of Prophecy, for he foretold long before, Things that were to come, and that which happened far from him, as if he had been present at it. Some of the Religious went out of the Monastery about some Business, and tarried longer than they thought to have done. A devout and chari-

table Lady desired them *that seeing it was late, they would take a Bit and refresh themselves;* and urged them so much that they accepted of the Invitation. When they came home they presented themselves to St. Benedict to have his Blessing, who asked them *where they had dined;* they being surprized and ashamed to confess (because to eat abroad without Leave, was against their Rule) denied *they had eaten any Thing:* But the Saint told them *where they had been, what they had taken and eaten, and how often every one of them had drunk;* which made them cast themselves upon their Knees, acknowledge their Fault, demand Pardon, and perform the Penance which was enjoined them. The like happened to another Monk, who having preached in a certain Village, took a Pair of Sheets that were pressed upon him by the Importunity of a good Woman, and hid them: For which St. Benedict reprehended him, telling him all he had done, as if he had seen it with his Eyes. A certain Person sent two Bottles of Wine to St. Benedict by a Boy, who hid one by the Way, and presented him with the other; the holy Man took it cheerfully, and with many Thanks, but said to the Boy, as he was taking his Leave of him, *Take heed, Child, how thou drinkest of the Bottle, which thou didst hide by the Way; for that which is within it may do thee harm.* The Youth startled to hear these Words, and was much ashamed, and as he returned back, opened the Bottle, and presently there came a Snake out of it. And then he understood what Harm he had done by offering to delude the Servant of God, and defraud him of the Alms that was sent him. Totilas, King of the Goths, having heard much of the Sanctity of St. Benedict, and of the Miracles he had wrought, and particularly of his Gift of Prophecy, had a Mind to make Tryal thereof, before he would believe it; therefore he cloathed his Esquire, whose Name was Riggo, with his Royal Robes, and sent him thus apparelled, and attended with his own Guard and Retinue to St. Benedict. Riggo did as he was commanded, and entered the Convent in great Pomp and State, with a Number of Followers, who all gave out *that their Master, the King, was come to visit and do reverence to the holy Father;* St. Benedict was sitting in his Cell, and as that counterfeit King came to him, he smiled upon him and said, *Son, put off these Robes and rich Attire which you wear, for they are none of yours.* The true Servant and false King wondered much to hear him say so, and having prostrated himself out of Reverence to him, returned to his Master, and told him what had happened. Then Totilas came in Person, and for great Reverence would not come near, nor rise from the Ground on which he had cast himself, till the Saint raised

MARCH 21. fed him up with his own Hands, and embraced him. Then he reprehended him for his great Cruelty, and in few Words foretold all that was to befall him; and said, *You do much Mischief, and have done far more. Leave off now, and give over your Cruelty. You shall take Rome, you shall cross the Sea, you shall live nine Years, and the tenth you shall die.* All which fell out as he prophesied, as also what he foretold of the Destruction of his Monastery of Mount Cassine long before it happened. For our Lord revealed to him, *that all that House and whatsoever he had gathered together with so much Toil and Pains, by a just and secret Judgment of God, should fall into the Hands of the Lombards, and be utterly ruined; but that for his Prayers the Persons should be safe.* For some Years after the Lombards demolished that holy House, and all that were in it saved themselves. I should never come to an End, if I would recount all that can be said of the divine and prophetic Light of this Saint; therefore leaving that Matter, I will pass to other Things which conduce no less to our Edification. In a Monastery of Nuns that was under St. Benedict's Obedience, there lived two religious Women nobly born, who too much reflecting upon the Condition they were of in the World, were not so humble and modest as became their present State. They gave bad Language unto a Religious Man, whose Care and Office it was to provide some necessary Things for them: The good Brother bore it with Patience and Silence for a long Time, but at length thought fit to make his Complaint to St. Benedict; who warned them seriously to bridle their Passion and their Tongue, and abstain from such injurious and contumelious Language; and threatened, if they amended not, to excommunicate them. The Admonition and Threats of the holy Father availed little with them, for they corrected nothing of their bad Custom, and slighted his Threats. Not long after they both died, and were buried in the Church, where holy Mass was usually said. In Time of Mass the Deacon according to the Custom of those Days, did always say, *Let those that are excommunicated go forth of the Church.* The Nurse of one of the two deceased Persons, who every Day brought some Offering to the Church for them, perceiving them frequently to rise out of their Graves, and go out of the Church; and calling to mind the Excommunication which St. Benedict had threatened them with, acquainted him with what she had seen. The Saint having a great Compassion for those poor Souls, gave with his own Hand an Oblation, and said to her, *Offer this to God which I give for them, and they shall be no more excommunicated.* And after this they were seen no more to come forth of their

Grave, or go out of the Church as before. MARCH 21. Whereby we may learn how Excommunication is to be feared, and of what Force St. Benedict's Words were, which could bind those Souls that had been disobedient, and loose them again. Which Force and Power appeared no less in what happened to a young Man, that wore the Habit and lived in the Monastery, there to be instructed and brought up: But being overcome by a fond and too tender Affection for his Friends, went one Day without Leave to his Father's House to visit them, and there presently died. They buried him; but the Earth, as if it had been endowed with Sense and Reason, cast him up again. They buried him the second Time; but the next Day found him cast up as before. His afflicted Parents came with many Tears to St. Benedict, and desired him to receive that poor religious Man again into his Favour and Friendship. He took a consecrated Host, and bid them put it reverently upon the dead Man's Breast; which when they had done, the Earth of itself opened, received his Body, and lodged it peaceably in her Bosom. *How great were the Merits of this holy Man,* saith St. Gregory, *seeing the Earth refused to harbour him, that was in his Disfavour?*

But although he was so powerful with God, there was one Thing which he desired, but could not obtain, in a pious Contest, which he had with his Sister *Scholastica*, wherein he was overcome by her. She was a holy Virgin, and had lived from her Infancy in great Recollection and Purity, and used to come once a Year to visit her Brother. One Year as she was coming according to her Custom, St. Benedict, accompanied with some of his Monks, went to meet her. They rested in a Grange not far from her Monastery, and spent that Day in a most holy and sweet Conversation: When it grew towards Evening, the holy Father would return to his Convent, and his Sister desired him earnestly to tarry there that Night, and pass it over in pious Discourses of the Joys of Heaven and Glory of the Saints. But he could not be moved to condescend to her Petition. Wherefore bowing down her Head, and putting her Face upon his Hands, she made her Prayer to God, begging of him with many Tears that he would be pleased to detain her Brother. When St. *Scholastica* began to pray, the Sky was clear and fair, but presently it was overcast, and there arose so great a Storm of Rain mingled with Thunder and Lightning, that St. Benedict and his Monks could not go out of Doors. The Saint knew that this was an Effect of his Sister's Prayer, and complaining of it said to her, *Sister, what meaneth this? God pardon you the evil Turn you have done me.* And she answered, *Brother, I desired you to stay, and you would not hear me.*

MARCH me. *I have made my Recourse to our Lord,*
 21. *and he hath granted me my Request.* So St. Benedict passed over that Night with his Sister, and was forced to that by Necessity, which he could not be brought freely and of his own Accord to yield to. The next Morning St. Benedict returned to his Monastery, and St. Scholastica to her House, having spent the whole Night in divine Colloquies with incredible Joy and Contentment of their Soul. Three Days after the holy Father being in his Cell, cast up his Eyes towards Heaven, and to his great Comfort saw the most pure Soul of his Sister, now freed from the Prison of this miserable Body, fly up to Heaven in Form of a most white Dove. Whereby he understood she was dead, and told it his Monks. He caused the Body to be brought to his Monastery, and buried it in the Tomb which he had prepared for himself, with a Solemnity befitting so holy a Sister. Another Time being at his Prayers in the Night, he perceived the Obscurity of the Night to be on a sudden changed into the Brightness of a clear Day. And by and by he saw the whole World decyphered and set out before him by a Ray of the Sun, abbreviated and compressed in a little Volume. Being transported with that divine Light, on which he kept his Eyes stedfastly fixed, he saw the Angels carrying up into Heaven in a Globe or spherical Form of Fire, the Soul of St. German, Bishop of Capua. And presently he called Servandus a Deacon, his intimate Friend, and a Man of rare Example, to see this Wonder. But when he came he could see but a Glimpse of that great Light which was now vanishing and disappearing. It was found afterwards that at the very Instant when St. Benedict had the Vision, St. German departed this Life. And it is no Wonder, saith St. Gregory, *that he who was compassed and invironed about with a divine Light, and elevated above the World and himself, should see an Epitome and Abridgement of the World before him; not that the Earth and Heavens were lessened and streightened to the Measure and Capacity of his Eyes, but because with a heavenly Light his Soul was so dilated and enlarged, that being close united with God, with Facility, it beheld and saw all that was under God.* St. Benedict being replenished with this Light of Heaven, writ a Rule for his Religious with that Discretion, and so sweet a Style, that it seemeth to be a true Portrait of his holy Life. Among other Things he recommendeth to Abbots and other Superiors, *that they be zealous and exact, but not suspicious; for otherways they will never have Peace nor Rest in their Souls. And that besides what belongeth to Order, they do not bring in Things more austere and hard than their Profession exacteth of them.* Finally, the same Year that his blessed Soul was

to pass to the Fruition of Glory, he declared it to his Monks, and told them the very Day on which he was to die, charging those that were present to keep it secret; and promising those that were absent, to give them a certain Sign at the very Hour he should die. Six Days before his Departure he commanded his Grave should be opened, and then he was seized upon by a violent and painful Fever, and knowing his End grew near, on the sixth Day, feeble and quite spent, as he was he would be carried into the Church, where he received the most precious Body of our Lord JESUS CHRIST; and leaning upon the Shoulders of his Monks who supported him, joining his Hands, and lifting up his Eyes and Heart to Heaven, in Prayer, rapt as it were in an Extasy, he rendered up his most happy Soul to that Lord, who had created it to his great Glory. At the very Instant that he died, one of his Monks being in his Cell saw him carried up into Heaven. And St. Maurus his Disciple, who was then in France, beheld a Way or Street hung with most sumptuous Tapestry, and shining with a most resplendent and incomparable Light, which reached from St. Benedict's Cell as far as Heaven, and a venerable Person coming towards him, said, *Lo, this is the Way, by which Benedict, the beloved Servant and Friend of God, goeth this Day to enjoy eternal Glory.* He died in the two and sixtieth Year of his Age, and Year of our Lord, according to Baronius, DXLII, or, as Leo Ostiensis will have it, DXLIII, on the one and twentieth of March, upon which Day the Church keepeth his Feast. Although concerning his Age and the Year of his Death, there arise great Difficulties. His Body was buried in the Chapel of St. John Baptist, which himself had built in Mount Cassin. And when that Monastery was ruined by the Barbarians, according to St. Benedict's own Prophecy long before, as we said; it was carried by the Monks to the Monastery of Fleury in France. And God wrought great Miracles at that Translation, whereof this one was very wonderful, that it being then the Heart of Winter, and a very sharp Season, the Body being brought into a Field that was dry and frozen, and full of Trees that were bare of Leaves and Fruit, at the very Instant it arrived there, the Field grew green and fresh, adorned with Grass and Flowers, and the Trees were full of Blossoms, as if it had been then the Middle of Spring. Afterwards the holy Body was carried back to the ancient House of Mount Cassin, the principal Seat of St. Benedict's Order, where it is at present. And this second Translation is kept by the Order on the eleventh of July. God hath wrought, and doth continually work great Miracles by the Intercession of this glorious Saint and Patriarch

MARCH 21. **I**n the most holy Religious. For truly it is a Thing never sufficiently to be admired, and a wonderful Effect of the divine Goodness, to consider the Perfection and Excellency of that Rule, which he writ in so few Words; the Praises and Confirmations it hath from Popes, the many and different religious Orders as well monastical as military, that march and fight under its Banner: The innumerable Monasteries of this Order, which have been founded in all Provinces of *Europe*, wherein hath flourished the Sanctity, Doctrine, and Government of the whole Catholick Church, and whence sprung an Infinity of most holy and learned Men, of Abbots, Bishops, Cardinals, and Popes, who for many Years have admirably governed and guided *St. Peter's Ship*, and have been the Light, Ornament, and Defence of the universal Church. Wherefore we need not

wonder if many Dukes, Princes, Kings, and MARCH Emperors, have left their Estates, Scepters, 12. and Crowns, and cloathed themselves with the poor Habit of *St. Benedict*, to live in all Humility and Contempt of the World under his Rule and holy Institute. All which doth preach aloud to us the great Merits of this most holy Father, the glorious Crown which he hath in Heaven, and the Devotion which we all ought to have for him and his holy Order, endeavouring to imitate him who knew so well how to imitate and please our Lord, and drew after him by his Example and Doctrine so many heavenly Squadrons of Men and Women, most perfect in all Kind of Sanctity. Let us pray to him that he will obtain for us Grace, that following and imitating him in this Life, we may deserve to accompany him in Glory. *Amen.*



The Annunciation of the most blessed Virgin MARY, and the Incarnation of the Son of God in her sacred Womb.

MARCH 25. **I**N the most sacred and ineffable Mystery of the Incarnation of the Son of God, in which he was pleased to cloath himself with our frail Flesh in the most pure Womb of the blessed Virgin, and being God immortal would become a mortal Man, to make Man God, the first Thing we are to cast our Eyes upon, is this eternal God, infinitely wise, good, and powerful, who hath contrived a Means so inexplicable, and incomprehensible for our Remedy and Salvation. For although he could have found many other Ways to deliver and set free Mankind from Sin and Misery, yet there was none more convenient than this, nor more worthy of the Majesty and Greatness of God, and suitable with his Glory, nor, in fine, more honourable and profitable to Man; for in the first Place, by how much more excellent an Artificer is in his Art, so much the more perfect and excellent ought his Work to be. And God being a most sovereign and infinitely wise and skilful *Worker and Framer of all Things* (as the Holy Ghost saith by *Salomon*) it was most convenient he should do a Work worthy of his divine Greatness and infinite Wisdom; and because a Creature, be it never so perfect, noble, and excellent, is always limited, bounded, and consequently cometh infinitely short of God, whose Skill and Power in working is endless, without Measure or Restraint; his Majesty set upon a Work so excellent, and so far surpassing all other Works, that therein the Treasures of his Wisdom and Omnipotency might fully appear; in one Word, a Work which is

infinite, and worthy to be compared and equalled to the Excellency and Perfection of the Artificer. This is the Work which God hath done in the Incarnation of his only Son, uniting in one and the same Person God and Man; joining and coupling the divine Nature with the humane, the eternal with the temporal, the impassible and immortal with the passible and mortal; so that as Man, he is his Work and Workmanship, and as God, he is infinite, as excellent and incomprehensible as the Maker himself. Secondly, the more rich and powerful the Person is that giveth, the greater and more precious must be the Gift; for he that is poor giveth like a poor Man, the rich as a rich Man, the Gentleman gives like a Gentleman, and the Lord like a Lord, the King as a King, and God like to a God; that the Gift may correspond to the Quality and Condition of the Giver. Now God being a sovereign Prince, infinite, immense, so magnificent and bountiful, that whatsoever is distinct from him, seems to be little Parcels falling from the inestimable Treasure of his Riches; what could he give us equal and proportionable to his Majesty and Greatness, unless he gave himself, that so the Gift might be answerable to the Immensity and Infinity of the Giver? And this was done in the Incarnation of the Son of God, who having given to Man all things created, and seeing they did not equal his infinite Greatness, he would give himself, that we might understand there was nothing more remaining for him to bestow, who had given and bestowed upon us himself

MARCH himself, as the Apostle speaketh; *be that*
 25. *spared not his own Son, but for us all deli-*
vered him, how hath he not also with him gi-
ven us all Things?

From this sovereign and divine Gift ariseth the greatest Glory to God, and most singular Benefit to Man; for therein are discovered clearly the principal Attributes and Perfections of God, which are most efficacious Motives to fear and love him. First, his infinite Goodness is there manifested, which is the Source and Fountain of all the Good he hath derived into his Creatures. It is the Property of Goodness to communicate itself, and of greater Goodness to communicate itself more plentifully; and of the sovereign and infinite Goodness of God, to communicate itself most bountifully and infinitely. But there is no Way to communicate himself more bountifully and sovereignly than by giving his own natural Being. For all the rest compared with God, is but a little Point in the middle of the World, compared to the Circumference of the highest Heaven; *or like a Drop of the Morning Dew, as the wise Man speaketh, or like a Grain in the Goldsmith's Ballance.* Yea, the Prophet *Ezay* addeth, *that all the Nations of the World before him are as if they were not; and are reputed as nothing in his Presence:* So that it cannot be termed a sovereign and infinite Communication, which God made to Man in giving him all Things of the World, which the Prophet full of the Spirit of God termeth *Nothing*. No nor can any other be infinite, besides that of his most holy Incarnation, wherein he communicates his own *divine Being* to Man, uniting humane Nature with the Divine in the Person of JESUS CHRIST. But what shall I say of the Omnipotency of our Lord, which is so resplendent in this Mystery, worthy of all Worship and Adoration; wherein he unites Things so unlike, so differing and unequal, as God and Man, the eternal Word and mortal Flesh, a Mother and a Virgin, and in a Word, the Faith of so sublime and incomprehensible a Mystery with humane Heart. What shall I say of that immense Abyss of the Wisdom of God which discovered itself in this Work of his! For as our Ruin and Perdition came into the World by one Man, so hath he ordained that by another Man should come our Remedy; and as we were all condemned by the Pride of one, who being Man aspired to become like to God, so should we be redeemed by the Humility of him, who being God, made himself true Man. Now, Justice and Mercy, which are such glorious Attributes of God, and so highly prized by him, how admirably do they meet in this Work of our Redemption? How do they embrace, and go hand in hand together? For Justice was in all Rigour satisfied; and the Offences and Injuries

committed against that sovereign Majesty, MARCH
 together with all the Sins of all Men that e-
 ver have, are, or shall be, have been abundantly paid for by the Obedience and Blood of his Son, who having joined human Nature to his own divine Person, received by it Passibility and Capableness of suffering and meriting; and communicated to it his infinite Virtue and Power of making a compleat and perfect Satisfaction. Wherein is the greatest Glory which God ever had, or can be given him, it being a Work not of one that is purely a Man, but God and Man, and the natural Son of God, infinitely beloved of his Father. Hence also we come to understand how great is the Rigour of the divine Justice, which exacted so strange a Satisfaction for the Sins of the World, and would have his only Son make the Satisfaction by a most cruel and opprobrious Death; for no pure Creature could have entirely discharged so deep and universal a Debt. But the more this Justice of our Lord is rigorous and severe towards his Son, the more admirable and stupendous doth his Mercy appear towards his Slave, since it drew him to become Man, to die upon a Cross, and to receive on his sacred Body the Scourges, Pains and Torments which our Sins had deserved. All which redounded to the greater Glory of God, as we said, and no less to our Honour and Profit; since thereby we are more incited and spurred forward to love, fear, and admire the Goodness, Majesty, Justice, Mercy, and the rest of God's Perfections, which shine in this divine and sacred Mystery. For who will not love that eternal and infinite Goodness, that having no need of us, through the Bowels of his Mercy, and Compassion, would procure us a Remedy, that was to be so painful to him, and cost him so dear? Who can be so insensible, what Heart so hard and stony, that will not relent and melt with the Fire of so inflamed a Love? Who will not love him, by whom he is so strangely prevented with Love? What Engagements or Inventions could be found more efficacious to awaken and stir up our Love, than to see we are loved, and loved with so dear and powerful a Love by the King of Glory, who descended from Heaven to Earth, that we might ascend from Earth to Heaven. And in fine what is more sweet and comfortable to the Miserable than Mercy? And as this moveth us to Love and Confidence, so is the holy Fear and Reverence of God caused, and increased in our Hearts by the Consideration of the divine Justice executed upon CHRIST for our Sins. For if God would have his Son die, rather than they should go unpunished and unrevenged; and would have him pay with his Blood, what we did owe, in how much Fear are we to live? Have we not all Reason to apprehend that our Lord may chastise

MARCH 25. *life us as Slaves, Rebels, and Fugitives, who have made no Profit by so incomparable a Benefit? If he hath not spared his own Son, do you think that he will bear with his Slave? If the Innocent be put to Death, shall the Ungrateful live? If he, that had no Fault, died upon a Cross, shall he that is guilty, and yet will not be grateful for this Mercy of God, but turns his Back to him, and heaps up Mischief upon Mischief, and Sin upon Sin; shall he, I say, go away scot-free, and have no Punishment? But we are not to rest here, but to pass on further in the Consideration of this Mystery, and there in a Manner be quite absorpt, and to lose ourselves in Contemplation and Admiration of the Honour it bringeth to all Mankind, which hereby hath been much ennobled, and advanced to an infinite Dignity and Glory. The Apostle St. Paul toucheth this Point, writing to the *Corinthians*, and saith, *We speak the Wisdom of God in a Mystery which is hid, which God did predestinate before all Ages to our Glory.* For by this Mystery one Man is God, and the rest are all Brothers of God; and so he calleth us when he saith, *I will manifest your Name unto my Brethren.* JESUS CHRIST is *Bone of our Bones, and Flesh of our Flesh.* And in him our Nature is exalted above all Choirs of Angels. On this Side we are all of kin to God; to the End that looking on this Alliance and strait Obligation which we have to serve our Lord we may live like Children of so noble a Race, and not degenerate from so glorious Parentage, but shew it and express it by our Works and Carriage. Furthermore for curing and healing the Wounds of our Soul, which were so many and dangerous, what Remedy could be thought upon so effectual as this? What Examples can be more pressing and forcible to strengthen our Weakness, and confound our Ingratitude than the Examples of him, who is both God and Man? Who can so enlighten our dark Understanding, as the divine Light? Who can so subdue and bring under Subjection our rebellious Will, as he that is Lord and Master of all Wills? Who can gather together our scattered Thoughts, and stay our wandering Fancy, who can cure our corrupted Appetite, who can restrain our frail Flesh, prone and inclined to Sin, besides him; who is the only Remedy of all our Miseries and spiritual Necessities? And, as the Reverend Father *Granada* saith gravely and eloquently, *With what could our Pride better be cured, than with his Humility? Our Covetousness, than with his Poverty? Our Anger, than with his Patience? And our Disobedience, than with his Obedience? And the wanton Pleasures and Delights of our Flesh, than with the Pain and Austerities of his.* And again, *by what could our Stupidity and Want of Affection sooner be overcome, than by**

such Love; our Forgetfulness, than by such a Providence, and our Mistrust and Diffidence, than by such Merits and Gages of Love? MARCH 25.

The second Thing we are to look upon in this ineffable Mystery, is the Purity, and Sanctity of the most glorious Virgin *Mary*, whom God chose from all Eternity, to take Flesh of her. For without Question, as this Virgin was chosen and elected to the greatest Dignity that can be given to a pure Creature, to wit to be the Mother of God; so was she furnished with the greatest Grace and Sanctity, that can be bestowed upon a pure Creature, and with whatsoever is befitting the most noble Mother of God; who in this Virgin hath highly set forth his Power, Wisdom, and Goodness, adorning and enriching her with more advantageous Gifts, and supernatural Prerogatives, than are in all the rest of the Creatures, and in the whole Frame of the World. And he that could with spiritual Eyes behold the Comeliness and Beauty of the Virgin's most blessed Soul, the Virtues she is endowed with, and the divine Graces that shine in her, most assuredly would more praise and bless our Lord for them, than for having created the Sun, Moon, Stars, Heavens, and all the rest. For in none of these Things hath he shewed himself so admirable, rich, and liberal, as in the Perfection and Ornaments of this most pure and sacred Virgin. I omit what all the Saints have said and written of this Subject; which although it be very much, yet is but little to what might be said of it; and will only cite a Passage of St. *Laurence Justinian*, who speaketh thus of the blessed Virgin: *She is a Bed dressed with her Purity, adorned with her Manners, and filled with all Sanctity, wrought with Flowers, garnished with Virtues, embalmed with Chastity, inflamed with Charity, admirable for Virginity.* She is a glorious Lady, and a blessed Woman, not deflowered, and yet with Child, Mother and Virgin, chosen to bring forth God, and still his Hand-Maid; who banished Guiltiness, and restored Grace, who gave Peace to the World, God Man, an End to Vices, Order to Life, and a Rule to Manners. It is she that received the Word in her Womb, conceived a Son, and brought forth JESUS CHRIST. She is the Gate of Heaven, the Entry of Paradise, Star of the Sea, Joy of the World, Refuge of Sinners, Haven of Mariners, Guide of those who go astray, Succour of those that are in Danger, Safety of those that are cast off and abandoned, Mediatrix of the World, Death of Sin, Terror of the Devil and of wicked Spirits. She is the Tabernacle and the Ark of the Testament, the Propitiatory of the Temple, the Throne of God, the Light-Cloud, the sealed Fountain, the enclosed Garden, the Gate that was shut, the Dove without Spot or Stain, the odoriferous Rose, the white Lilly, the most sweet Flower,

The Annunciation of the most blessed Virgin MARY. 261

MARCH Flower, a Confection of all Sorts of Perfumes
25. and aromatical Spices, mounting directly up, and casting a sweet and pleasant Savour, a flourishing Olive Tree, a fertile Vine, a high Cypress, a Palm Tree with fair and green Leaves, the Terebinth that spreadeth its Boughs, a Field of Harvest, and a blessed Earth bringing forth Fruit of Life. She is the Dawning of the Day, and bright Morning Star fairer than the Moon, shining more than the Sun, purer than Gold, more rare than precious Stones, sweeter than Balsam, of greater Value than Pearls, more delightful than Honey, more pleasant than the best Musick. She is that blessed Virgin, who being adorned with all Virtues, and furnished with all Graces did draw to her the King of Heaven; for by her virginal Purity, and Innocency of Life surpassing all, she was chosen to be Mother of God, and for the Merits of her Humility and burning Charity was beloved of the most high, elected by the eternal Word, overshadowed by the Holy Ghost, enriched with divine Fruit, prefigured in the Holy Scriptures, foretold by the Prophets, exalted above the Archangels and all blessed Spirits. For whom the Heavens cannot contain, and whom all Nature doth reverence with Admiration, this Virgin conceived first in her Soul, and then in her Womb; she lodged him in her Bowels, nourished him at her Breasts, embraced him in her Bosom, and carried him in her Arms. So that all Honour, all Dignity, all Merit, Grace and Glory is found in Mary. She was great at her Birth, but greater when she conceived the eternal Word, always Holy, always full of Grace, always most pure in Soul and entire in Body, full of Virtue in her Thoughts, Words, and Actions. Behold here the Encomium which is given to her by St. Laurence Justinian, first Patriarch of Venice.

To this sacred Virgin, the Evangelist St. Luke saith, that God sent the Angel Gabriel, and that she dwelt in a City of the Province of Galilee, called Nazareth; and that she was espoused to a Man of the Blood and House of David, whose Name was Joseph, and that this Virgin's Name was Mary. This was the most noble and solemn Embassy that ever was, or ever shall be in the World: For God is he that sends it, and none but he could send it. The Ambassador is the Angel Gabriel, one of the greatest Princes of the Court of Heaven, who in his very Name, which is to say *Strength of God*, giveth us to understand how the Arm and Power of God appears in this Mystery. The Person to whom the Ambassador is sent, is the Virgin Mary, who by her rare Virtues and singular Graces had ravished and charmed in a Manner God's Heart. She was married, not only because it was so convenient for her Support and Honour, and Credit of her Son, and to conceal the Mystery of the Incarnation from the Devil; but also that married Peo-

ple, as well as Virgins, might have in her a **MARCH**
Mirrour and Pattern. Her Husband was 25. Joseph, a holy and chaste Man, and worthy of such a Spouse. The Business treated of in his Embassy, was of the greatest Importance, the most divine and sublime that ever was or can be: For it was of God becoming Man; and that a most pure and simple Spirit should be clothed with our Flesh in the Womb of a chaste Virgin, and espouse the holy Church with so strong a Band of Love, that it can never be dissolved. And since in every Contract or Marriage, to make it firm and irrevocable, it is necessary both Parties consent and agree, therefore was it convenient, that the Angel should come to the Virgin to demand her Consent, that she as a publick Person, representing all Mankind, might accept of this inestimable Favour which God intended to bestow. The Name of this Virgin, Lady, and Queen of Heaven is MARY, which signifieth, saith St. Jerome, *Lady or exalted, Illuminated, and Illuminatrice, Star of the Sea*. She is the true Lady not of one Part of the Earth, but of all the World, and of all Creatures in Heaven, on Earth, and in the infernal Parts; because she is espoused to the Father, who is Monarch of the whole World; she is Mother of the Son Prince of Heaven and Earth; and Temple of the Holy Ghost, who is one God with the Father and the Son. The eternal Father will have his Spouse honoured, the Son will have his Mother glorified, and the Holy Ghost will have his Temple revered and magnified. She is all illuminated and clothed with the Sun of Justice, with so great Brightness and Lustre, that she chaseth away the Darkness of Sin, and enlightens us all. For, conserving the Glory of Virginitie, she brought forth and communicated to us the true Light, which illuminateth all Men that come into the World. She is also the Star of this tempestuous and boistrous Sea, which we must always look upon devoutly and faithfully, as our North-Pole and guiding Star, if we will sail securely, and pass the dangerous Gulph of this Life, and arrive at the Haven of eternal Bliss. This Virgin then being retired all alone, and recollected at her Prayers, and (as some Saints are of Opinion) meditating on this great Mystery, and begging of our Lord that he would come and accomplish his Promises and the Desire of all Nations; the Angel appeared before her in the Shape of a most comely young Man wonderfully beautiful, and with great Humility saluting her, said: *Hail full of Grace, our Lord is with thee. Blessed art thou among Women*. Look how the Angel salutes the Virgin who was shut up in her Chamber, that you may not think that, hiding yourself from Men, God will not find you: For he will the sooner find you, the more you are retired and hidden

MARCH den from Men. And believe for certain
 25. that they have Angels to visit them, who for the Love of God shun impertinent Visits of Men, and contemn vain Entertainments and keeping Company. He styleth her *full of Grace*. We read in holy Writ, that some were *full of the Holy Ghost*, as *Zachary, Elizabeth*, and their Son, *St. John Baptist*, the Apostles, the seven Deacons; and especially *St. Stephen, St. Paul, St. Barnaby*, and the Disciples of the Apostles. But it doth not follow that all who were full of Grace or of the Holy Ghost, have been equally full, and in the same Manner and Measure: For the Fountain is said to be full, the River full, and the Pond full; but all in a different Manner. CHRIST our Lord was full of Grace, as a most pure Fountain, whence floweth all Grace, and is derived as from the Head into the Members. The Virgin was full of Grace, as a principal River that hath its Source from the Fountain, and is conjoined with it. And other Saints were full of Grace, each one according to his Capacity, Sufficiency, or Abundance. But when the Angel calleth the Virgin *full of Grace*, he speaketh of a Plenitude more excellent, advantageous, singular, and greater than any other pure Creature did receive; she was so full that she did overflow and as it were run into all others, giving Liberty to Captives, Comfort to the Afflicted, Pardon to Sinners, Grace to the Just, Joy to the Angels, Glory to the blessed Trinity, and to the eternal WORD the Substance of her own Flesh. For, as saith the great Doctor *St. Jerome*: *to other Saints is given some Part of Grace, but into Mary was infused at once the whole Plenitude of Grace, because the Author, Fountain, and principal Cause of it was conceived in her most pure Womb. Our Lord is with thee*, saith the Angel, and hath prevented his Messenger; and from the Instant of thy immaculate Conception, there is with thee the Father, as a Spouse with his beloved, as a Father with his dearest Daughter: the Son as with his dearly beloved Mother: the Holy Ghost as a Sanctifier in his Temple. All the blessed Trinity is with thee; with thee in thy Heart, with thee in the Secret of thy Conscience, with thee in thy Words and Actions; and now in a new Manner the Son of God will be with thee in thy sacred Womb: So that thou mayest be assured that our Lord is with thee. *Blessed art thou among Women*: For other Women are either barren, or conceive in Sin, and the Child is a Burden to them, and they bring it forth with Pain; but thou shalt conceive God by the Operation of the Holy Ghost, and shalt bear him with Joy, in such a Manner that neither the Birth shall impair thy untainted Virginity, nor thy Virginity deprive thee of the Dignity of a Mother; which is a Privilege granted to thee a-

lone among all Women. O how wonderful MARCH
 is God in his Designs, and how contrary to 25.
 the Style of the World! For the World is all Noise and Clamour, great Blustering and little Substance: And that which soundeth most loudly, if you come near it and look into it, you will find it to be mere Vanity. All the specious Things of the World are like the Apples of *Sodoma* and *Gomorrah*, which, after that Fire fell from Heaven, remained fair to the Eyes, but if you touched them, mouldered away and turned to Dust and Ashes: But God worketh his sovereign Mysteries in Silence without Noise, betwixt an Angel and a Virgin shut up in her Chamber, no Man hearing or taking Notice of any Thing. And there is treated and concluded the greatest Work that hath been known or can be done. The Evangelist adds, *that the Virgin bearing the Angel's Words, was troubled*. She was not troubled to see the Angel, as a new and unusual Thing: For it is to be believed that the Angels often visited her, and were familiar with her, reverencing in the Body of a tender and delicate Virgin, a Spirit more pure and perfect than themselves; for they have a great Love for Virgins by reason of their Purity, and willingly keep them Company: But she was troubled to see the Angel in that Shape of a beautiful young Man; and much more to hear the Words he spoke to her, and the Salutation he gave her, so new, strange, and admirable, that we do not read any Person was ever saluted in that Manner. And as this Lady was most humble and vile in her own Thoughts, she esteemed herself unworthy of such Praises; and was confounded and troubled, and began to think whether that Salutation came from a good, or an evil Spirit: For nothing doth trouble one that is truly humble so much as to hear himself praised, for fear he may lose Humility, which he esteemeth so much, and wherein he placeth all his Treasure. She was troubled, and yet held her Peace; to teach Virgins that the chief and principal Ornament of Virginity is Bashfulness and Silence. But the Angel seeing her to be troubled, said to her, *fear not, Mary, for thou hast found Grace with God*. As if he had said, let those fear who by their Sins lose God, but thou who hast found Grace before his Eyes, what hast thou to fear? From the Beginning of the World to this Time, in so many Ages there hath been none, that with all the Industry and Application which he could use, hath so happily light upon the Vein of Grace as you, or hath been so pleasing and acceptable to our Lord. Whence we learn that God is not offended to see his Servants wary; and not too forward to accept of his extraordinary Gifts, and his Salutation. But on the contrary himself appeareth the Trouble and Apprehension which is caused by this holy Fear, and instructeth those that

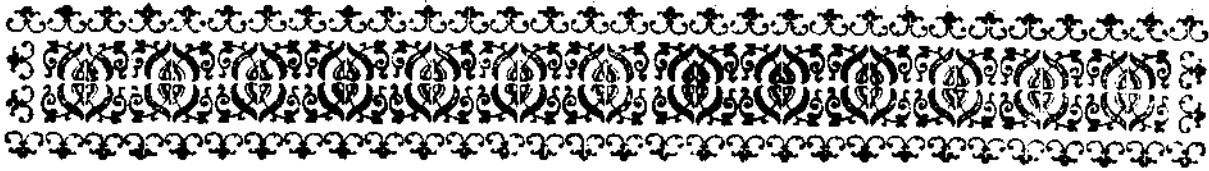
MARCH that prudently and circumspectly weigh and
 25. ponder Things that are to be examined, since the Apostle and Evangelist St. *John* commandeth us not easily to believe every Spirit, but to try and examine the Spirits, whether they come from God. The Angel added further, Behold thou shalt conceive in thy Womb, and bring forth a Son, and shalt call his Name JESUS. He shall be great, and shall be called the Son of the Highest. And our Lord will give him the Seat (or Throne) of David his Father, and he shall reign forever in the House of Jacob, and there shall be no End of his Kingdom and Reign. That Lord who was promised by God, desired of the Patriarchs, announced and foretold by the Prophets, represented by all the Shadows and Figures of the Law; he whom all Nations did sigh after, and with heavy Groans did demand of God that the Heavens might drop him down like a Dew from above, and the Clouds rain down the just One, that the very Heavens might be broken in sunder for him to descend upon Earth; this very Lord shall you conceive and bring forth as a true Mother her Son, and shall call him JESUS, that is to say, Saviour, because he shall save Mankind. For he beareth so strange a Love to Man, that he will not trust their Salvation in any other Hands but his own. He shall be great, not as *John the Baptist*, of whom it is said that he shall be great before God, but he shall be as great as God. *John* a great Man, JESUS a great God. The Greatness of *John* had a Beginning; the Greatness of this Son, called JESUS, hath neither Beginning nor End, because he is the Beginning and the End of all Things. He is already great and a great God, whom you shall conceive and bring forth, that the Child which shall be born of you be both Great and God. For, as Man, he shall have that by Grace, which as God he hath by Nature. He shall be great in Heaven, on Earth, and over Hell; and Angels, Men, and Devils shall bend their Knee to him, and prostrate upon their Face shall reverence and adore the most sweet, holy and glorious Name of JESUS.

The Virgin having heard this Discourse of the Angel, asked: *How can this be done, because I know not Man?* She questioned not the Truth of his Promise, nor the Power of God, but admiring the Greatness of the Mystery, and that God had chosen her for so high a Dignity, being also desirous to keep her Vow of perpetual Virginity, which of all Creatures she was the first that had made, as Virgin of Virgins, advancing and setting up the Banner of inviolable Purity to excite others to the Love of it, she enquired by what Means this Mystery was to be brought to pass in her, whether it were to be with Detriment of her Virginity. *I know not Man*, saith she, that is, *I have made a firm Resolution and Vow never to know him, and have*

consecrated my Virginity to God. And MARCH
 though I have *Joseph* for my Spouse, I have 25- taken him to guard me, not to blemish my Purity. O holy Virginity allied to Angels, most beautiful Flower of the Garden of the Church, and Victory of sensual Delights, Glory of the Flock of CHRIST, beloved of the King, dedicated to our Lord, and consecrated to God! Let all who are in Slavery and Bondage to their filthy Appetite, be quite confounded for casting away at a vile and base Price this inestimable Pearl, which the most prudent Virgin did value so much, that when offer was made her to be the Mother of God, before she would accept of it, she demanded whether it would not be a Disparagement to her Virginity. To this Demand the Angel answered; *The Holy Ghost shall come upon thee, and the Power of the most High shall overshadow thee, and therefore also that which of thee shall be born holy, shall be called the Son of God.* Do not fear, glorious Virgin, that God or the Angel will be offended, to see you defend your virginal Integrity. For hereby you invite God the more to come into your purest Womb, and to take Flesh in it, which is to be the Instrument of the divine Word. He that comes to preach Virginity, cometh not to deprive you of yours. God will have you a Virgin, and were you none, he would not take you for his Mother. Seek not in this Mystery, saith St. *Chrysostom*, speaking to the holy Virgin, the Course and Order of Nature, for what is to be wrought in you, is above all Nature. You ask how this shall be done, because you know not Man. For this very Reason it shall be done, because you know not Man: For otherwise you should never be Mother of God, nor would be thought worthy or capable of so great an Honour. This Stone shall be cut out without Hands, and the burning Bush shall not consume. For the Holy Ghost shall come upon you, and the Power of the Highest shall overshadow you, that you may endure him who is a consuming Fire and the Brightness of the Father's Glory. Under this Shadow fear not the scorching Heat of carnal Concupiscence. Then to confirm the Virgin more in Things so far above the Reach of Nature, the Angel brought the Example of St. *Elizabeth*, and told her that she also had conceived a Son in her old Age, and being barren, for to God there is nothing impossible. And here the Angel finished his Embassy; and the Virgin kneeling down upon the Ground, with the greatest and most profound Humility, that ever pure Creature had, answered those Words, that rejoiced Heaven and Earth, gave Redemption to Captives, Liberty to those who were condemned, and Salvation to all the Children of Adam: Behold the Hand-maid of our Lord. Be it done to me according to thy Word.

MARCH 25. O incomparable Virgin, and blessed above all Creatures! O true *Abigail*, who, when *David* demanded her for his Wife, answered; *Behold thy Servant to wash the Feet of the Servants of my Lord.* All Virtues were admirable in *Mary*, and in this Discourse with the Angel the chief and principal did appear, and shew themselves. But her Humility, which outshines the rest in this her Answer, is most admirable. Being chosen to be the Mother of God, she offereth herself for his Slave. *Behold the Handmaid of our Lord.* How great is that Humility, which cannot be overcome with Honours, nor vainly transported with Glory? *It is no great Matter, saith St. Bernard, to be humble in base and vile Things; but it is a great and rare Thing to be humble in Dignity and Greatness.* It is proper to those who are truly humble, the more they are exalted to abase themselves the more, and to resemble the Tree, which the fuller it is of Fruit, the more it bends and boweth down to the Ground. *Mary* being replenished with Grace and Sanctity, stoopeth, and subjecteth herself to the Will of God, saying, *Behold the Handmaid of our Lord, be it done to me according to thy Word.* As if she had said, God is my Lord, and I am his Slave and Creature. Let him do with me what he pleaseth. Here were two Acts proceeding from the same Humility; to acknowledge herself for Slave, and to offer herself to the Will of our Lord with a perfect Resignation and Obedience. She was made pleasing to our Lord by her virginal Purity, and she conceived him by her Humility. *Be it done to me according to thy Word.* *Be it done*, saith St. Bernard, is very significative and expresseth the Desire the Virgin had of this Mystery. *It is a Word of Prayer, by which she demandeth what was promised her. For God will have us ask what he hath promised to give us. And perhaps for this Reason he promiseth many of those Things which he desires and intends to give, that by his Promises he may awaken Devotion in us, that so devout Prayer, may merit what he of Grace will give us.* This humble Consent of the blessed Virgin was so acceptable and pleasing to God, that St. Bernardin of Siena saith by that Act alone she merited more than did all the Angels and Men; for by this Act she merited to be the Mother of God; and that *fiat*, or *be it done*, that Consent and humble Offering and Subjection of herself to the divine Will, was the last and next Disposition to receive that sovereign and highest Grace, to which from all Eternity God had predestinated and chosen her. No sooner had the Virgin ended those Words: *Behold the Handmaid of our*

Lord, be it done unto me according to thy Word, by which she gave her Consent; but the Holy Ghost framed in her Womb, and of her most pure Blood a little Body, well proportioned, and capable to receive a rational Soul, which in that very Instant God created, and infused into it, and united that sacred Humanity with the divine Nature in the Person of his only begotten Son, which by Virtue of that Union, is both God and Man; natural and true Son of *Mary*, ingendered of her Substance, and conceived of her sacred Womb; and she is also the true and natural Mother of her Creator and Lord. There is no created Understanding able to comprehend the Riches and Graces which were bestowed upon that sacred Humanity. For besides the first and sovereign Grace of Union with the divine Word, whereby it is exalted above all that God hath created or can create; it had the Privilege to be the universal Head of all Mankind, that Grace might flow and be derived from it into all the Posterity of *Adam*; so that there is no Grace or Holiness which springeth not from this Fountain, no Saint or just Man, who doth not acknowledge and confess to have received his Sanctity and Justice from this Lord. Together with this Grace were given to him all those which are called *gratiæ gratis datæ*, as of working Miracles and the like. As also the Gifts of the Holy Ghost. For in that most blessed Soul are deposited all the Treasures of the Wisdom and Knowledge of God, by Reason of the Honour and Dignity which it hath to be personally united with God. This is the Mystery of the Incarnation, and that which the Catholick Faith confesseth, when we say in our Creed, *That JESUS CHRIST was conceived of the Virgin Mary, by the Virtue of the Holy Ghost.* But what Tongue, human or angelical, would be able to express the inward Feelings and Affections, which then were in the most pure Heart of the Queen of Angels? What Light and Brightness shone in her understanding! What Heat inflamed her Will! What Joys and Jubilees possessed her Soul, when the Holy Ghost overshadowed her, and the divine Word clothed himself with her Flesh, and gave her the new Dignity and Glory of Mother, and wrought such wonderful Things, as were then accomplished in her, for the Remedy and Good of the World! This cannot be comprehended by any Man; and the best is to leave it to every one to consider and meditate upon by himself, and so to edify and delight his Soul with pious Thoughts of these Mysteries, so ineffable, so secret, and so divine.



The Month of *A P R I L*.



The Life of St. FRANCIS of Paula, Founder of the holy Order of Minimes.

APRIL
2.



THE Life of St. *Francis of Paula*, Father and Founder of the holy and religious Order of the *Minimes*, taken out of the Bull of his Canonization; and out of the Lessons which Pope *Sixtus V.* commanded to be made and put into the *Roman Breviary*, and to be read on his Feast; as also out of the Chronicle of his Life, Death, and Miracles, is in the Manner following:

St. *Francis* was of a Town in *Calabria*, called *Paula*, which is about a Day's Journey from *Cosencia*, the Head City of that Province. His Father's Name was *James Martolill*, and his Mother's *Vienna*; Persons of mean Condition, but upright and virtuous. They were a long Time without Children, although they begged them of Almighty God with much Earnestness and Devotion by the Intercession of the glorious Patriarch St. *Francis*. At length by their holy Prayers they obtained what they had so long desired, and had this Son, whom they christened *Francis*, as one who was given them by the Hand of God for the Merits and Intercession of St. *Francis*. They bred him up from his Infancy in the holy Fear of God, and he was of so good a Disposition, and so well inclined to Piety, that they had little Trouble or Difficulty with him; for in his Carriage and Behaviour he prevented and surpassed their Desires. When he was thirteen Years old he retired himself into a Desert, where he remained some six Years, leading the Life of an Angel rather than of a Man. He did great Penance, fasted much, and spent whole Days and Nights in Prayer and Meditation of heavenly Things and in Conversation with that Lord, who had created him for his great Glory, for the Profit and Good of many Children that were to follow his Example, and for a singular Ornament and Lustre of his Church. The Fame of his Sanctity was now spread abroad, and moved many to come

to him, and desire him to admit them for his Children and Disciples, and instruct them in the Way of Heaven. And he being inspired by our Lord, and inflamed with his Love, considered more the Good of those who desired to profit by him, than his own Content and Comfort which he took in Solitude and Recollection, came forth of the Desert, and returned to his Countrey; where he laid the Foundations of a Church, carrying upon his own Shoulders Stones, Timber, and all Materials necessary for the Building. And many charitable and devout People willingly concurred with him, and afforded him their Assistance, both by their Labour, and by their Alms. The holy Man at first had drawn out the Design and Platform of a very little and narrow Chapel, and had begun to build accordingly; when there appeared to him a Friar in the Habit of St. *Francis*, who reprehended him for contenting himself with so streight and narrow a Compass, and bid him cast down what he had already built, and begin anew to raise a more large and spacious Church. The good Saint excused himself, saying, *That he had not wherewithal to compass so great a Design*; but the religious Man reply'd, *That he should confide and put his Trust in God, who would not be wanting to him or backward in furthering so good a Work*. No sooner did they begin to throw down those narrow Walls, but the Friar disappeared, who, as all did assuredly believe, was St. *Francis* himself. For the next Day to confirm the Saint in the Assurance of what had been promised him, there came to him a Gentleman of *Cosencia*, who gave him great Store of Silver and Gold for the Building of the Church; which by the Favour of our Lord, was not long after finished, and made far bigger than he at first had intended.

Then he instituted his Order, and would have the Religious of it, for Humility to be called

APRIL
2.

APRIL 2. called *Minimes*, that they might always esteem and carry themselves as the least of all. And he himself, that was their Father, Corrector, General, and Master of all, gave them a most admirable Example, holding himself to be the lowest and meanest of them; for he submitted himself to the most abject and painful Exercises, serving them at Table, sweeping the Church, and washing with his own Hands the Clothes of all the Religious, even of the Novices. And the Example he gave them of Austerity and Penance was not less wonderful: For he always went barefoot, in Snow and Frost, upon hard and sharp Stones, and even through Thorns and Brambles; though our Lord did so favour him, that he hurt not his Feet. He slept upon the Ground, disciplined himself in the Night, wore coarse woollen Cloth, eat a little Bread, and drunk but one Draught of Water every Day after Sun-set; or if he found himself very faint and weak, he would take a few Herbs or Pulse, or some such *Lenten* Meat. And he obliged his Friars, besides the three solemn Vows, to make the fourth of *Lenten* Abstinence, that is, never to eat other Sorts of Meat, than such as are permitted by the Church in the holy Time of *Lent*, unless they be sick. He conserved his Virginity entire to the very last. He was so sweet and affable in his Speech, that he did strangely win the Hearts and Affections of all that dealt with him, and enflamed their Minds with the Love of God, and great Desires of serving him. He persevered in a constant Course of Penance from his Childhood to his old Age, always keeping the same Order and Tenour of Life, in watching, fasting, and corporal Austerities. And, as it was suitable to so holy a Life, eminent Virtues, and high Merits, our Lord did honour and magnify him with innumerable Miracles, that he wrought by him; insomuch that he seemeth to have given him a Dominion over all Creatures, for they were all subject and obedient to him; the Fire and Air, Sea and Earth, Sickness and Death, Beasts, Men and Devils were at the Command of this humble Man and great Servant of God. For he freed diverse that were possessed and tormented by wicked Spirits; he gave Sight to the blind, Speech to the dumb, Health to those that were despaired of and given over by Physicians, and Life to the dead. The Elements had lost their Force against him; he walked upon Fire, held it in his Hand, entered into a hot and burning Oven without the least Harm. He passed over the Sea with his Companion upon his Cloak spread upon the Waves, with great Security and Confidence, and no less Amazement of the Mariners, who refused to admit him into their Ship, and had left him at the Sea-Shore, because he had not wherewithal to

pay the Fraught from *Calabria* to *Sicily*. APRIL 2. He had the Gift of Prophecy, and foretold many Things before they happened. Finally, his Life and Death was glorious for great and rare Miracles, which are to be seen in the Bull of his Canonization, and in the Chronicle of his Life, Death, and Miracles, written by Father *Peter Mena*, General of the Order of the *Minimes*, which this holy Man founded. By whom it was dilated first in *Italy*, and after in other Provinces of Christendom, and especially in *France*, where King *Lewis XI.* did much favour the Saint and his holy Order.

This King being very sick, and even almost hopeless of Remedy, having try'd and experienc'd all the Means that Physick and humane Industry could invent for so great and powerful a Prince; and all in vain, for all Skill and Art could do him no good; he desired Pope *Sixtus IV.* to send to him *Francis of Paula*, hoping by his Intercession to obtain Health, which by no other Means he could procure. The Saint upon pure Obedience to CHRIST's Vicar, did that which he had refused to do at the King's Request, and came into *France*, where he was received with much Honour and Reverence. When the King had told him the Cause, why he had sent for him, and desired so much his Presence; to wit, *to be freed by his Prayers from his long and dangerous Infirmary*; the Saint took some Time to pray for him; but after his Prayer told him plainly, *That it was not God's Will he should recover. And therefore exhorted him to Patience and Resignation to the holy Will and Decree of God; and bid him prepare himself to die, and to render an Account of himself, and of the Kingdom, which God had intrusted him with.* The King though frustrated of his Hopes, and not obtaining what he so much desired, obeyed the Saint, and followed his good Counsel; and bore him a great Respect and Reverence. So that in *France* many Convents and Monasteries were built of the holy Order of *Minimes*, with such Affection and Devotion of the People for them, that they commonly called them, *les bons Hommes*, *The good Men*, for their great Sanctity, which Name they keep to this Day. Among the Monasteries which *St. Francis of Paula* founded in *France*, that of *Tours* is the chief and principal: For the Foundation whereof King *Lewis* gave his royal Palace, and commanded a Church and Convent to be there built for the Saint and his Religious. There he lived many Years, honouring our Lord, by his holy Life, and edifying the whole Catholick Church by his Example. He settled his Order with holy Constitutions, laying the Foundations of it upon Humility, and Charity, and strengthening it with a Multitude of Miracles. Finally, having written *three Rules*, for

APRIL 2. *for Friars, for Nuns, and for those who are called Tercerons, which were approved and confirmed by the See Apostolick, being four-score and eleven Years old, and knowing the Time was at Hand, when he was to end this Banishment, and receive from our Lord the Reward of his long and glorious Labours, on Holy-Thursd'ay he came down into the Church, and there in Presence of many of his Religious Children (who were come from several Parts to see him) with singular Devotion, Feeling, and Abundance of Tears, he received the Viaticum of the Body of our Lord and Saviour JESUS CHRIST; and the Day following, which was Good-Friday, after he had embraced with great Tenderness and Sweetness of Affection all his Disciples, and exhorted them to Peace, fraternal Charity, Humility, and all kind of Virtue, and*

given them his Benediction, and last Fare-well in our Lord, he took the Crucifix into his Hands, and often kissing it said, *In manus tuas, Domine, commendo spiritum meum. Into thy Hands, Lord, I do commend my Spirit.* And lifting up his Eyes and Hands to Heaven, yielded up his happy Soul to our Lord, at the very Hour the same Lord had rendered up his to the eternal Father upon the Cross for our Redemption. This glorious Saint died in the Year MDVII, in the City of *Tours*, and his Body remained eleven Days before they gave it Burial, so entire and fresh, that it seemed to be still living; and there came from it a most fragrant and celestial Odour. Pope *Leo X.* canonized him for a Saint in the Year MDXIX, and his holy Order of *Minimes* hath flourished since in all Parts of Christendom.

APRIL 2.



The Life of St. ISIDORE, Archbishop of Seville, and Confessor.

APRIL 4. *ST. Isidore, Archbishop of Seville, was of a most ancient and noble Family, he was Son of Severianus and Tortura, Persons of Note in the Province of Cartagena. His Brothers were St. Leander, Archbishop also of Seville intimate Friend of St. Gregory the Great, and St. Fulgentius Bishop of Exiia; and his Sister was St. Florentina a religious Woman, all three honoured by the Church as Saints. Some Authors say, that Theodofia or Theodora was also his Sister, who was Wife to King Leovigildus, and Mother of the glorious Prince and Martyr Hermenegildus, and of Recaredus his Brother; by whose Industry and Zeal the Arian Goths of Spain were converted to the Catholick Faith, in the third Council of Toledo. Whilst St. Isidore was yet a Child lying in the Cradle, his Sister Florentina saw a Swarm of Bees flying round about his Mouth, and then to mount up towards Heaven. Which is said to have happened also to St. Ambrose, Archbishop of Milan, and to St. Dominick Founder of the Order of the Fryars Preachers; and formerly to the Philosopher Plato, and was looked upon as a Sign betokening the great Wisdom and Eloquence, wherewith they were one Day to flourish. His Childhood being past, his Parents applied him to Studies; wherein, though he spared no Pains and Labour, yet he profited little. Wherefore diffiding and almost despairing ever to prove a Scholar, he was thinking to quit his Studies, and not to lose his Time in search of that, which he was likely never to attain. Whilst his Head was busied with these Thoughts, he came towards a Well, and*

saw in the Brink of it, which was of hard Stone, little Furrows or Streaks, which in Length of Time had been made by the Ropes they used to draw up Water, and presently he said to himself, *the Cord can work into a Stone, and by Continuance of Time make Dents and Furrows in it; and cannot continual Study and Labour soften me, and imprint some Learning and Knowledge in my Mind?* And with this he took Courage, and returned again to his Studies, and followed them so close, that he became a Master in all Sciences, so that he had scarcely his equal in any kind of Learning, divine or human; and there was none in that Age better versed in the *Latin, Greek and Hebrew Tongue*, which he understood and comprehended most fully, as appeareth by the Multitude of most learned Books which he writ of diverse and different Matters, with which he hath much adorned the Catholick Church, and declared to the World his excellent Wit and Judgment. The Catalogue of his Books is set down by St. *Ildefonsus*, Archbishop of Toledo, and St. *Braulio* Bishop of Saragossa, who were both of them his Disciples. When St. *Leander* and St. *Fulgentius*, his Brothers, were banished by the Arian King *Leovigildus*, St. *Isidore* opposed the Arian Hereticks, and disputed against them, with great Fervour, Zeal, Eloquence and Doctrine; insomuch that the Hereticks being confuted by him, and not knowing how to answer his Arguments, resolved to kill him, esteeming it an intolerable Disgrace, to be overcome and put to Silence by a Youth, as St. *Isidore* then was: And they had effected their wicked Design,

APRIL 4.

APRIL 4. sign, if God had not hindered it, who conserved St. *Isidore* for greater Matters, assigning and appointing him to be Archbishop of *Seville*, and a great Prelate and Doctor in his Church, that so he might with greater Authority and Weight disperse and drive away the Mists of those wicked Errors. St. *Leander* his elder Brother being returned from Banishment, restrained and kept him in from exposing himself to Danger, divining and foreseeing what one Day he was to prove: Some say that St. *Leander*, as long as he lived, did even shut him up, and held him as it were Prisoner, to secure him from the *Arians*, and to refrain him from writing against them, thinking it to be a greater Service done to God and the Church to reserve his Zeal and Courage for a better Time. And so it proved; for St. *Leander* being deceased, and the Church of *Seville* left vacant, King *Recaredus*, desirous to provide it with a sound, catholick and able Pastor and Doctor, nominated St. *Isidore* for Archbishop, and Successor of his Brother in that See; and this with wonderful great Content and Satisfaction of all *Seville*, and the whole Kingdom of *Spain*, for the great Opinion which they had of his Sanctity and Learning; only St. *Isidore* himself lamented and made Difficulty to accept of it, esteeming himself not worthy of so eminent a Dignity, and begging of the King to make Choice of some other that was more fit for it. But seeing he availed nothing, but must of Necessity undertake the Charge, he stooped to the Yoke, and rendered himself to the Will of our Lord.

When he was seated in that Chair, and had taken Possession of the Archiepiscopal Dignity, a Man cannot easily believe with what Rays of all Virtues he did presently shine and enlighten the World: His Humility, Charity, Benignity, Affability, Modesty, Patience, and Meekness were admirable. He was most charitable to the Poor, peaceable with the Rich, stout towards the Proud and Powerful, most devout in the Church, vigilant in the Reformation of Manners, constant in ecclesiastical Discipline, very sweet and gentle towards all, severe and rigorous only towards himself. He writ a Rule for Monks with that Exactness and Moderation, that it might well be received and kept. He composed and reformed the ecclesiastical Office of the Mass and canonical Hours, that throughout all *Spain* divine Service might be read after one and the same Manner; and therefore made a Missal and Breviary, which was first called from him, St. *Isidore's*; and afterwards the *Missal and Breviary of Toledo*, because it was approved in a Council of *Toledo*. The same Office was also called *Mocharabe*, because the Christians who lived among the *Moors* did use it; and

those Christians were commonly called *Mocharabes*, or *mixti Arabes*, as being mingled among the *Arabians* or *Moors*. And to this Day some Parishes in the City of *Toledo* on certain Days use this Office of St. *Isidore*; and in the Church of *Toledo* it is used in the Chapel of the *Mocharabes* founded with twelve Chaplains by Don *Francisco Ximenes de Cisneros*, Archbishop of *Toledo*, and Cardinal of *Spain*. But as St. *Isidore* did well know that the first Ground and Foundation of whatsoever can be well built, and ordered in a Commonwealth is the Instruction of Youth, and the Education of Children in Virtue and Learning from their tender Years, that Age being soft like Wax, very disciplinable, and apt to receive good Impressions, he built diverse Colleges for Children to be brought up in, that not only those who were within his Diocese, but even from all Parts of *Spain*, Children might be sent to have their Education under him, as indeed diverse were sent to him, and he distributed them into Colleges, found them Masters, and appointed what they were to learn, and he himself had his Hours to teach them higher Matters and of greater Consequence, as being chief Master and Superintendent of them all: So great was his Zeal and Charity. And out of these Colleges came most famous and able Men, as St. *Ildefonsus*, and St. *Braulio*, as we said, and many others.

He presided in the fourth Council of *Toledo*, and in the second of *Seville*; where his Opinion and Judgment was of great Authority and Force for establishing and confirming Matters of Faith, and suppressing contrary Errors, also for ordering some Things concerning the Reformation of the Life and Manners of the Faithful. Moreover in the Council of *Seville* he confuted one Bishop *Gregory*, a *Syrian* born, that was infected with the Heresy of the *Accephali*, and brought him by his Prudence and Doctrine to renounce his Errors, and embrace the Catholick Faith. Some say that St. *Isidore* went to *Rome*, being called thither by St. *Gregory* Pope (who at *Constantinople* got Acquaintance, and contracted a straight League of Friendship with his Brother St. *Leander*, and dedicated to him that admirable Work of his Morals upon *Job*) and that he was received and entertained at *Rome* with great Joy and Congratulation of all the Court and City; and that at his Return into *Spain*, he obtained by his Prayers of our Lord Plenty of Rain after a long Drowth that parched the Earth, and so relieved that desolate and afflicted Countrey. He was wonderfully addicted and devoted to the holy Apostolick Roman See, acknowledging it to be the Mother and Mistress of all Churches, and secure Haven of the Catholick Faith, unto which all faithful Believers ought to have

Recourse,

APRIL 4. *Recourse, and address themselves in all Storms and Tempests.* And so in a Letter which he writ to *Eugenius* Archbishop of *Toledo*, who had asked of him, *Whether all the Apostles had received equal Power from CHRIST*, he answereth in these Words: *Whereas you ask about the Equality of the Apostles, St. Peter was Superior and Head of them all, who deserved to bear of our Lord, thou shalt be called Cephas, thou art Peter; and upon this Rock I will build my Church. And from no other than the very same Son of God and of the Virgin did he receive the sovereign Honour of Primacy and high Priesthood in the Church of JESUS CHRIST. And after CHRIST's Resurrection he deserved to bear from him; feed my Lambs, and my Sheep; understanding by his Sheep the Prelates of Churches. And although the Dignity of this Power extendeth itself to all Catholick Bishops, yet by a peculiar Privilege in a certain Manner it belongeth properly and singularly to the Sovereign Bishop of Rome, as to the Head of the whole Church, and far more excellent than all his Members, which Seat shall remain for ever. And so he that will not obey him with Reverence and Readiness, being separated from his Head, hath no Spirit nor Vigour, like a Man without a Head.* St. Isidore governed his Church with great Sanctity for the Space of forty Years; and then being full of good Works and Merits, perceiving the Time did draw near, wherein our Lord would take him to himself, although his whole Life had been a continual Meditation and Preparation for Death, he took six Months the better to dispose himself to it, by attending more fervently to Prayer, Works of Charity, and Penance. Then calling for two Bishops, his particular Friends, *Eparcius*, and *John*, he desired to be carried into the Church of *St. Vincent*, where clothed with Haircloth, and lying upon Ashes, with great Humility, Devotion and Reverence, he received by the Hands of one of those Bishops the Body and Blood of our Lord. And as he lay prostrate on the Ground, he begged Pardon of all there present, and even of those that were absent, if in any Thing he had offended them: And

recommending to them fraternal Love and Charity, he foretold them prophetically, *that if they departed from the holy Law of our Lord, and Evangelical Doctrine which they had received, they should fall from the Height of that Felicity, which then they enjoyed, into an Abyss of most grievous Calamities and Miseries. Yet if afterwards they would come to themselves, bewail their Sins, and do Penance for them, God would raise them to a more flourishing State and Happiness, and make them more glorious than many other Nations.* Which we see to have been accomplished in the Ravage and Destruction of Spain by the Moors; and by their being set up again in their former good State, and restored more gloriously to the Kingdoms and Dominions, from which they had been expelled and driven out. In fine this worthy Prelate having distributed all he had among the Poor, himself being poor in Spirit and rich in CHRIST, gave up his happy Soul to our Lord the fourth Day of April in the Year *DCXXXVI*, in the first Year of *Cintila* King of Spain, in the Time of *Heraclius* Emperor. His Body was buried in Seville, but when the Moors were become Masters of that City, *Ferdinand I.* King of Castile and Leon, by many Prayers and rich Presents, obtained of *Benabell a Moor*, and King of Seville, the Body of St. Isidore, which he translated to Leon, and placed it in a sumptuous Church of his Name, which for that Purpose he had built; where it is kept at present in a Shrine of Gold, with due Reverence and Decency. God wrought many Miracles by St. Isidore both in his Lifetime, and after his Death. And especially the Christians in their Wars against the Moors, by calling upon him were often helped and assisted. And all Spain hath received wonderful Favours and Benefits by his Sanctity, Learning, and particular Intercession. St. *Ildefonsus* and St. *Braulio*, his Disciples, write of him, also the *Roman Martyrology*, *Uuardus*, *Trithemius*, and *Baronius* in his Annotations upon the Martyrology, and in his ecclesiastical Annals.

The Life of St. LEO the Great, Pope and Confessor.

APRIL 11. **A**T what Time Pope *Sixtus III.* died, St. Leo was in France, composing certain Differences concerning weighty and important Affairs. He was born in *Tuscany*, and was Son of *Quintianus*, and was now Deacon Cardinal of the Roman Church. Although he were absent, yet those that were to chuse a Successor to the deceased Pope, cast their Eyes upon him, as upon one

that for Sanctity, Learning, Prudence, and Eloquence was the prime Man of his Age, and consequently the most fit and worthy to be seated in that holy Chair. There was a solemn Ambassy sent to call him to Rome, and when he came thither, he was received and revered as CHRIST's Vicar; and placed in St. Peter's Throne, to which neither Favour nor Ambition of Men, but his own rare

APRIL 11. Virtues and excellent Merits had promoted him. In this his Preferment he declared his great Humility: For thus he writes in his second Sermon upon that Subject: *Lord I heard thy Voice, and was afraid, I considered thy Ways, and trembled. For what is so strange and so to be feared, as Labour to the Feeble and Weak, high Functions to low Thoughts, Honour and Dignity to the Unworthy and Uncapable?* His first Thoughts in this Office were to have Recourse to God, and to beg of him Grace and Strength to bear that Burden, which he had put upon his Shoulders, knowing how weak they were, and unfit for so great a Weight, unless the Strength, and powerful Arm of our Lord did fortify and enable him. He began presently to cultivate the great Field of the Church, and to pluck out the Weeds and Thorns of Vices which had overrun it. And there living at that Time innumerable Hereticks, to wit *Manicheans, Donatists, Arians, and Priscillianists*, that did great Mischief to the Catholick Church; besides *Nestorians, Eutychians*, and the Followers of *Dioscorus*, who were very numerous in the East, and endeavoured what they could to obscure and darken the Brightness of our holy Faith, and disturb the Peace and Union of Catholics; the blessed Pope took all Care and Pains to rid the Church of them all, to overthrow and drive away Hereticks, and rout out all Heresies. He discovered some *Manicheans* in Rome itself, and punished them, and gave Order they should be proceeded against in other Places where they should be found, in the same Manner, and that their Books should be burnt; and warned all Bishops to have a most watchful Care of their Flock, to keep and defend them from Hereticks. He afforded much Favour and Assistance to those that in *Africa* did persecute and suppress the *Donatists*, as also to those that in *Spain* did fight against the *Priscillianists*, who did much infect the Countrey. He writ to St. *Turibius* Bishop of *Astorga*, and to other Bishops, to assemble a Council against them, and commanded the like to be done in *France* against the *Pelagians*, writing to St. *Prosper* of *Aquitaine* to persecute them. And to make an End at once of the Errors and Heresies that were then spread about in the East, with great Labour and Industry, he called a General Council at *Chalcedon* of six hundred and thirty Bishops, wherein were condemned *Eutyches* and *Dioscorus*, to the great Confirmation and Establishment of the Catholick Faith, which doth so acknowledge two Natures, divine and human, in one Person of our Lord JESUS CHRIST, that notwithstanding the Properties and Operations neither of the one, nor other Nature be any ways confounded. The Zeal, Vigilancy, and Courage of this holy Pope

did so prevail with the Emperor *Marcianus*, and the Empress *Pulcheria*, as likewise with the Patriarchs, Bishops, and Prelates of the Church, that the Council had a most happy End and Issue; and our Lord confirmed all that was acted and decreed therein by a Miracle, as writeth *Zonaras*. For the Catholics having set down in a Paper the Confession of their Faith, and the Hereticks written their Tenets and Opinions in another, they put their Papers signed and sealed upon the Body of St. *Euphemia*, Virgin and Martyr (in whose Church the Council sat) and after three Days spent in Prayer, returning to the Virgin's Tomb, found the Hereticks Confession cast down under her Feet; and that of the Catholics in her Hand, which in Presence of all the Assembly, she herself stretched forth, and presented to the Emperor *Marcianus*, and to the Patriarch *Anatolius*. St. *Leo* writ also an Epistle to *Flavianus*, which is the tenth among his Epistles, where he treats sublimely and copiously, and with an admirable Spirit, Learning and Eloquence, of the Mystery of the Incarnation of the eternal Word, and of all that the Catholick Faith teacheth us concerning it. And to the End we might learn how these Mysteries of our Lord are to be handled, and also might know the Humility and Modesty of this great Prelate, who would not rely upon his own Learning and Wisdom for the deciding of such high and sublime Matters, but understood full well that he was to expect and demand Light and Spirit from Heaven, to explicate and declare these Mysteries, after he had written what he thought fit in that Epistle, he laid it upon the Body of the Prince of the Apostles, St. *Peter*, and for forty Days fasting and praying, he made humble Request to our Lord, that if any Thing in that Epistle were doubtful, or not to the Purpose, he would be pleased to blot it out and correct it, that he might securely publish it, and teach the Faithful what was fit and convenient for them to know and believe. The forty Days being expired, St. *Leo* found his Epistle was somewhat corrected and amended. And the Apostle St. *Peter* appearing to him spoke thus: *Legi & emendavi, I have read your Epistle and corrected it.* For which Favour St. *Leo* gave great Thanks to God and to St. *Peter*, and sent the said Epistle with all Confidence and Security to *Flavianus*, as being more St. *Peter's* than his own. He appeared also afterwards to St. *Eulogius*, Patriarch of *Alexandria*, who had defended this Epistle against the Hereticks, and told him that he was come to thank him for the Respect and Reverence he had shewn to that Epistle which he had written to *Flavianus*; and that he was to know that herein he had not only honoured him, but also the Apostle St. *Peter*, and even Truth itself which was contain-

APRIL ed in that Epistle. And this Epistle of St.

11. Leo was of so great Authority, that the universal Council of six hundred and thirty Bishops did reverence it and most highly extoll it. Pope Pelagius did anathematize all those who did not receive every Title of it. And in the Eastern Churches it was wont to be read every Year on Christmas-day. The Bishops of France translated it, and sent their Translation to St. Leo, beseeching him to compare it with the Original, that they might not swerve from it in any Point, but might follow most exactly in all Things the Doctrine and Rule of the holy Apostolical See.

St. Leo's greatest Care and Diligence was to have the sacred Canons, Apostolical Traditions, and the Decrees of Councils, especially of Nice and Chalcedon, exactly observed, and to have the Privileges and Exemptions which had been granted to the Church, inviolably kept and maintained. And speaking of this Matter he hath these Words: *It would be a great Fault of mine, if through my Negligence or Dissimulation the Rules and Decrees of holy Fathers should come to be infringed, which in the Council of Nice the Holy Ghost inspired them to make for the good Order and Government of the Church; and that the Will of any one Bishop, my Brother, should prevail more with me, than the common Good and Advantage of the whole Church of our Lord.* He ordained that no Slaves should be admitted into religious Orders without the Consent of their Masters; that Monks should not intermeddle in secular Affairs, nor even in those which belonged to the Clergy. He had a strict Eye upon the good Life and Continence of Clergy-men, and looked that they were not covetous, but of so holy a Conversation, so upright and entire in their Carriage and all their Actions, that they might serve the Laity for a Pattern and Model of Virtue. He was very choice and wary in administering holy Orders, and ordaining Bishops and Priests, for fear he might promote Men unworthy of so high a Calling and eminent Dignity; and used to say that *to admit such to holy Orders, was to do great Wrong to the Church, to Cities and Villages.* For the Integrity of those that rule and are in Command, is the Cause of the good and virtuous Life of those who are under their Charge. And if in other Degrees of the Church there ought to be nothing inordinate or stained with any Blemish; how much more Care and Solitude is to be used that no Error be committed in the Election of one who is to be the Head and Ruler of many, and Superior to all other Degrees. Surely that which is required in other Members of the Body, should in no Case be wanting in the Head. And it is no wonder that St. Leo took this Business so to Heart, and was so vigilant

and circumspect in ordaining Bishops and Priests: For attending to Watching and Prayer forty Days, and being almost continually at St. Peter's Tomb (for whom he had a most special Affection and Devotion) begging with many Tears by the Apostle's Intercession Pardon of his Sins, at the End of his Quarantine the glorious Apostle appeared to him whilst he was in Prayer, and said unto him; *I have prayed for you; your Sins are forgiven you. Look well whom you impose Hands upon, and whom you ordain, for of this will be demanded a very strict Account.* This is a notable and terrible Example and frequently to be considered by those that have Right to present Persons to ecclesiastical Benefices, or to confer and give them.

He admonished Princes and Emperors to favour and further Catholick Religion, to protect and defend the State of the Church, for so God would defend and conserve their royal Authority and Dominions. There fell out great Calamities and Miseries for the Sins of the World in this Time; for the remedying and redressing whereof God sent this holy Prelate, as a courageous and skilful Pilot, to govern and guide St. Peter's Ship, which was lamentably tossed and beaten on all Sides with furious Winds and raging Billows; for Attila King of the Huns, a fierce and barbarous Man, that called himself *the Scourge and Wrath of God*, having after a long Siege of three Years, taken, burnt, and destroy'd the City of Aquileia, which at that Time was very rich and powerful, and made himself a Passage into Italy, and finding all the Country open before him, spoiled, wasted, and consumed by Fire and Sword, all he met with, and as a proud and insolent Conqueror, marched on with a powerful Army towards Rome, with Intention to sack and ruin it, and to make himself Lord and King of Italy. St. Leo had Notice of his Design, and being very sensible of the Extremity of Misery and Mischief, which he threatened all Christendom with, armed himself with Prayer, with a wonderful Constancy and Courage, and with the Spirit of God; then goeth forth of Rome, and meeteth with Attila in a Place where the River Mincius, that runneth through the City of Mantua, entereth into the River Po. There attired in his pontifical Robes, before the Senate of Rome, which was come to cast itself at the Feet of the barbarous King, he spoke to him with that Gravity, Majesty, Prudence and Eloquence; that he persuaded him to advance no farther, but to relinquish his wicked Intent and Design, and leave Italy, to return with his Army into the lower Pannonia, which from the Huns was called afterwards, and to this Day Hungary. Every one stood amazed to behold that dreadful and

APRIL 11. and terrible Monster, that had been nourished with Blood and Slaughter, on a sudden to leave his Fierceness and Cruelty, to become meek and calm, and permit himself to be moved and persuaded by the Pope's Words and Reasons. But being asked by those who could be familiar and confident with him, *What it was that caused so strange and unexpected an Alteration in his Mind*, he said, *that he saw standing by Pope Leo's Side a Man* (others say two Men) *with drawn Swords, whilst the Pope was speaking to him, threatening to kill him, if he refused to obey, and to do what was desired of him.* And it is believed that these two Men were St. Peter and St. Paul, Patrons of Rome, who at that Time defended the City by St. Leo's Means. After this so remarkable a Victory, St. Leo returned to Rome, as it were triumphing over him, that had triumphed for the Victory over a great Part of the World, and was received as the Deliverer and Restorer of Rome and all Italy, to its Liberty. Although this Joy and Felicity lasted not long; for some few Years after, *Genfericus*, King of the *Vandals* having possess'd himself of *Africa*, fell upon *Italy* with a mighty Army at the Solicitation of *Eudoxia* Empress, who had been Wife to the Emperor *Valentinian*, Son of *Placidia*, who to revenge the Death of *Valentinian*, and the Affront done her by the Tyrant *Maximus*, who forced her to marry him, and usurped the Crown and Title of Emperor, called in *Genfericus* to her own Cost, and Destruction of Rome. In this second Storm, St. Leo, although he knew *Genfericus* to be an *Arian* Heretick, sworn Enemy of Catholics, and had heard of the barbarous Cruelties he had executed upon all the Bishops and Churches of *Africa*, resolved notwithstanding, like a good Pastor, to expose himself to Danger for his Flock, and went to meet him before he came to Rome; and begged of him *to temper his Fury, and to content himself with the Wealth and Riches which he should find in the City, and not destroy it, nor profane Churches and holy Things.* And seeing even *Attila*, the most fierce and savage Man that ever was born of Woman, was moved to Clemency and Pity towards them, much more ought he to behave himself peaceably and gently, and use with Moderation, the Submission and Obedience which all the Romans offered him, rendering themselves into his Hands, and confiding in his Clemency. Thus spoke the good Prelate. But the King for all this, entered Rome, sacked and pillaged it, and swept away all the Treasure sacred and profane, making no Difference or Distinction between one and the other. He stay'd there fourteen Days, and carried away with him infinite Treasures and innumerable Captives, leaving that City which had been Queen and

Head of the World, rifled and pillaged now APRIL the second Time; yet he forbore, for St. Leo's sake, as is thought, to burn the Houses, and to put any Man to the Sword. 11.

After the Departure of this heretical and barbarous Enemy, St. Leo, like a good Father and vigilant Pastor, gathered together as well as he could, his dispersed and scattered Flock, redeemed Captives, comforted the Afflicted; and put them all in mind *to bewail and amend their Sins, for which our merciful Lord had visited them with this light Scourge, and exhorted them to appease his Wrath by good Works.* He betook himself to repair Churches and publick Buildings which the *Vandals* had defaced or ruined; he built at his own Charges a Church in the Way *Appia* in honour of St. *Cornelius*, Pope and Martyr. He repaired and richly adorned the Churches of St. Peter and St. Paul; and St. *John Lateran's*, and adorned them with Vaults, Paintings, and Mosaick Work, which to this Day is seen in St. Paul's Church. He appointed Wardens or Guardians for the Custody of the Sepulchres of the Apostles, who were called by him *Cubicularii*, Chamberlains. He built another Monastery joining to St. Peter's Church. He bestowed upon most Churches rich Vessels and Ornaments. He persuaded a Roman Lady *Demetria*, who had great Means, to build a Church of St. Stephen in the Way *Latina*, three Miles from Rome. He ordained that in holy Mass the Priest should say *Orate Fratres*. And added to the Canon those Words, *Sanctum sacrificium, immaculatam hostiam*. He commanded that no Nun should be solemnly veiled, before she had lived forty Years in Chastity and Retirement, which had been long before decreed in a Council. The Devotion and Reverence which they had in those Days for the holy Reliques of Saints was so great that none could touch them. And when any were obtained, to be carried out of Rome for the Dedication of a Church, the Bishop of Rome used not to give any Bone, or other Part of a Saint's Body, but only a Veil, which he had laid upon the Body of that blessed Saint, whose Reliques were demanded. Which Veil was with all Reverence kept in the Church that was consecrated, and by it God did often work great Miracles, as testifieth St. Gregory in a Letter, which he writ to the Empress *Constantia*, who had begged of him the Head of St. Paul the Apostle, to place it in a stately Church which she had built in his Honour at *Constantinople*. In which Letter he recounts a Miracle wrought by St. Leo, in these Words; *Your Majesty is to be informed that when the Bishops of Rome give Reliques of Saints, they presume not to meddle with their Bodies, but putting a linnen Cloth into a little*

APRIL 11. a little Box, they apply it to the sacred Body, and then send it to the Church that is to be dedicated, where it is kept with great Reverence. And God worketh as frequent Miracles by this linnen Cloth as if the Body of the Saint were there whole and entire. And it happened in the Time of Leo Pope of glorious Memory, that some Grecians doubted of those Reliques, and of the linnen Veil which he had given them: Whereupon he cut the Veil with a Pair of Scissors, and presently there came Blood out of it.

In fine, St. Leo having spent his whole Life in most holy and virtuous Employments, having defended the Catholick Church from Heresies, and Italy from the Barbarians, illustrated the World with his Writings, caused Admiration of the most learned by his Eloquence, and purchased by his high Merits the Surname of Great, when he had set in the Chair of St. Peter, one and twenty Years, wanting two and thirty Days, according to Baronius, died, worn out and spent with Labours and old Age, at Rome, on the eleventh Day of April, on which Day the Church keepeth his Feast, in the Year of

our Lord CCCCLXI. At four Times that he gave Orders at Rome, in the Month of December, he ordained fourscore and one Priests, thirty one Deacons, and consecrated one hundred eighty five Bishops for several Churches. His Death was much lamented at Rome for the Loss of so great and holy a Pastor, whom the Council of Calchedon and all that sacred Congregation of six hundred and thirty Bishops, three Times saluted in this Manner; *Holy Leo, most holy, Apostolical, Oecumenical, and universal Patriarch*; praying to God to grant him many Years of Life for the Good of his Church. His Body was buried in St. Peter's Church. He writ diverse excellent Epistles in Confirmation of our holy Faith, which are kept among the Rolls of the Roman Church. He writ twelve to the Emperor Marcianus, to Leo Emperor thirteen, nine to Flavianus Bishop, and eighteen to the Bishops of the East, all in Confirmation of the Catholick Faith, besides others that he writ of other Matters. He writ also many Sermons, and admirable Homilies, which are extant among his Works.

APRIL 11.



The Life of St. HERMENEGILDUS, Prince of Spain, and Martyr.

APRIL 13.

ST. Hermenegildus, Infanta or Prince of Spain, and glorious Martyr, was Son of Leovigildus, a Goth by Nation, and Arian Heretick, King of Spain, who had two Sons, Hermenegildus, who was the Eldest, Prince and Heir to the Crown, and therefore was called King; and Recaredus, who by the Death of his Brother, succeeded his Father in the Kingdom. These two Princes were brought up and nourished with the venomous Milk of the Arian Heresy, which their Father and the Goths had brought into Spain; till Hermenegildus, being come to the Years of Discretion, saw his Error; and being enlightened by our Lord, and instructed by St. Leander Archbishop of Seville, was entirely and from his Heart converted to the holy Catholick Faith, renouncing and detesting all Heresy. The Catholicks (whereof there were a great many in Spain) understanding this, did very much esteem Hermenegildus not only as the Prince, but also as a Captain and stout Defender of the Catholick Faith, by whose Means they hoped to prevail, and to free themselves from the tyrannical Oppression of the Arians, and Leovigildus himself, that cruelly persecuted them. There arose some Differences betwixt Leovigildus the King, and the Prince his Son, which at the first were disputed calmly without any

Heat or Contention, but afterwards broke out into open War. For the King besides that he desired to keep up, and maintain in his Dominions his wicked Error and Superstition, feared that his Son by following a contrary Religion, might come to be so powerful, as to put him out, and invade the Crown. On the other Side Hermenegildus knowing the Catholick Faith was the only true and pure Worship of God, thought himself obliged to defend it, and (if it were needful) even to die for it. Wherefore in a Letter to his Father he writeth thus: *If you take it in evil Part, and are offended that I ventured to change my Religion without your Advice or Counsel, I beseech you give me leave to grieve that you deal so hardly with me, as not to permit me to prefer the Salvation of my Soul before other Things; since to save it I am ready, when Occasion serves, to spend my Blood and my Life. And there is no Reason in the World that a carnal Father should prevail more with me, than the Laws of God, and my own Conscience.* But to be brief, Prince Hermenegildus after many Difficulties and some Conflicts between him and his Father; wanting those Supplies and Succours which he expected from abroad; and the Loyalty, Zeal, and Courage of those that in Spain had engaged with him in the Cause,

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APRIL 13. being much cooled, and disappointing him, he fell into the Hands of the King, his Father; who loading him with Irons sent him to Se-vill, and kept him close Prisoner in a strong Castle, where by his Order he was at length martyred for CHRIST, in the Manner that St. Gregory setteth down in his Book of Dialogues, in these Words, which, because they are his, I thought fit to insert them here.

Hermenegildus, Sons of Leovigildus, King of the Visigoths, by the Persuasion of St. Leander, Bishop of Seville, was converted from the Arian Sect to the Catholick Faith. Which when his Father understood, he laboured all he could to bring him back to his former Heresy, using all Means, fair and foul, which he thought fit, to work upon his Mind. But the young Prince was most constant and resolute, and could not be brought to forsake that Religion, which he had acknowledged and embraced as true. For which his Father deprived him of his right of Succession and Inheritance to the Crown, and of all the Means and Goods he had. And when even this was not sufficient to tame and quell the stout and courageous Heart of Hermenegildus, he committed him to a straight Prison, and held him there, his Neck and Hands fast bound with iron Chains. Here the virtuous and holy Prince Hermenegildus began to despise an earthly Kingdom, and vehemently to desire that of Heaven; and the better to obtain it, not content with the Affliction which that hard Usage and Irons put him to, he clothed himself with Hair-cloth, and making continually fervent Prayer to our Lord, begged of him Strength to suffer with Patience and Joy his Persecutions and Troubles; and with so much the more generous, noble, and lofty a Disposition of Mind he despised and contemned all the Glory of this transitory and fading World; the more he was convinced by a clear Light given him in his Chains and Irons, that whatsoever he could lose, or could be taken from him, is but of little Value, and to be esteemed as nothing. The Feast of Easter being come, his perfidious Father sent an Arian Bishop at Midnight to the Prison, that from the sacrilegious Hand of that Heretick he might receive the holy Communion of the Body of our Lord; which if he did he should recover his Father's Favour and Grace. But the holy Man, though afflicted in Body and bound in Fetters, yet free in Mind and in great Liberty and Security, esteeming more God's Grace than his Father's, rejected the Arian Bishop with such Words and Reproaches as he was worthy to hear. When the King understood what had passed between the Bishop and his Son, being transported with Indignation and Fury he dispatched some Officers and Soldiers to the Prison to kill that brave and constant Confessor of CHRIST, which was done accordingly. For they entering the

Prison, gave him a Blow with an Axe that APRIL 13. pierced his Skull, and took from him his corporal Life, which the Saint himself had so generously despised. But God to make known to the World the Glory of his Soul, wrought many Miracles. For in the dead Silence of the Night there was heard heavenly Musick over the blessed King and Martyr, so much the more truly a King, because he was withal a Martyr. It is also reported that there appeared lighted Tapers and burning Lamps, that the Faithful might by these Signs understand in what Reverence they were to have the sacred Reliques and Body of that glorious Martyr. And the perfidious Father, Murderer of his own Son, was touched to the Quick with Sorrow and Repentance of what he had done, yet not such as to merit thereby Pardon of his Offence, and to obtain eternal Life. For although he was convinced that the Catholick Faith was the only true Religion, yet he had not the Courage to make Profession of it, for fear of disgusting his Subjects, and hazarding the Loss of his Kingdom. After a while he fell sick, and being on his Death-bed, he desired St. Leander (whom he cruelly persecuted before) to have Care of his Son Recaredus, whom he left his Heir and Successor, and to endeavour by his good Counsel and Admonitions to bring him to the Catholick Faith, as he had done his Brother, Hermenegildus: And with this he died. All this is out of St. Gregory, who ascribeth the Conversion of King Recaredus and all the Kingdom of Spain to the Catholick Faith, which happened in the third Council of Toledo, to the Blood and Merits of St. Hermenegildus, who obtained that of Almighty God by his Death, which he desired to bring to pass in his Life; and was like a Grain of Wheat, which being sown in the Ground and dying, bringeth forth many Ears of Corn; for perhaps he had never gained so many Souls if he had not been martyred.

It is said that the Reasons which moved Leovigildus to change his Mind at his Death, and to desire his Son and Heir Recaredus should become a Catholick, and even to request St. Leander to endeavour by all Means to procure it; were partly the Grief and Sorrow which he conceived for the Murder of Hermenegildus, whom he understood to have been innocent and unjustly condemned to Death; and partly the true Miracles, which God wrought in Confirmation of the Catholick Verity, and also the pretended and false Miracles, which the more to delude and abuse the King, the Arian Hereticks did counterfeit. For besides that Sisbertus, who was the Soldier that struck and killed St. Hermenegildus, died a few Days after a most miserable and disastrous Death: It happened that some of the King's Men rifling and pillaging a Monastery of St. Martin, not far from Car-tagena,

APRIL 13. *tagena*, and one of them attempting to strike the Abbot, who remained alone in the Monastery; in Punishment of his sacrilegious Insolency, he presently fell down dead in the Place. Also in a Dispute between a Catholick and an Heretick, the Catholick in Testimony of the Truth, took up in his Hand an iron Ring red hot without any harm, and the Heretick durst not do the like to prove and maintain his Cause. Again, a certain *Arian* Bishop had agreed with one of his Sect that he should feign himself blind, and as the Bishop in Company of the King chanced to pass by, he should cry out as loud as he could, and beseech him as a holy Man, and Friend of God, to restore to him his Sight. The Man did as he was bid; but when the Heretick Bishop laid his sacrilegious Hands upon the Fellow's Eyes, presently by that venomous Touch they were quite put out. And he that feigning himself to be blind with deceitful Clamours asked for a false Miracle to be made to see; now by a true Miracle was made blind indeed, and with real and unfeigned Screeches bewailed his Misery, and discovered the Bishop's Hypocrisy. By this and such like Things the King came to understand the Fraud and deceitful Practices of those of his Sect: Yet all this was not sufficient to bring him to confess publicly what in his Heart he knew to be true, and to imitate the Courage and Constancy of his Son

who valued more the Worship of God and Profession of his holy Religion, than a Kingdom, or even his own Life. For Ambition and an inordinate Desire of maintaining his Honour and Dignity, beareth a great Sway with a Man, and it must be an extraordinary Grace which can make him leave what he possesseth, and hath already in his Hands, for the Hope of other Goods, though greater, that are to come. St. *Hermenegildus* was crowned with Martyrdom, according to *Baronius*, in the Year DLXXXIV, on the thirteenth of April. And on that Day Pope *Sixtus V.* commanded his Feast to be kept through all Spain, by a Bull dated the twelfth of February MDLXXXVI, in the first Year of his Popedom, at the Request of *Philip II.* King of Spain, and Prince *Philip* his Son, who now reigneth; who commanded that St. *Hermenegildus's* Head should be translated from the Monastery of our blessed Lady's of *Sigena* (which is of the Order of St. *John* in the Kingdom of *Arragon*) to the famous and royal Church of St. *Laurence*, of the *Escorial*; where it is revered with that Honour and Worship which is due to so glorious a Martyr, and Prince of Spain. Those that have written of St. *Hermenegildus*, are St. *Gregory* Pope, in the third Book of his Dialogues, Chap. 31. St. *Gregory* of *Tours*, St. *Ado*, *Surius*, *Vaseus*, and Father *John Mariana* of the Society of *Jesus* in his History of Spain, Book V. Chap. 12.

The Lives of the Saints VALERIANUS, TIBURTIUS, and MAXIMUS, Martyrs.

APRIL 14. THE Martyrdom of these brave Soldiers of CHRIST, St. *Valerianus*, St. *Tiburtius*, and St. *Maximus*, gathered from what *Metaphrastes* hath taken out of the Acts of St. *Cecily*, who was Spouse to *Valerianus*, and Sister-in-law to *Tiburtius*, which Acts were written by the Notaries of Rome, is as followeth. In Time of Pope *Urban I.* in the Reign of *Alexander Severus* Emperor, there lived in Rome a most beautiful and noble Christian Lady, called *Cecily*, whom her Parents espoused against her Will to a young Gentleman, equal to her for Nobility, Riches, and natural Parts, though he were a Heathen, by Name *Valerianus*. The Marriage and the Feast having been celebrated with the Solemnity that was befitting their Worth and Quality, when *Valerianus* had retired himself with his Spouse, she spoke to him in a sweet and loving Manner to this Purpose: That she had with her to guard and defend her an Angel, that was very zealous of her Purity and Chastity. And if he did attempt to touch her with a carnal Affection infallibly

this Angel would be much incensed against him, and deprive him of Life even in that flourishing Age of his Youth. *Valerianus*, much struck and terrified with this Speech, answered, that he desired to see the Angel she spoke of, and if he could be satisfied that it was as she said, he would forbear to come near her: But if she did not show him the Angel, he would conclude that her Heart and Love was set upon some other Man; and therefore he would kill them both. St. *Cecily* replied, that it was not possible to behold an Angel of Heaven, unless he were endowed with a heavenly Grace and Spirit, which could not be obtained but by Baptism; and as *Valerianus*, for the vehement Desire he had to see the Angel, offered himself ready to do whatsoever she should require of him, St. *Cecily* sent him to St. *Urban* Pope, who lay secret for the Persecution which was then very hot against the Christians. The holy Pope received him most courteously, instructed him in the Mysteries of our holy Faith, and baptized him, and whilst these sacred Ceremonies

APRIL 14. nies were a doing, there appeared a most venerable old Man, cloathed in Robes whiter than Snow, with a Scroll in his Hand, wherein were written in golden Letters these Words: *One God, one Faith, and one Baptism; one God and Father of all, who is above all Things, and in all Things. Amen.* Valerianus, as soon as he was baptized, returneth to his Spouse, whom he finds praying, and at her Side an Angel of our Lord, shining as bright as the Sun, and holding two Crowns or Garlands of Roses and Lillies, whereof one he gave to St. Cecily, and the other to St. Valerianus, and said to them: *These Crowns I have brought you from Paradise, keep them with a pure and chaste Heart, and they shall never wither nor decay, nor lose the fragrant Odour which they have; and those only shall be able to see them, who delight in Chastity, as you two do. And because you, Valerianus, following the Counsel of your Spouse, have chosen to live chaste and pure; God hath sent me to tell you, that you shall ask of him what you please, and he will grant it you.* Valerianus giving humble Thanks to our Lord for so singular a Favour, answered, *that he desired nothing more than that his Brother Tiburtius, whom he loved most dearly, might be Partaker of the Happiness and Sight which himself enjoyed, and come to the Knowledge of JESUS CHRIST.* For a Soul which is ravished with the Love of God, straight desireth that all the World would love him, and with the Flame which is burning in its Breast, setteth others on Fire. The Angel promised his Request should be granted, and with this disappeared. Not long after Tiburtius came thither, and entering the Room where St. Cecily and St. Valerianus were, smelt the sweet and comfortable Savour of those Flowers which the Angel had brought them from Heaven, although he saw them not. And as he was wondering at it, he asked, *whence came that sweet Odour in a Season, that brought not forth Roses or other Flowers:* they certified him of all that had passed, and advised him, *to be Partner with them in so great a Favour and Blessing of God. For he might, if he would, receive the like Crown from Heaven; but that it was necessary first to renounce the false Gods, to break in Pieces their Statues and Idols, and to be regenerated by Baptism.* Tiburtius willingly agreed to all; and being led by his Brother to St. Urban, was baptized by him. And the Grace which God gave to Tiburtius, was in so great a Measure, that he saw Angels daily, and wrought many Miracles, healing the Sick, and the like.

These two Brothers gave themselves to all Works of Charity, making a greater Esteem of their Christianity than of their Nobility. They distributed freely and bountifully all they had to the Poor, they encouraged Chri-

stians that were persecuted and imprisoned, APRIL 14. and with their own Hands buried the Bodies of those that had been tormented and put to Death for CHRIST. So great a Light could not long be hid, nor concealed from the Governor, *Turcius Almachius*; who was soon certified of this new Manner of Life, which these holy Brothers led. He called them to him, reprehended and rebuked them sharply, *that being Gentlemen well born, and in the Prime of their Age, they abased themselves to the contemptible and most vile Sect and Condition of Christians, and foolishly wasted and squandered away their Means, and deprived themselves of the Pleasures and Pastimes of the present Life.* In fine he advised them to leave that Folly, and to live as their Father and Ancestors had done, and to worship the immortal Gods, Founders and Enlargers of the Roman Empire, as the Emperor his Master commanded all should do. To this the two Brothers answered, *that they accounted it incomparably a greater Honour to be Christians, than to be Noblemen or Senators of Rome; and preferred the Favour and Friendship of the Emperor of Heaven before the being Favourites of an Emperor of the Earth; that they were resolved to keep the Laws of the true God, and not to heed such Laws of Men, as were contrary and opposite to them.* Almachius made them be cruelly whipt, and then pronounced Sentence of Death upon them, giving Order to *Maximus*, a principal Man under him, to see it executed. *Maximus* being very much grieved, to see two Brothers, young, noble, rich and powerful, cast away their Lives in an Age when it is most sweet and comfortable to live; and that with so little Apprehension of this their Condition, that they went merrily and joyfully to die, spoke to them out of Compassion, what he judged might be fit to soften their Minds, and bring them to the Obedience of the Governour, that they might not so indiscreetly throw away their Lives: But in answer he heard from them such forcible Motives and Reasons for contemning this present Life, and aspiring to eternal Glory, that he quite altered his Sentiments, and taking with him the holy Martyrs to his House, was instructed by them in the true Religion, and together with all his Family was converted to the Faith of CHRIST. In the quiet and still Part of the Night there came to his House St. Cecily, accompanied with some Priests, by whom *Maximus* and all the other new Converts were baptized. Almachius having Notice of this, was more incensed than ever, and commanded the two Brothers should without delay be beheaded before a Temple of *Jupiter*, without the City. *Maximus* being present at the Execution, cried out aloud, *that he saw two Angels brighter than the Sun, carrying up into Heaven*

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APRIL 14. Heaven the most blessed Souls of the Martyrs; for which Testimony of his, some Pagans became Christians. Whereupon *Almachius* storming with Rage, commanded *Maximus* to be so long beaten with Whips and Cords, that had Pellets of Lead hanging at the Ends, that in the Torment he gave up his Soul to God. St. *Cecily* used all Diligence to get the

Bodies of St. *Valerianus* her Spouse, and St. *Tiburtius* her Brother-in-law, to bury them, as she did. The Day of their Martyrdom was the fourteenth of *April*, on which the Church keeps their Feast, in the Year of our Lord *ccxxxii*, in the Time of *Alexander Severus* Emperor of *Rome*. APRIL 14-



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APRIL 17. AFTER the Death of *Pius I.* Pope and Martyr, there was chosen to succeed him in St. *Peter's* Chair, *Anicetus*, a *Syrian* by Nation, Son of *John de Bico Humisia*, who governed the Church, according to *Platina* in the Lives of the Popes, eleven Years, four Months, and three Days; but in the Account of Cardinal *Baronius*, only nine Years, wanting three Months and seven Days; whilst *Marcus Antoninus Verus*, and his Brother *Lucius Aurelius Commodus* were Emperors. St. *Anicetus* was a most holy Prelate, and deserved to be crowned with Martyrdom, dying for the Faith of CHRIST on the seventeenth of *April*, on which Day his Feast is celebrated, and he was buried in the Church-yard of *Calistus*. He died in the Year of our Lord *clxxv*, as saith the same *Baronius*. He gave holy Orders five Times in the Month of *December*, ordaining seventeen Priests, four Deacons, and nine Bishops. In Time of this holy Pope St. *Polycarp* came to *Rome*, who was Disciple of St. *John* the Evangelist, and Bishop of *Smyrna*, and as it were Father and head Ru-

ler of all the Churches of *Asia*; the Intention of his coming was to treat about the Time when the Christians were to celebrate *Easter*, that therein they might differ from the *Jews*, as we said in St. *Polycarp's* Life. There came likewise then to *Rome* St. *Hege-*
sippus, an ancient Author, who lived near the Time of the Apostles, and writ in a simple, humble, and plain Style, the Ecclesiastical History from the Passion of our Lord to his Days. There is extant a decretal Epistle of St. *Anicetus* to the Bishops of *France*, where he appoints many profitable Things concerning Bishops, Archbishops, Metropolitans and Primates; and how they are to carry themselves towards one another. And finally he ordaineth, that Clergymen shall not wear long Hair, and will have them to live according to the Doctrine of St. Paul; and as they are to differ from Seculars in virtuous Life and Conversation, so are they to be distinguished from them in Habit, and cut off their Hair. St. *Damasus*, *Platina*, and others that treat of the Popes, have written of St. *Anicetus*. APRIL 17-



The Lives of St. SOTER, and St. CAIUS, Popes and Martyrs.

APRIL 22. ST. Soter, Pope and Martyr, was born in the City of *Fundi*, in the Province of *Campania*, in the Kingdom of *Naples*. He was Son to *Concordius*, and succeeded *Anicetus* in the Popedom, and lived in it nine Years, seven Months, and one and twenty Days, as is recorded in the Book of Popes, which goeth in the Name of St. *Damasus*, but according to *Platina*, nine Years three Months and one and twenty Days; although *Baronius* giveth him but four Years wanting eleven Days, which is a Sign that there is nothing certain concerning how long he sat; yet it was in the Time of *Marcus Antoninus*, and *Lucius Verus*. He gave holy Orders thrice in the Month of *December*, and ordained eighteen Priests, nine Deacons and eleven Bishops. He writ two decretal Epistles; the first to the Bishops of *Campania*,

wherein he treats of Faith in JESUS CHRIST, and the other to all the Bishops of *Italy*, wherein he forbiddeth Nuns and Virgins dedicated to God to touch Corporals and sacred Linen, or to offer Incense at the Altar. He ordaineth also, that all shall communicate on Holy-Thursdai, excepting those that for some enormous Crime are excluded and rejected from the holy Altar. He declared also, that no Oath of an evil and unlawful Thing doth oblige, or is to be kept. At length he shed his Blood for our Saviour, and was crowned a Martyr on the two and twentieth of *April*, in the Year *clxxix*, and was buried in the Way *Appia*, in the Church-yard of *Calistus*. St. *Denys*, Bishop of *Corinth* doth highly extoll St. *Soter*, in an Epistle which he writ to the *Romans*, and saith of him, that he was very charitable, and a great Almfgiver, and that APRIL 22-

APRIL 22. that he dispensed the Treasure of the Church of Rome in succouring and maintaining the Servants of God, in relieving and entertaining those who came to the See Apostolick, receiving them as a most loving Father, and exhorting them to Virtue.

On the same Day our holy Mother the Church keepeth the Feast of St. Caius, Pope and Martyr, who was of *Dalmatia*, his Father was of the same Name *Caius*, and he was of kin to the Emperor *Dioclesian*; for the declining of whose Cruelty and Fury, wherewith he persecuted the Christians, he lay hid in Caves together with his Brother *Gabinus*, and his Neece *Susanna*, a most pure Virgin. At length they were discovered, and all three put to Death, which they endured most courageously and constantly, in the Persecution of the aforesaid

Dioclesian. St. Caius made a Decree, that he who is to be Bishop, shall rise to that Dignity by Degrees, to wit first be Ostiarius or Porter, then Lecter, after that Exorcist, Acolytus, Subdeacon, Deacon, and Priest. He gave Orders four Times in December, and ordained five and twenty Priests, eight Deacons, and five Bishops. He held the Chair, according to *Damasus*, eleven Years four Months and twelve Days; or, according to *Baronius*, twelve Years four Months and five Days. He writ a grave Epistle, and worthy of so great a Prelate, of the Incarnation of the eternal Word, full of great Eloquence. He was martyred in the Year of our Lord ccxcvi, on the two and twentieth of April, on which Day his Feast is kept. His sacred Body was buried in the Church-yard of *Calistus*.



The Life of St. GEORGE, Martyr.

APRIL 23. Among other Things, whereby the Hereticks have endeavoured to obscure the Glory of the Saints, and the Brightness of the Catholick Church, one hath been to write the Lives of some renowned Martyrs of our Lord, and interlace them so with Fables and prodigious Tales, that those who read them may think them incredible, and judge those Persons whose Lives are thus written, neither to have been Saints, nor any Ways worthy to be held for such. This the sixth Synod doth testify, commanding such Books not be published or read, but to be burnt. The same also appears by a Decree of Pope *Gelasius*, which he made concerning apocryphal Books, which in the Roman Church, saith he, are not to be read, because Hereticks composed them: And amongst such Books he reckoneth the Martyrdom of St. George, whose Life we are writing: So that by this Ordinance of St. *Gelasius* we come to know that St. George's Life and Martyrdom was written by Hereticks, and how that Life is forbidden to be read, although we know not which it is, nor who writ it. And for this Reason in the *Roman Breviary*, reformed by *Pius V.* there are no proper Lessons of St. George, nor any mention made of his Life and Martyrdom, because there is nothing extant of the Manner of his Life and Martyrdom that is certain: And the Church of Rome flyeth and detesteth as a Pestilence, whatsoever favoureth of the Doctrine or Deceit of Hereticks. *Lewis Lipoman*, Bishop of *Verona*, hath published two Lives of St. George Martyr; one was found in *Venice*, written by *Metaphrastes*; the other taken out of the Library of *Grotta Ferrata* (which is a Monastery of Grecian Monks, of St. Ba-

sil's Order, distant some four Leagues from Rome) written by *Paschrates*, who had been Servant to St. George, which Lives he got translated out of Greek into Latin; and saith, that neither of these Lives was condemned by Pope *Gelasius*, but that they are approved by the Eastern Churches, and held for sound and true, and as such, use to be read every Year compendiously. *Surius* also hath inserted them in his second Tome, among the Lives of Saints. But Cardinal *Baronius* having examined them with that exact and curious Diligence, wherewith he doth always handle such Things, findeth them not to be so sound and sincere; but that some Things are added or mingled with them, which are not conformable to Truth: For which Reason I had once determined to leave out St. George's Life, and imitate therein the *Roman Breviary*, fearing to write any Thing of Saints that is not warrantable and secure. But afterwards I thought I might well follow the Judgment and Authority of these two grave Authors, *Lipomanus* and *Surius*, Persons so well deserving of the whole Catholick Church; and therefore out of the Lives which they published, I will take what shall seem to me most certain and of Edification, leaving that which *Baronius* misliketh, and which appeareth also to me not so well grounded in Probability of Truth.

St. George was born in *Cappadocia*, of noble and wealthy Parents, and from a Child was brought up in Christian Religion. When he was yet young, being of an active and vigorous Disposition, strong and able, he followed the Wars; and for his great Valour was made a Tribune or Marshal of the Field in the Army of *Dioclesian* Emperor,

APRIL 23. peror, who had a great Affection for St. George, not knowing that he was a Christian, thinking to make use of him in his greatest and hardest Encounters. It happened that this Emperor resolving to persecute the Catholick Church, and root out of the World, if he could, the Faith of our Lord and Saviour JESUS CHRIST, that the Worship of his false Gods might flourish the more; whereon (deluded and blinded, miserable Man as he was) he fancied all his Felicity, and the Majesty of the Roman Empire depended; called together all his Counsellors, Officers, and Magistrates; and proposed to them the Desire and Intention he had to persecute and put to Death by the most cruel and sharp Torments, that could be devised, whatsoever Christians he could lay Hands on; and demanded herein their Help, Service and Counsel. And as Flattery is too common and frequent, and beareth great Sway in the Courts of great Princes, every one approved and extolled the Emperor's Resolution. St. George only of all that were there present, opposed it as *most unjust, unreasonable, and contrary to the Worship of the true God*; whose Love and Religion he had so deeply engraven in his Heart, that he was ready, and earnestly purposed to lose his Life rather than swerve the least from it. By St. George's Discourse the Emperor and all the Company understood he was a Christian; and they laboured all they could to draw him from it; by setting before his Eyes *the flourishing Condition of his Youth, his Nobility, Riches, the Favours and good Turns which the Emperor had already done him; and many more and greater which he was in a fair Way to get: The Dangers, Miseries, and Loss of Honours, Goods, and Life, which infallibly he was to expect, by being refractory, and refusing to sacrifice to the Gods, as Dioclesian commanded.* But the stout and valiant Captain was nothing daunted or troubled at any Thing which they could say or do to him: But on the contrary, looking upon the Emperor, spoke in this Manner to him. *It were better for you, O Dioclesian, to know and adore the true God, and to offer him sacrifice of Praise. For then he would give you a Kingdom far better and more excellent than this is, which you enjoy at present; for this is frail and transitory, and endeth in a Moment with all that is in it; seeing whatsoever is in the World, is of its own Nature short, and vanisheth away in our Hands, and can afford little Help or Comfort to those who possess it. And since I am come to understand as much, and am thoroughly persuaded of this Verity, you do but lose your Labour, and weary yourself in vain, O Emperor, by endeavouring to draw me from the Worship of the true God; for neither can I be won by your Promises, nor dismayed by your Threats. Scarce can a Man believe*

how terribly the Emperor fretted and stormed at this resolute Speech of St. George. Presently he commanded him to be seized and carried to Prison; and that there he should be loaded with Bolts and Irons, and stretched upon the Ground, with a heavy great Stone upon him. The Day following he was brought again before *Dioclesian*, who after diverse Questions finding him to be still constant, caused him to be set upon a Wheel, armed on every Side with sharp Points or Pricks of Steel which did tear and rend the Saint's Flesh in Pieces; in which Torment he was comforted and encouraged by a Voice from Heaven, which spoke thus, *Fear not, George, for I am with thee:* As also by the Sight of a Person clothed in white, and gloriously shining, who appearing to him, gave him his Hand, embraced him, and inspired into him Courage and Alacrity in his Torments. Some of those who were standing by, beholding the Constancy of St. George, were converted to the Faith of CHRIST: Among whom were two Prætors, worthy Men, and of great Authority, *Anatolius* and *Pretolius*; who were beheaded for our Lord. But as the Torments, which St. George was put to, encreased, so did the Patience and Greatness of his Courage, wherewith he endured them, more and more appear. The Joy also of the Christians was augmented, and the Confusion of the Gentiles, as also the Fury and Rage of the Emperor, who knew not what Course to take to daunt the blessed Martyr, who remained still invincible amidst such cruel and unheard-of Torments. At length he resolved to speak him fair. Therefore with a sweet and flattering Countenance he exhorted him *not to be so obstinate, nor to lose his Favours, promising to do great Things for him, and to advance him to highest Honours and Preferments, if he would obey him as his Father.* And the Saint, the more to manifest the Power of God, said to him, *If you please, O Emperor, let us go into the Temple, and see the Gods, which you adore.* And the Emperor being out of himself for Joy, believing that George was now come to himself and had changed his Mind, commanded both Senate and People to resort to the Temple, to be Spectators and Witnesses of the Sacrifice which George was to offer. When all assembled into the Temple, and had their Eyes and Minds fixed upon the Saint, he approaching near the Statue of *Apollo*, and stretching forth his Hand, said, *Wilt thou have me offer sacrifice to thee?* And withal made the Sign of the Cross. And presently the Devil, that was in that Idol, crieth out: *I am no God, nor is there any other God besides him, whom you do preach.* Then replies the Saint, *how dar'st thou stay here in my Presence, who do acknowledge and adore the true and living God?* And as soon

APRIL 23. as the Saint had spoken this, there was heard a most hideous Screech and Howling, which came from the Mouth, or rather from the hollow Places of the Idols, and they all fell down to the Ground and were broken in Pieces. The Priests seeing their miserable Gods thus destroy'd, stirred up the People, who in a Mutiny laid Hands upon the Saint, bound him, and gave him many Blows; then called upon the Emperor to *dispatch that Magician, and take away his Life before they came to lose their own for seeing their Gods so basely affronted*: And the Emperor moved both by their Clamoours, and by his Fierceness and impious Cruelty; as also for that a Multitude of Gentiles, seing their Idols hurled down and broken into little Bits by the powerful Prayers of St. George, believed and confessed CHRIST, gave Sentence that he should have his Head cut off, before the Mischief spread farther.

The Saint being brought to the Place of Execution desired the Officers to give him a little Time to pray; which when they granted, lifting up his Eyes towards Heaven, fetching a deep Sigh from the bottom of his Heart, he prayed thus aloud; *My Lord God, who art before all Ages, and who hast chosen me for thy Service from my Childhood, and art the only and true Hope of Christians, and secure Refuge of thy Servants and a most rich and perpetual Treasure of all that confide in thee, and dost great Favours and Graces to those who love thee, even before they demand them. Hear me, O Lord; and since by thy Mercy thou hast given me Strength and Patience to suffer so many Torments, and to confess thy holy Name, receive my Soul now, and place it in those thy eternal Mansions, where thy Elect do dwell. Pardon this blind People what they have done against me and against others thy Servants, and give them Light that they may come to know themselves and thee; since thy Will is that all Men should be saved. Stretch forth thy Hand to all that call upon thee and demand thy Favour, and*

give them a holy Fear, and an inflamed Charity, that so loving thee above all Things, they may imitate thy Saints, and follow their Footsteps, and together with the same Saints obtain of thee thy Kingdom, Glory, and eternal Felicity. Amen. Having ended his Prayer, upon his Knees, he stretched forth his sacred Neck to be severed from his Shoulders by the Sword, and died in our Lord on the three and twentieth of April, in the Reign of the aforesaid Dioclesian. He was martyr'd in Persia in the City Diospolis; yet others say in Armenia in the Town called Melitena. The Martyrdom of St. George is very famous and honourably solemnized in all the Churches of the East and West; and by the Grecians he is commonly styled, *The Great Martyr St. George*. St. German Bishop of Paris, returning from his Pilgrimage he made to Hierusalem, brought with him an Arm of St. George, which the Emperor Justinian gave him as a most precious Treasure; and he placed it in St. Vincent's Church in Paris. His Head is kept at Rome in a Church built to his Honour, and called from his Name, being placed there by Pope Zachary, as it is written in the Book of the Bishops of Rome. St. Gregory Pope repaired a Church of this holy Martyr, as himself writeth in the sixty and eighth Epistle of the fourth Book. The other Arm of St. George was translated to Collen, and God hath wrought by it many and great Miracles, as is to be seen in the Acts of St. Anno Bishop of Collen. And St. Gregory Bishop of Tours writeth of his Reliques and Miracles in his Book *de Gloria Martyrum*, Chapter 101. Justinian Emperor built a stately and fine Church in honour of St. George. Kings in their Battels take him for their particular Patron and Advocate. And the Roman Church useth to call upon St. George, St. Sebastian, and St. Maurice, as special Protectors against the Enemies of the holy Faith.



The Life of St. MARK the Evangelist.

APRIL 25. ST. Mark, Evangelist and Martyr, was an Hebrew born, as some write, of the Tribe of Levi, and one of the seventy two Disciples of our Lord, and Companion of the Apostle St. Peter. Theophylactus, Euthymius, Dorotheus, and some modern Authors say he is the same, whom St. Luke in the Acts of the Apostles, calleth John, who was surnamed Mark, and was the Cousin-German of St. Barnaby the Apostle, who sometime followed St. Paul and St. Barnaby, and was their Companion in Preaching, upon whose Occasion they two parted. But it is more

certain that there were two of this Name, the one whom St. Luke calleth John Mark, who was Cousin to St. Barnaby, and the other, St. Mark the Evangelist, of whom we now speak; as is collected out of many and most grave Authors, as St. Basil, St. Isidore, and may be conjectured out of St. Paul's Epistle; and Cardinal Baronius proveth it, as do also Alfonso Salmeron, Cardinal Bellarmine, and John Maldonat, learned Men and accurate Writers of our Society. And the Reasons are these: first the Evangelist's Name was Mark, the other's Name was John,

APRIL 25. *John*, though he was surnamed *Mark*, as *St. Denis* Bishop of *Corinth* observeth. The Evangelist was one of the seventy two Disciples, and the other was not. The Evangelist was a Follower and Companion of *St. Peter*, the other of *St. Paul*. The Evangelist came to *Rome* with *St. Peter*, and there writ his Gospel twelve or fifteen Years after *CHRIST*'s Ascension, the other followed *St. Paul* and *St. Barnaby* eighteen Years after our Lord was ascended into Heaven, as we may gather out of the *Acts of the Apostles*.

St. Mark then, whose Life we are writing, was a Disciple of *St. Peter* so much loved by him, that in his Epistles he calleth him *his Son*; and for his great Wit and Grace in speaking he took him for his Interpreter, that, what *St. Peter* preached in one Language, he was to declare in another to those that did not understand what *St. Peter* had said (although *St. Peter* spoke all Languages) and to explicate more at large the high Mysteries which *St. Peter* uttered in few Words, which *St. Mark* performed with a wonderful Spirit and Gift of God. And when the Faithful that by *St. Peter*'s Preaching had been converted at *Rome* (who were very numerous) desired to have in writing what they had heard of the Life of *CHRIST* our Lord, they prayed *St. Mark* to write it; and he writ the Gospel, as he had heard it preached by *St. Peter*; and the holy Apostle approved it, and confirmed it by his sovereign Authority, commanding it should be read in the Church. This Gospel, saith *St. Jerome*, is, as it were, an Abridgment of *St. Matthew*'s; for what *St. Matthew* hath written more copiously, *St. Mark* setteth down compendiously: Although *St. Mark* hath some Things which are not in *St. Matthew*, and also enlarges himself about some others, which *St. Matthew* doth but touch in brief. After *St. Mark* had lived some Years at *Rome*, and served *St. Peter*, as we said, as his Interpreter; by his Order he went for *Egypt*, taking first the Benediction of this holy Master and Father, and carrying with him the Gospel he had writ, to preach and announce it to those barbarous and superstitious People, and to discover the first Rays of the Light of Heaven, to those that were in the Shadow of Death, and wanted the Knowledge of the true God, and of his blessed Son, our Saviour, *JESUS CHRIST*. He preached the Gospel in *Cyrene*, *Pentapolis*, and some other Cities, with great Fruit, enlightening, and drawing to our holy Faith great Multitudes of Idolaters by his most godly Life and Doctrine, and by many great Miracles, that God wrought by him. He came to *Alexandria*, the capital City of that Province, which had greatest Need of this divine Light, where he shone like a glorious Sun, that displays his brightest Beams in a Place that was most dark and

obscure before. There he built a Church to our Lord in honour of *St. Peter*, his Master, and called it from him *St. Peter's*; though *St. Peter* were yet living; and for this Reason the Church of *Alexandria* was made a Patriarchal See, and the next in Dignity to the Church of *Rome*, as *St. Gelasius* Pope affirmeth. Innumerable Souls were there converted to *CHRIST*, as well *Jews*, that dwelt in those Parts, as Gentiles of *Egypt*, who in the Observance of their erroneous Religion were so superstitious, so persisting and stiff in every Point, that they would sooner lose their Lives than be defective in the vain Service and Worship of their Gods, which were notwithstanding most vile, filthy, and ridiculous.

The admirable Example of *St. Mark*, his Counsels and Doctrine wrought so powerfully, that many who were converted by his Preaching, peopled the Mountains and Deserts of *Egypt*, and lived so perfect and holy a Life, that they seemed not to be Men, but Angels clad with mortal Flesh; they sequester'd themselves from all Things of the Earth, and had no Commerce or Conversation with worldly Men, and lived among themselves in great Peace and Conformity of Minds. There was none poor among them, because to every one was given what was necessary for him. None rich, because those that had Wealth, left it, to have it dispensed and distributed to all in common, and only sought to become rich in those Goods which fill and satiate the Mind, and make them happy who possess them. Their Humility was great, as was also their Modesty, Silence, Prayer, reading of holy Scripture, and a perpetual Contemplation of heavenly Things, wherein they were so absorbed, that they did never eat nor drink before Sun-set, and then also they took no other Sustenance than a small Quantity of Bread and Salt. Only the more weak and feeble amongst them added to their Bread as some Dainty, the Herb *Hyssop*, and drunk Fountain Water. Some of them passed three whole Days, others five or six Days together without any corporal Sustenance; and then did not eat for any Gust or Pleasure, but merely for being constrained thereunto by the Necessity of their Bodies; for their Souls were so delighted and overjoy'd with the heavenly and divine Food, that being always full fed, they always had a fresh Hunger of it. Their Apparel was plain and simple, only fit to cover the Body, and defend it from Heat and Cold. In fine, the Life of these blessed Disciples of *St. Mark*, was a Model of Heaven, and an Imitation of that which the Apostles taught and planted in the Primitive Church, when all the Faithful, as writeth *St. Luke*, were of one Heart and one Soul, and to every one was given what he had need of. All this is set down more at large

APRIL 25. large by *Philo* an *Hebrew* by Nation, and a most grave Author, who flourished in those Times, and was so learned and eloquent, that he was compared with *Plato*; who seeing the Church of *Alexandria*, planted by St. Mark, to be so eminent in Perfection, and the Deserts of *Egypt* turned into a Paradise of heavenly Delights by the admirable Virtues of those new Christians, writ a Book in their Praise, as *Eusebius* recounteth in his History, and St. *Jerome*, speaking of *Philo* in his Book of Ecclesiastical Writers. Not only the Men lived in this Manner, but many Women also young and old, who overcoming the Weakness of their Flesh, lived as if they had not been in Flesh, in perfect Chastity, consecrating Soul and Body to God. The weak Eyes of the Gentiles could not endure so great a Light, but rather blinding themselves with it, and converting a Remedy which was offered them into Poyson, perceiving their false Religion fell to the Ground, resolved to put him to Death, whose only Desires and Intentions were to give them Life; and to kill St. Mark, as a Destroyer of their Temples, and capital Enemy of their wicked Gods. St. Mark was not ignorant of what they were contriving against him, and therefore provided and prepared in Time for all Occurrences. And that by his Death his Sheep and the sacred Fold of our Saviour might not be left without a Pastor, exposed to the Rage of Wolves without Defence, he ordained *Anianus* Bishop, to succeed him in his Charge, and made *Malchus*, *Sabinus*, and *Cerdon* Priests; he made also seven Deacons, and eleven other Ministers for the Service of the Church. And leaving these at *Alexandria*, he returned to *Pentapolis*, where he had formerly preached. There he staid two Years, confirming the Christians in their Faith, and giving them a Bishop and Clergymen to govern and instruct them, performing most exactly the Office of a true Apostle and Pastor. After this returning again to *Alexandria* he found the Number of Christians much increased to the great Joy and Content of his Soul. And the Gentiles hearing he was returned, intending now to put in Execution what before they had thought of, upon the four and twentieth of *April*, which with the Christians was a *Sunday*, and with the *Egyptian* Gentiles was a great Solemnity of their God *Serapis*, rushed upon the holy Evangelist, whilst he was saying Mass, took him, and casting a Halter about his Neck, with barbarous Violence and Fury dragged him along the Streets, so that his Flesh was pitifully rent and torn with Stones, rough and craggy Places, thorough which they pulled and haled him, great Quantity of Blood runing down from every Part of his Body, by reason of his many Wounds. And amidst so many Torments and Afflictions

the blessed Saint gave Thanks to our Lord for this great Favour he did him, to let him suffer for his sake. After they had thus misused him, they cast him into Prison that Night, to consult among themselves by what kind of Death they should dispatch him. And about Midnight, when the Prison Gates were fast locked, and the Watch set, on the sudden the Earth began to shake, and an Angel coming down from Heaven, touched St. Mark, and spoke thus to him; *Mark, Servant of God, your Name is written in the Book of Life. You shall have your Share and Rank among the Apostles, and your Memory shall live for ever. The Angels will receive your Soul and carry it into Heaven, and the Reliques of your Body shall be honoured on Earth.* The holy Evangelist lifting up his Hands to Heaven thanked our Lord for so great a Favour, beseeching him to receive his Soul in Peace. And our Lord and Saviour JESUS CHRIST to give him to understand that his Prayer was heard, appeared to him in that very Shape which he had whilst he conversed upon Earth, and with great Sweetness saluting him, said, *Mark, my Evangelist, Peace be unto thee.* And he answered, *Peace be with thee, my good Lord* JESUS CHRIST. The next Morning they took him out of Prison, and with the same barbarous Cruelty, which they had used the Day before, they dragg'd him through stony and craggy Places till he rendered up his Soul to our Lord. These Ministers of *Sathan* not content with the outrageous Cruelty they had used towards him, would also have burnt his Body, and began to execute their wicked Resolution; but the divine Providence raised on a sudden a furious Whirlwind, with a horrible and dreadful Tempest, accompanied with Thunder and Lightning, and a Shower of Stones, which diverted their Design, and killed many of them in the very Place, and threw down several Houses. Then the Christians got the holy Body, and singing Hymns and Psalms carried it away, and buried it in a decent and honourable Place, whence afterwards it was translated to *Venice*, and put in a most sumptuous Church, which that State built in his Honour, where even to this Day it is highly revered, that Common-wealth taking for their Arms St. Mark's Lion, with these Words, *Pax tibi Marce Evangelista meus: Mark, my Evangelist, Peace be unto thee.* And the Name of the Saint is taken for the Name of that Common-wealth or State; for it is all one, to say, *St. Mark ordereth and commandeth*, and to say *the State of Venice orders and commands.*

Some Authors do not reckon St. Mark for a Martyr, because St. *Jerome*, *Eusebius*, and *Isidorus*, speaking of him, do not call him *Martyr*. But this is not a sufficient Argument to deny it. St. *Gelasius* Pope, putteth him among the Martyrs, in the Decretal which

APRIL 25. which he made of Books authentick and apocryphal. Nicephorus also, Metaphrastes, and Procopius affirm it, as also Lipoman and Surius: Baronius is of the same Opinion, and modern Authors who write the Lives of Saints. And the Roman Martyrology faith the same. And the Church of Rome on St. Mark's Day doth read the Office of the Apostles and Evangelists in the Time of Easter, and in it the Antiphons of a Martyr.

On this Day of St. Mark, the holy Church readeth the Litanies which are called the Great, when every Year a general Procession is made, to give God Thanks in common for all Benefits which we have received from his blessed Hands, and to beg he will multiply them, and give us Health, and the Fruits of the Earth necessary for human Life. The Use of these Litanies is very ancient, and much practised in the Catholick Church, and St. Gregory Pope

maketh mention of it as such, exhorting all APRIL to practise it with great Devotion. And if some Authors write, that St. Gregory did institute the great Litanies, it is not to be understood that he was the first Institutor of them, but that he did ordain, that the Litanies which before were used, should be recited in St. Peter's Church at Rome; and that the Procession should be made from St. Mark's to St. Peter's.

The Martyrdom of St. Mark was on the five and twentieth of April, on which Day the Church keepeth his Feast, and it was in the eighth Year of the Reign of Nero Emperor, and six and forty Years after the Nativity of CHRIST, according to Baronius, and threescore and three according to Onufrius. Those that write of St. Mark are St. Jerome, Dorotheus, Clemens Alexandrinus, Eusebius, Irenaeus, Nicephorus, St. Isidore, Venerable Bede, Uuardus, and St. Ado.



The Life of St. CLETUS, Pope and Martyr.

APRIL 26. ST. Cletus Pope and Martyr, was born at Rome, of a noble and ancient Family, and was Son to Emilianus. St. Peter converted him to the Faith, and ordained him Bishop, seeing him a spiritual Man, prudent and zealous. And because the Apostle was employed in preaching and instructing the People, and in other Things belonging to the universal Government of the Church, and therefore could less attend to all Businesses that occurred; he took for Coadjutors in Rome itself Linus, and Cletus without the City; and both of them succeeded St. Peter in his Charge; first Linus, and then Cletus, who governed the Church most holily in the Reign of Vespasian, and Titus his Son, till Domitian came to the Empire, who was a most vicious Man, cruel and abominable for his Manners, much different from Vespasian his Father, and his Brother Titus: For besides other Wickedness that he committed, he made himself be styled a God, and persecuted the Christians because they would not acknowledge him for such, but preached, that there was but one true God,

Creator of Heaven and Earth. In this Persecution of Domitian (which was the second that was raised against the Church) amongst other holy Martyrs St. Cletus received the Crown of Martyrdom on the six and twentieth of April, in the Year of our Lord xciii, when he had sat in St. Peter's Chair twelve Years seven Months and two Days, according to Baronius; but according to the Book of the Bishops of Rome, twelve Years one Month and eleven Days. St. Cletus by the Order which he had from St. Peter, divided the City of Rome into five and twenty Parishes, and placed in each of them a Priest to have Care of it, and to administer the Sacraments. He was the first that in his Apostolical Letters used those Words: Salutem & Apostolicam Benedictionem, Health and Apostolical Benediction; which in Imitation of him, all other Popes have ever since used. He was buried by the Christians near the Body of St. Peter the Apostle: And the Church keepeth his Feast on the Day of his Martyrdom.

APRIL 26.



The Life of St. MARCELLINUS, Pope and Martyr.

ON the same Day, the six and twentieth of April, our Mother the holy Church celebrateth the Martyrdom of St.

Marcellinus, Pope and Martyr, who was born at Rome, and was Son to Proiectus, and succeeded St. Caius, Pope and Martyr,

in

APRIL in the Reign of *Dioclesian* and *Maximian* 26. Emperors, in whose Time arose the tenth Persecution against the Church, which was the fiercest and most cruel of all others. Because the Christians having been negligent and careless, by reason of some little Respite or Peace which had been granted them, and grown cold in Virtue, and given themselves to Looseness of Life, especially the Churchmen, as *Eusebius Cesariensis* affirmeth, God would purify them by this Scourge, and burn out the Corruption, and consume the Rust which was in them by the Fire of this Persecution, which was so horrible and dreadful, that in the Space of a Month there suffered for CHRIST in several Provinces above seventeen thousand Martyrs, who were put to Death by such sharp and exquisite Torments, that only the Devil could invent them. And in the Province of *Pbrygia* the *Gentiles* put fire to a City, and burned all that were in it, Men, Women and Children, because they were Christians. In fine, in all Provinces, Cities, Towns, Villages throughout the *Roman* Empire, there was nothing to be seen besides Torments, Death, Slaughter, cutting in Pieces, and Streams of Christian Blood.

At this Time was *Marcellinus* taken at *Rome*, and led to the Temple of the Gods, there to offer sacrifice. And he being affrighted with their Threats, and overcome by Frailty, for fear of Torments, offered Incense to the Idols, to the great Lamentation of the Christians, and no less Joy and Exultation of the *Gentiles*; who presently dismissed him, and set him at Liberty, confiding that the Head and Captain of the Christians being now overcome, the rest could not long stand out, and that the Sheep might without Difficulty be brought to do what they had seen done by their Shepherd. But all fell out quite contrary to their Expectation, for *Marcellinus* conceived so great Sorrow and Repentance for his Fact, that as there was a Council sitting of three hundred, or (as others say) one hundred and fourscore Bishops, in *Sinuessa* to treat of what was best to be done in this Case, so new and unheard of, and withal so scandalous; *Marcellinus* came in, cloathed with Haircloth, and covered with Ashes, and most humbly acknowledging his grievous Fault, with many Tears and Sobs demanded Pardon for it; and said, that he was not worthy to be reckoned in the Number of Priests, nor to hold the Apostolical Office and Seat. And the whole Council answered, that he was the supreme

Judge, and Vicar of JESUS CHRIST upon APRIL Earth, to whom it belonged to judge others, 26. and that he could be judged by none; and therefore that he should judge and give sentence of himself. They added also, that St. Peter being overcome by the like Weakness and vain Fear, had denied CHRIST; and yet after by his Tears obtained Mercy and Pardon. St. *Marcellinus* inspired by God, and strengthened with his Spirit, and being full of a holy Indignation against himself, went to the Emperor, and with most grave and severe Words rebuked him for the Cruelty he used against Christians, and for having been the Cause of his Fall into that deep Abyss of Wickedness; and offered himself to all the Pains and Torments which could be inflicted upon him; which he was most willing and desirous to undergo to satisfy for his Sin, and to wash away with his Blood the Stain of so great an Offence. The Emperor was much incensed for this Speech of *Marcellinus*, and in a great Fury and Rage commanded him to be beheaded. As the holy Pope was led to Martyrdom, he met *Marcellus*, his Priest, who was afterwards chosen to succeed him in his Office, and commanded him in Matters of Religion by no Means to obey the Emperor; he charged him also, not to bury his Body, because he that had committed so foul and abominable a Crime as to offer Incense to false Gods, was unworthy of the Honour of Burial. He was beheaded, together with *Claudius*, *Cirinus*, and *Antoninus*; and the Bodies of these four glorious Martyrs remained above Ground thirty six Days; for *Dioclesian* had expressly commanded they should not be buried. Afterwards St. *Marcellus* being admonished by St. Peter the Apostle, took up the holy Bodies, and being accompanied with Priests and Deacons, buried them with Hymns and Psalms, in the Church-yard of *Priscilla*, in the Way *Salaria*. St. *Marcellinus* gave holy Orders twice, and ordained four Priests and five Bishops. He sat in St. Peter's Chair according to St. *Damasus*, nine Years and sixteen Days; according to *Baronius* eight Years wanting seven Days. There are extant two Epistles of St. *Marcellinus*; the one treateth of the Equality of Persons in the most blessed Trinity; and in the other, which is to the Bishops of the East, he exhorteth them to a good and christian Life, and to the Exercise of the Works of Mercy. The Church keepeth the Feast of St. *Marcellinus* on the Day of his Martyrdom, which is the six and twentieth of April, in the Year of our Lord, according to *Baronius*, ccciv.



The Life of St. VITALIS, Martyr.

APRIL
28.

AMong the Saints that shed their Blood for JESUS CHRIST in the Persecution of Nero, was *Vitalis*, in the Opinion of diverse Authors; a principal Gentleman of *Ravenna*, Husband to St. *Valeria*, and Father of St. *Gervasius* and St. *Protasius*. And they were all four glorious Martyrs of our Lord, although some are of Opinion that they were not so ancient, and that they suffered not in this first Persecution begun by Nero, but somewhat later. And they ground themselves upon a Relation of *Philip*, which St. *Ambrose* by divine Revelation found together with the Bodies of the Saints *Gervasius* and *Protasius*, and upon some other Conjectures. The Martyrdom of St. *Vitalis*, as we gather out of St. *Ambrose*, St. *Peter Damian*, and *Jerom Rubeus*, who hath writ the Annals of *Ravenna*, was in the Manner following. The Gentiles had taken in *Ravenna* a Christian, called *Ursicinus*, by Profession a Doctor of Physick, and had put him to many great and grievous Torments, which he endured with a wonderful great Courage and Constancy, being assisted by our Lord's Grace. At length he was sentenced to be beheaded, and when he came to the Place of Execution, and saw the Hangman had drawn his Sword and was binding his Eyes, to give him the last and fatal Blow, he began as a Man to be dismayed, and to lose the Courage and Vigour which before he had. Whereby our Lord would give us to understand how strong Man is with his Grace, and how weak of himself; and also by occasion of *Ursicinus* his Weakness manifest the Fortitude of *Vitalis*, and so crown them both with a glorious Martyrdom: For *Ursicinus* being just now ready to yield in the Combat, and to adore false Gods, *Vitalis*, who was there present, took great Compassion of him, and thinking himself obliged to succour him in that dangerous Conflict, raised his Voice, and spoke thus aloud to him: *What is the Matter, Ursicinus? Why dost thou doubt? What dost thou fear? Like a good Physician thou hast cured many that were sick and wounded, and wilt thou now be wounded to Death, and knowest not how to help thy self? Thou hast passed through many Tryals, and overcome many sharp and cruel Torments; and wilt thou now lose in a Moment all thou hast gained, and throw away at one Cast infinite Treasures, which in so long a Time and so carefully thou hast heaped up? Reflect and consider well that by this Death, which is dispatched in a Moment, thou art to purchase a most happy Life, which shall never have an*

End. These Words of *Vitalis* were so efficacious, that they held the Man up who was just falling, and did so hearten and strengthen him, that with great Courage and Alacrity he bowed his Neck to the Sword, and died a Martyr for the Faith of JESUS CHRIST. And St. *Vitalis* not content to have given Life to the Soul of *Ursicinus*, would also give an honourable Burial to his Body, taking it away, and decently interring it. *Paulinus* who was the Judge, seeing what St. *Vitalis* had both said and done, and gathering thereby that he was a Christian, did mildly admonish him to leave the vain Superstition of Christians, and to follow the ancient and true Religion of the Romans; that otherwise he should be constrained to proceed against him. But the courageous Martyr scoffed at this Admonition of the Judge, and told him he would do better, if he himself would give over to adore such Gods, as serve for nothing but to barbour Vermin; where Spiders weave their Webs, and Bats hide themselves in the Day time; and would betake himself to the pure Worship of JESUS CHRIST, Creator of Heaven and Earth. The Judge being highly offended at this Liberty of St. *Vitalis*, commanded him to be set on the Rack, where his Flesh was torn, and his Members disjointed, and his Faith and Patience tryed to the Quick. And when all these Torments could not make him change his Mind, nor make the least Impression upon that impenetrable and invincible Heart of his, *Paulinus* gave Order that he should be led to the same Place where *Ursinus* had been executed, and that there should be digged a wide and deep Hole; and if *Vitalis* could not be brought to adore the Gods, he should be cast into it alive, and be overwhelmed with Earth and Stones, and so be stifled and buried. And by this kind of Martyrdom St. *Vitalis* render'd up his holy Soul to God. This Sentence of Death *Paulinus* gave against the Martyr at the Instigation of a Priest of *Apollo*, into which Priest, as soon as the Sentence was executed, the Devil entered, and tormented him most cruelly, so that he roared and cryed out: O *Vitalis*, thou dost burn me, thou dost torment me, thou dost scorch me, O *Vitalis*. He was in this Torment seven Days, and not being able any longer to endure the Fire that was burning within him, he cast himself into a River, where he was drowned, which was the just Reward of the evil Counsel he had given the Judge against the Saint; as the Saint on the contrary deserved to have the Honour to die for CHRIST

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APRIL 28. for the good Counsel he had given to *Urficinus*, encouraging him to die for our Lord. The Church keepeth his Feast on the Day

on which he was martyred, to wit the eight APRIL and twentieth of *April*. 28.

The Life of St. PETER, Martyr.

APRIL 29. **S**T. Peter Martyr, Mirrour of Sanctity, Ornament of the holy Order of Fryars Preachers, Glory of *Italy*, and Scourge of Hereticks, was born at *Verona*, a famous City in the Province of *Lombardy*. His Parents were tainted with the *Manichean* Heresy, which Hereticks, as saith St. *Augustin*, were foolish and proud Men, carnal and babbling, and they did so absurdly doat, that although they acknowledged God to be the Beginning and Author of spiritual and invisible Things; yet as for those that are material and visible, they held that the Devil had made them, and that he rules and governs them as his own. But our Lord God who alone makes Thorns bring forth Roses, and draweth Water from the dry Rock, and Fire from the cold Flint, from those blind and heretical Parents would have St. Peter to proceed and be born, who was to be a great Light in the World, and was to drive away by the clear Beams of his Life and Doctrine the thick Darknes which the Hereticks were in. Even from his Mother's Womb he seemeth to have had engraven in his Heart the Love of the Catholick Faith, with a Horror and Detestation of Heresy: For notwithstanding all the Endeavours his Parents used to make him drink the venomous Milk of their perverse and impious Opinions, they could never by fair Means nor by foul, by Promises nor by Threats, bring him to listen to any Thing which did swerve from the Catholick Faith. He would never hear their abominable Sermons, nor even converse or have any Thing to do with Children, though of his own Age, that were brought up in that Sect of Perdition. When he was seven Years old, and was learning to read, as he came once from School his Uncle met him, and asked him, *what he had learnt*; and the most blessed Child answered, *he had learnt the Creed*; and presently began to say, *I believe in God the Father Almighty, Creator of Heaven and Earth*. His Uncle, who was a most peevish Heretick, was much troubled at it, and said to him, *Child, go no further, say not that he is Maker of Heaven and Earth; for these Creatures which we see with our Eyes, and are so ugly, could not certainly be made by God, but by the Devil*. The Child stood stiff, and maintained his Faith, the Nephew against his Uncle, the Catholick against the Heretick, the innocent Lamb against the ravenous Wolf: And this he did

with such a Grace, that it easily appeared APRIL 29. that God spoke in him. Whence we may gather of what Importance it is that Children from their Infancy be instructed in sound Doctrine and Piety. God also did shew by this how he would be served and honoured by this Child hereafter. The Uncle told his Brother, who was Peter's Father, what had passed between them, and desired him to take the Boy from School, and to let him no more follow his Book, for he feared if ever he came to be a Scholar, he would be the Ruin and Destruction of their Religion. The Father did not take much to Heart his Brother's Counsel, hoping that when his Son should grow bigger, he would be able to fashion and frame him to his own Humour and Inclination. And so neither his Brother's Persuasions, nor the Fear of what might happen afterwards, could serve to remove the Boy from School, nor divert his Parents from sending him to the University of *Bologna*, there to study as was fitting for the Designs which God had for him; for God's high Ends and Intentions, in the Disposition he makes of his Works, can no Ways be diverted or hindered by all the Counsel and Industry of Man. At *Bologna* Peter had no Combat with Hereticks, whom he had so bravely defeated at *Verona*: But he had other Enemies to fight against, more tough and obstinate, and withal domestical, to wit alluring Pleasures, soft and sensual Vices, which bubble and boil up with the Fervour of the Blood in Youth, and inflame both Soul and Body with a dangerous and scorching Fire, unless our Lord with the Dew of his heavenly Grace doth sprinkle the Mind, and assuage that troublesome and raging Heat, as he did then with St. Peter, who notwithstanding he was much assailed by his Flesh, and by the bad Company of some young Libertines, who are scarcely ever wanting in Universities; yet by the Grace of our Saviour conserved his Chastity and Innocency without Spot or Blemish. And the better to secure it, seeing the Danger he was in, and the fearful Waves which on all Sides were beating upon him, resolved to harbour himself in the safe Haven of Religion.

There lived then at *Bologna* the great Patriarch and Founder of the holy Order of Friars Preachers, St. *Dominick*, and he together with his most holy and virtuous Children,

APRIL 29. dren shone like new and admirable Lights in the World. The holy young Man was wonderfully taken with their Sanctity and most rare Example, and being all on Fire with a Desire of imitating them, he demanded the religious Habit of their Order. And St. Dominick would give it him with his own Hands, and with it also his Blessing, which was confirmed and ratified by God from Heaven. For it is hard to set forth and explicate the most precious Treasure and rich Mine of all Virtues, which were soon discovered and began to appear in this new religious Man, as soon as he was clothed with that Habit. He drew upon him the Eyes of all the Monastery by his profound Humility, incessant Prayer, exact Silence, and a general and most perfect Mortification of all his Affections and Inclinations. He was a professed Enemy of Idleness, because that declares an irreconcilable Enmity against all Virtues. He had for all Hours his Employment, for he was either reading, praying, serving the Sick, sweeping the House, or busying himself in the most mean and abject Offices, which he undertook with wonderful Readiness and Alacrity, not only during the Time of his Noviceship, but even ever after, when he was ancient in Religion. The Penance and Mortification he used, was almost incredible; which brought him once into a most evident Danger of his Life, for by long Abstinence and forbearing to eat, his Palate and Throat became so dry, and the Passage by which Meat was to pass was so straitened, that even his Mouth was almost closed, so that they were forced with Instruments to open his Mouth, and enlarge the Passage for some Sustenance to be let down into his Stomach to nourish him, which notwithstanding could not be done without great Difficulty. And though he escaped this Danger, and from thenceforth moderated something of his exceeding great Abstinence, yet it was still so great, that in any Body else it might be thought to have been Extremity of Rigour.

After this he was apply'd to study, wherein he made so much Progress, that he became a most excellent Divine, and wonderful skilful in holy Writ; and he endeavoured not only to enlighten his Understanding with Knowledge, but much more to enflame his Will with the Love of God, that what he learnt might be more beneficial to his own Soul and his Neighbour's. He arrived to so great Purity and Cleanness of Heart, that he never gave Consent to any mortal Sin, as was generally testified by all those to whom he opened his Conscience and made his Confessions. Inasmuch that Friar Peter of Verona (for so he was called before he received the Crown of Martyrdom) was a Pattern of all Virtue in his Monastery, being

most rigorous towards himself, and most sweet and mild to others, pleasing to God, and very specially favoured and comforted by him, for he was often visited by the Saints. And among other such like Favours, our Lord sent once St. Agnes, St. Catharine, and St. Cecily to visit him and entertain him, as he was in the Convent of St. John Baptist, hard by the City of Como. For whilst he was praying in his Cell with his accustomed Fervour and Devotion, these holy Virgins came down from Heaven, and appeared to him, and discoursed with him of heavenly Matters so familiarly and so loud, that a Friar passing by thought they had been secular Women, and being much scandalized that any such should enter into the Monastery; he accused Friar Peter in a publick Chapter, according to the ancient Practice of the Order with that Vehemency and Sharpness, as the Matter would have deserved, if it had been true, as he conceived it. The holy Friar Peter would not excuse himself nor yet discover the Favours of Heaven; but humbly prostrating himself upon the Ground, acknowledged and confessed he was a great Sinner. The Prior being much offended, for he believed all was true which was laid to his Charge, gave him in Publick a most sharp and bitter Reprehension; and yet thinking the Fault was committed rather by some Over-sight or Negligence, than out of Malice, would not proceed against him according to the Rigour of their Rules and Constitutions; but, to take away or suppress the Scandal, sent him, as it were Prisoner to the Monastery of *Esi* in *Mark-Ancona*. Here we learn how our Lord sendeth to his Servants Favours and Trials; and how different his Judgments are from those of Men; we also see how patiently Saints bear Persecutions and Injuries offered them, casting themselves with all Confidence and Security into his Hands, who is only able to deliver them. And he takes their Cause in Hand who trust and confide in him; and manifesteth the Gifts and Favours, which he hath done them, by adding new ones to the former. For after this holy religious Man, Friar Peter, had obediently and humbly submitted himself to their Censure, and spent a long Time in Penance, enduring with great Patience and Meekness many an Affront and bitter Reproach in that Convent, hoping still that God would do something to justify him and declare his Innocency: Whereas God, to refine his Virtue the more, and crown him more gloriously, seemed in a Manner to neglect him, and to take no Notice of him: The good Saint was a little contristated, and seemed to have some Resentment of his Affliction, and of the Wrong

APRIL 29. Wrong that was done him (for Almighty God will not have his Servants to be insensible like Stones, and not to feel Grief or Pain, but to suffer and feel it like Men, yet to bear it so, that his Law prevail more with them than their own Affliction and Disgrace) and being one Day in the Church before a Crucifix, he was seized with Grief, and began to utter his Complaints sweetly and lovingly, as a good Child would do to his dear and loving Father, speaking in this Manner to our Lord, *Blessed Lord, do not you know my Innocency? Behold here, for the Favour you are pleased to do me, I am accused, reviled, and made to do Penance. Because I hold my Peace, will you also be silent, and not speak in my Defence, and let so many Months run on in this my Disgrace without taking any Account of what I suffer? Why do you permit me for so long a Time to bear this Infamy and ill Report, being, as you know, innocent and faultless?* To this sweet and loving Complaint of his, our Lord answered thus from the Cross: *And what had I done, Peter, what Crime had I committed, to be thus nailed to a Cross? Learn by my Example to bear patiently those Afflictions which befall you, seeing they come far short of mine.* By these Words the blessed Man was much comforted, and withal confounded, and came to understand that this Persecution was a new Favour of our Lord, whereupon he desired and demanded to suffer greater Matters, that he might more resemble him, and drink more largely of his Chalice; nor would he now exchange that Disgrace and Affront for the Scepters and Crowns of all the Kings of the Earth. Yet the Father of Mercy permitted not his Servant to be detained longer in this disgraceful Affliction; for whilst the holy Man held his Peace, God revealed his Innocency and Sanctity to the Friars of his first Convent; and from that Time he was in greater Honour and Esteem both there and through the whole Order, than ever he had been before; and his Soul was likewise more enriched with heavenly Gifts, and better able to help his Neighbours, which is the End for which that holy Order was instituted.

Now he began to appear in Publick to illuminate the World with the Light of his Doctrine, and enflame it with the Example of his Life. He made such a Distribution of his Time, that he had sufficient to help others, and not a Moment to lose of what he reserved for himself. Every Day he said Mass with great Devotion, and tender Feeling of the Mysteries of our Lord's Death and Passion, which are represented therein. Then he employ'd himself in Preaching and hearing Confessions, with a great Thirst of the Salvation of Souls, and most earnest Desire of drawing all to the

holy Fear and Love of our Lord. He had a divine Talent in Preaching; insomuch that neither Churches nor Streets, nor Market-places were capable to contain the great Concourse that resorted to his Sermons. He was esteemed and revered through all Italy, like an Apostle, but chiefly in Florence, Romania, and Mark-Ancona; though above all other Places the City of Milan, where he used most frequently to preach, had the greatest Reverence and Devotion for him. They received him as often as he came, with publick and solemn Joy and Congratulations, all going forth to meet him, and there was such a Throng about him of those who came to kiss his Hand and his Habit, that sometimes he was in danger of being crushed to Death; and they were forced to make him a little Litter, and therein to carry him upon their Shoulders into the Church to defend him from the Multitude that throng'd and pressed him. What he chiefly handled in his Sermons was Penance, and Acknowledging, Detestation and Amendment of Sins. And he used to begin his Sermons with those Words of the Prophet Jonas: *Adbuc quadraginta dies, & Ninive subvertetur. As yet forty Days and Ninive shall be subverted. Dear People, you are this City of Ninive. If you do not do Penance you will quickly see your Ruine. The Scourge of God is hanging over you. Convert yourselves unto him, and do Penance.* The Fruit of his Sermons were admirable; for many Sinners were converted to our Lord, and amended their Lives. Diverse Vices were taken away by most wholesome Remedies, and several Works of Piety and Devotion were instituted in the Common-wealth. Whilst the holy Preacher was thus waging bitter War against the Devil by his Sermons, the Devil made War openly against him. St. Peter was one Day preaching at Florence in an open Place, and his Auditory heard him with wonderful Attention and Devotion. When upon the sudden the Devil in the Shape of a black and furious Horse takes his Carriere, and comes running down the Street with such a Violence and Impetuosity that all feared, he would have broken thro' the Middle of the Auditory, and trampled them under his Feet. The Saint perceived the Devil's Craft and impudent Boldness, and made the Sign of the Cross against him, and presently all that vain Vision vanished, without the least Harm of any there present, and whereas the Devil thought to gain something, he was quite confounded; and the Saint's Doctrine more authorised and esteemed, and himself held ever after in great Honour and Reverence. But altho' the Fruit of his Preaching was admirable, and universal in all the Places he frequented, yet he was most famous and glorious in his Disputes and Combats with Hereticks, and in the Victories

APRIL 29. rics he gained over them: For it seemeth our Lord had chosen him for a *Hammer and Thunderbolt*, to break and crush them, and for a most stout Defender of his holy Faith, and therefore he armed him from his Childhood with that Spirit and Eagerness against them, which we spoke of before. And the Detestation he had of them increased with Age, and with the Knowledge and Experience he daily got of the great and innumerable Damages they bring to the Commonwealth; as also by the Office of Inquisitor, which Pope *Innocentius IV.* gave him in all the State of *Milan*, to punish and persecute Hereticks. As he was once examining an Heretick Bishop at *Milan*, in Presence of some Bishops and religious Men, there resorted thither, it being a publick Place of the City, a great Multitude of People, some Catholicks, and some Hereticks; the Examination lasted a long while, and the Sun beating upon them, they were in a Manner burnt up with Heat: Hereupon an impudent Heretick, scoffing at the Saint, cryeth out aloud to him, *Dispatch and make an End, deceitful Hypocrite; or if thou beest as holy as this blind People suppose thee to be, obtain of God that some Cloud may overshadow us, that we may not all perish here for Heat.* Then St. Peter, being moved by a peculiar Instinct of God, (without which such Things are by no Means to be undertaken) promised to do it, if the Hereticks there present would upon this Miracle become Catholicks. And although they refused to accept the Condition, the Saint notwithstanding prayed to our Lord, that for his Glory, and the Confirmation of his holy Faith, the encouraging of Catholicks, and Confusion of Hereticks, he would be pleased to send a refreshing Cloud to keep off the scorching Heat of the Sun. And when he had ended his Prayer, and made the Sign of the Cross, presently a Cloud interposing itself betwixt the Sun and the People, gave them a cool Shade, as long as they were in need of it. Another Time a prime Man, and of great Vogue and Authority among the *Manicheans*, as being of a sharp Wit, and a subtle Disputant, challenged St. Peter to dispute with him in publick. The Saint accepted of it, lest by refusing it, he might scandalize the People, and prejudice the Catholick Cause. Then the Heretick, with a fluent and smooth Discourse, proposed his Arguments so craftily and captiously, that St. Peter demanded some short Space of Time to answer him; and it being granted him, he entered into a Church hard by to beg the Assistance of God; and soon after returning, he bid his Adversary propose his Arguments anew. But the Heretick was struck dumb, for God had taken away his Speech, so that he could neither by Word

nor Sign say any Thing; which put the rest of the Hereticks his Companions to Confusion, and some of them were converted and became Catholicks. Also at another Time he converted a very obstinate and perverse Heretick, who had challenged him to dispute, more by his Prayers, and by Authority and Command, than by Force of Arguments and Reasons. These Disputes with Hereticks were so frequent and so hot, that although he always got the better of them, yet the Devil took once an Occasion thence to tempt him in Faith; but presently making his Recourse to Prayer before an Image of our blessed Lady, he heard a Voice which said to him the same Words which our Saviour spoke once to St. Peter the Apostle: *I have prayed for thee, Peter, that thy Faith may not fail; and thou shalt confirm thy Brethren in it.* And the holy Man did truly confirm them in the Catholick Faith by his virtuous Life, by his Doctrine, his Preaching, and by his Miracles, which were very numerous and famous during his Life, and afterwards, for he cured diverse that were sick of several Infirmities, restoring Sight to the Blind, Speech to the Dumb, Soundness to the Lame and Maimed, and Life to the Dead, and also driving out Devils from many that were possessed: Which Miracles may be seen in *Thomas Lentinas*, Patriarch of *Jerusalem*, who lived at the same Time; and in St. *Antoninus* Archbishop of *Florence*, and in the Bull of his Canonization; as also in Father *Ferdinand* of *Castile*, in the History which he wrote of his Order. Some of them I will relate here for the good Instructions we may gather from them. A young Man who came to Confession to St. Peter, accused himself for having beaten and kicked his Mother: The good ghostly Father laid before him the Foulness of this Fact so lively, and in such weighty Terms, that the Penitent was strangely moved and affrighted, and promised to perform whatsoever Penance should be enjoined him for the Salvation of his Soul. *I know not* (saith the Saint) *what Penance to impose, that may equal the Grievousness of such a Crime: You have deserved to have that Foot cut off, where-with you have kicked your Mother; though I do not bid you do it, but only do tell you what you deserve.* The Youth went away from Confession extremely confounded, and with so great a Horror and Detestation of his Crime, that he took a Butcher's chopping Knife, and with it cut off his own Foot. When News of it was brought to St. Peter, (this imprudent Act of the young Man, and the Occasion which moved him, to wit the sharp Reprehension of his ghostly Father, being soon spread abroad; whereupon diverse hard Censures and Obloquies were raised against the Saint, as if he had shewn himself

APRIL 29. himself very indiscreet and cruel) he commanded the young Man, and his Foot which he had cut off, should be brought to the Monastery. Then taking the Foot in his Hand, and applying it to the Leg, he besought our Lord to heal it; which was presently done, for it remained as perfectly united and knit together, as if no Separation had ever been made. By this Miracle all the World came to understand what Punishment a Child deserves, who refuseth to obey his Father or his Mother, and much more who forgetteth himself so far, as to injure them, affront them, or to strike them: Also they understood hereby the Sanctity and great Merits of St. Peter, for whose Prayers God wrought such Wonders. In a Village about Milan there lived two labouring Men, the one a Catholick, the other a Heretick; the Catholick when he sowed his Seed, recommended it, and all the Labour and Pains he took about his Field, to God. The Heretick recommended his Ground to the Devil; for the *Manichean* Hereticks believed the Devil was the sole Author and Lord of all visible and corporeal Things. This was told St. Peter, who prayed to our Lord to give a plentiful Harvest to the Catholick Husbandman; and not to permit the Heretick to reap as much as he had sown, but to make his Land become barren and unprofitable. Our Lord granted what his Servant asked of him, and by that Miracle the Heretick was converted to the Catholick Faith, renouncing and detesting that cursed Sect, which had made him lose the Fruit of his Labours. In the City of *Ravenna*, the first Time the Saint came thither to preach, it being in Frost and Snow, he retired into the Parish Church of St. John, and there passed the Night in Prayer and Watching. All that Time there appeared a great burning Taper over the Steeple; and although it snowed very fast, the Light was most clear and bright. Many saw it, and resorted to the Church, and at last understood that heavenly Light was sent to discover and point out the new Preacher, who was to bring them a more spiritual and divine Light; and so they heard and received his Doctrine as coming from Heaven. The Hereticks could not endure their professed Enemy should shine with so many and so manifest Miracles; and therefore to obscure them, and take from them all Force, Credit and Authority, one of them feigned himself sick of some such Infirmity, as appeareth not in the Countenance. He comes to St. Peter, leaning upon a Staff, with a great Trembling and Weakness, and prayeth him to cure him. With this Counterfeit there came other Hereticks, whereof some accompanied him, others followed behind, to be ready, in Case the Saint should pretend to

have cured him, to give Testimony that there was no Cause of any Cure, the Man being sound, and ailing nothing; and hereby to take Occasion to publish, that, whatsoever other Cures he was reported to have done, were all false; and that there was nothing in them but Hypocrisy and Deceit. But Almighty God, who doth severely punish such audacious Irreverence, revealed to the Saint the wicked Intention of the Heretick; wherefore he answered him thus: *That he prayed God, that if he feigned himself to be sick of a Disease which he had not, God would send him such an Infirmity, as would be the best and fittest Punishment of his Fraud and Wickedness.* And so it fell out, for endeavouring to deceive the Saint he was deceived himself; and the Infirmity which at first was feigned, proved to be true and real; and put him to such intolerable Pain, that the Doctors despaired of him. Wherefore calling for St. Peter, he acknowledged and openly confessed his Fraud and Crime, and demanded Pardon of it. Then the Saint cured him not only in Body but also in Soul; instructing him in the true Catholick Faith, and bringing him sincerely and unfeignedly to profess it.

He was also adorned with the Gift of Prophecy, and foretold diverse Things, which fell out long after, just as he had foretold them. This appeared particularly in his glorious Death, which he himself did prophesy some Days before it happened. For preaching at Milan, he told his Auditory, *he knew well that the Hereticks had plotted his Death, and that the Money was already disbursed, and put into the Hands of those who were to kill him; and that he was ready to die for the Faith of CHRIST, which he was preaching to them. But that the Hereticks must not think, that by murdering him, they would come to be rid of him, because, after his Death, he would wage them a more fierce War than ever he had done before.* All happened in the same Manner as he said; and fourteen Days after he had foretold this he was killed. For at that Time the Saint being Prior of a Convent in the City of *Como*, and much troubled with a quartan Ague, he had some urgent Occasion to go to Milan about certain Affairs belonging to his Office of Inquisitor. He parted from *Como* on Saturday on the Evening before Low-Sunday, although he were not ignorant of the Hereticks Designs, and the Snares they had laid for him. Yet his Zeal for the holy Faith was so great, as also the Desire he had to die for it, that as often as he elevated the holy Host at Mass, or saw it elevated, he was wont to beg of our Lord, that he might not die in his Bed, but end his Life by some violent Death, for the Confession of his holy Faith. With this Zeal and Desire, the

APRIL 29. the blessed Man on the fifth of April, in the Year of our Lord MCCLII, went towards Milan, sick as he was, on Foot, and late in the Evening, having for his Companion one that was called Friar Dominick. When they came as far as the Village Bardachina, which is the Midway between Como and Milan, the Assassins that lay in wait for him rushed in upon him, and one of them gave him a Stroke on the Head with a Sword, which struck the Saint to the Ground. But he, in the best Manner he could, began to say the Creed, and especially those Words; *Creator of Heaven and Earth, and of all things visible and invisible.* Then dipping his Finger in his own Blood, he gathered all his Forces together to write those Words, *I believe in God the Father Almighty, Maker of Heaven and Earth.* At last, lifting up his Eyes to Heaven, he pronounced those most devout Words, which the Son of God used when he was dying on the Cross, *Into thy Hands, O Lord, I commend my Soul.* The wicked Murderer seeing him to be yet alive, notwithstanding that cruel Wound, stabbed him in the Breast, and pierced his Heart; whereupon the Body remained dead in the Place, all bathed in Blood, to the incredible Joy of the Soul, which left it so, and at the same Moment mounted up to Heaven, there to receive the Crowns of Martyr, Doctor, and Virgin. His Companion also was wounded to Death; who cried out, and the People came, and pursuing the Murderers, that very Night took him that killed St. Peter.

The holy Martyr's Death was presently divulged and spread abroad, and caused great Sorrow and Grief to the Catholics, and no less Joy to the Hereticks. The Friars of the Monastery came and took the holy Body, and because it was now late, they put it that Night in the Church of St. Simplicianus, as the Martyr himself, when he departed from Como, had foretold they should do. The Day following, being the sixth of April, it was brought into Milan, and received with the greatest Pomp, Solemnity, Devotion and Tears that can be imagined, and placed in the Church of St. Eustorgius, which is a Convent of the holy Order of Dominicans. From this Time God was pleased to manifest the Glory of his holy Martyr by wonderful great Signs and Miracles: Whereof, in my Opinion, the greatest was, that the Hereticks, who were puffed up most insolently, and triumph'd for the Victory they thought they had got by his Death, began now to flag and faint, and by little and little fell off from their absurd Opinions: For many, that were the chief Leaders and Sticklers amongst them, were converted to the Catholick Faith; and those who persisted obstinate in their Errors,

were so confounded, and ashamed, that they durst not shew their Face, nor appear in Publick: So that all saw exactly come to pass what the Martyr had foretold, *that the Hereticks should find him to be a greater Adversary to their Sect after his Death, than he was whilst he was living.* Here also we understand the Victories of God, who exalts and crowns his Soldiers when they fall and die: He that killed the Saint, by Name Carino, escaping the Hands of Justice, fled to the City of Forly, where he was brought to Extremity, and was just dying: But he escaped, having made a Vow to serve St. Dominick's Order all the Days of his Life in Penance for his Sin. And so he did, taking among them the Habit of a Lay Brother, and persevering in it to the End with great Humility and Austerity, to the wonderful Edification of all. This is another Victory of St. Peter Martyr, and a most excellent and glorious Revenge which he took of his Enemy, which we are to look upon for our Imitation, and never to despair of any Sinner, seeing his Sins may be forgiven by Penance, how enormous soever they be. The Miracles which God wrought by this blessed Martyr are innumerable. There were heavenly Lights seen over his Body, and the Lamps which were hung about it were lighted miraculously of themselves. An Heretick seeing the Saint pictured with a Dagger in his Breast, piercing his Heart, said; *O that I had been there, when they killed this Traytor, to have given him one Blow more!* And presently he was struck dumb; but repenting himself of his Sin, by the Intercession of the Martyr, he was cured and reconciled to the Church. Pope Innocent IV. canonized St. Peter, declaring him to be a Martyr, the next Year after his Death, on the four and twentieth of March, it being the tenth Year of his Popedom. And in another Bull, dated two Years after, he speaketh thus in Praise of the Saint: *O venerable Man, worthy to be praised and extolled by all the World! This Saint is the Guide of Religion, the Brightness of Virginity, Honour of good Life, Treasure of Wisdom, a Torrent of Preaching, Fervour of Charity, Bulwark of Faith, a Heap of heavenly Graces, Mirrour of Virtue, and odoriferous Perfume of Sanctity. He is the Dread and Terror of Hereticks. In his Life-time he overthrew their Perfidiousness, and now since his Death he confounds them, and beats them down to the Ground. He is a bright-shining Lamp of Heaven, and a well-deserving Heir of that Kingdom, the Fellow Citizen and most honourable Companion of the Martyrs, a glorious Guest of that sovereign Table, and secure Possessor of true and everlasting Riches.* These are the Words of Pope Innocent. And Sixtus V. in a Bull given in the Year MDLXXXVI, which was the first

APRIL first of his Popedom, commanded St. Peter's
29. Feast to be kept as a Double throughout all the Church upon the nine and twentieth of April, though, as we said, he was martyr'd on the fifth; for, because ordinarily the first Days of this Month are taken up with the Solemnity of the Passion or Resurrection of our Lord, the holy Church hath transferr'd his Feast to the twenty ninth. I will not omit to set down what Friar *Ferdinand* of *Castile* (out of whom I have chiefly gather'd this Life) recounteth in his second Book of

the History of St. *Dominick*, that it hath APRIL
been, and is still a particular Devotion, where 29.
any Bone or Relick of St. *Peter* Martyr is kept, to dip it in Water, and then give that Water to the Sick to drink, whereby great Cures have been wrought. And that on his Feast it is the Custom in *Milan* to bless Palms or Olive Branches, which have great Virtue against Storms, and Tempests of Thunder or Hail: And they have particular Prayers to bless those Branches.



The Life of St. CATHARINE of Siena, Virgin, of the Order of St. Dominick.

APRIL 30. **S**T. *Catharine* of *Siena*, a blessed Virgin, dearly beloved Spouse of *JESUS CHRIST*, spiritual Daughter of the most blessed Father St. *Dominick*, and perfect Mirrour of Sanctity for all religious Women that fight under the same Banner, was born in the City of *Siena*, whence she took her Name. Her Father's Name was *James*, and her Mother's was *Lapa*, good and virtuous Persons, of an ordinary and mean Extraction, but who had enough to live well, and in a good Condition. *Lapa* took great Pains to bring up this Child, whom she nourished at her own Breasts, which she could not do to any of the rest of her Children, and hence she came to have a most special and particular Love and Affection for *Catharine*; and she withal, from her Childhood, was so tractable and so gracious, that she gained the Hearts of all that saw her, insomuch that she was seldom to be found at home in her Father's House, every body desiring to have her with them; so grateful and acceptable was her Company to all, for her amiable and sweet Conditions. The Grace of God began strait to shine in her; and it appear'd that from her Mother's Womb our Lord had chosen her for his Spouse; for when she was scarce five Years old, she had an Application to Prayer, and recited the *Hail Mary*, in Honour of our blessed Lady, so often, and with so great Devotion, that as she was going up, or coming down a Pair of Stairs, she kneeled upon every Step, and recited the Angelical Salutation. About the sixth Year of her Age, she went, in Company of her Brother *Stephen*, to the House of her Sister *Bonaventura*, and as she returned back, she saw upon the top of St. *Dominick's* Church a rich and resplendent Throne, and our Lord *JESUS CHRIST* sitting in it, in the pontifical Habit of a Pope, with a triple Crown upon his Head, accompanied with St. *Peter*, St. *Paul*, and St. *John* the Evangelist. The blessed Child fixed her

Eyes upon *CHRIST*, and he likewise looked APRIL
upon her with a sweet, lovely, and smiling 30.
Countenance, and gave her his Blessing; and she was so transported with this Vision, that her Brother could not bring her to herself by calling upon her, till taking her by the Arm, he pulled her away; and then she awakened, as it were, out of a dead Sleep, and said to him, *O Brother, if you could see what I have seen, you would never desire to remove from this Place*; then turning her Eyes again, she perceived the Vision was quite vanished, and she wept most bitterly, that her Eyes were deprived of that Object which had afforded a wonderful Content to her Mind. From this time, of a Child, and little Girl as she was, she seem'd to be chang'd into a staid and ancient Woman for Judgment and Prudence; and, as she told afterwards her Confessor, *Raymundus de Capua*, at this time she knew by Revelation the Lives of the ancient holy Fathers and Hermits, and of diverse other Saints, but particularly, the Life of St. *Dominick*, and she had a most fervent and earnest Desire to imitate them in what she could. She was much given to Prayer, and kept Silence most rigorously, and abridged herself of Part of her ordinary Meals, to begin by times to practise Abstinence. And diverse other Girls of the same Age desired to keep her Company in this holy Course, for the wonderful Delight they took to hear her sweet and comfortable Discourses, and for a holy Emulation they had to imitate her Virtues. With these little Children she would shut herself up in a Room, and there they disciplined themselves. The Desire she had to imitate the holy Fathers of the Desert, grew daily greater and greater; wherefore one Day taking with her only a Loaf of Bread, she went out of the City, and entered very joyful into a Cave, which she found in a desert Place; there she prayed, and was much comforted by the Holy

APRIL 30. Holy Ghost, who, notwithstanding, commanded her to return to her Parents House, as she did. From the time she was seven Years old, she was so inflamed with the Love of her Spouse, our Saviour JESUS CHRIST, and with a Desire of consecrating to him her Soul pure and clean, that she made a Vow of perpetual Chastity, humbly begging of our blessed Lady, *that seeing she was the first of all Women that by Vow had dedicated her Virginity to God, she would vouchsafe to give and offer her for a Spouse to her blessed Son: For, as for her part, she had promised to admit no other Spouse during the whole Course of her Life, than him.* After she had made this Vow, she inclin'd very much to take a religious Course; and when she saw any religious Person, especially of St. Dominick's Order, pass by the House, it was wonderful what Joy and Satisfaction she found in her Soul, and how cheerfully she stepped out of the House to kiss, with all Humility, the Ground upon which they had trod, the Desire she had to embrace that kind of Life still encreasing more and more in her. For although she was very devout to all the Saints, yet she inclined with more favourable Affection to those who had employ'd themselves most in winning Souls to God, which that holy Order did most particularly profess. And she had several Thoughts in her Mind, how she might come to live amongst those religious Men, by disguising her Sex, she being a Woman, and this merely to help and further the Conversion of Souls; such a Furnace of divine Love was burning in her Breast from her Childhood. But our Lord diverted her from all such Designs, and adorned her with so rare and eminent Virtues, that her Brothers wondered, her Parents were astonished, and all that knew her were strangely struck and amazed.

When this holy Virgin was come to those Years that she was now marriageable, her Parents began to think of a Husband for her, not knowing that she had made a Vow of perpetual Chastity. But the Saint was much grieved that they mentioned Marriage to her, though she dissimulated it. For, on the one side, she had a great Respect and Love for her Parents, whom she did not desire to contristate in the least thing; and on the other, she was resolutely determined rather to die a thousand Deaths, than to break her Faith and Promise made to CHRIST, and not stand to what she had vowed. Her Sister *Bonaventura*, that was a married Woman, for whom the Virgin had a most singular Affection, advised her, though she resolved not to marry, yet to dress herself like other secular and vain young Women, the better to conceal and cover her Intentions, and to give this Contentment to her Parents. The holy Virgin followed this Counsel of her Sister, but did Penance for

it all her Life after, and lamented it with APRIL 30. abundance of Tears, thinking she had committed herein a most grievous Offence. Within a while after, her Sister *Bonaventura* died in Childbed, and St. Catharine understood by Revelation that it was a Punishment for having counselled her to dress and trim herself up in that secular Manner. It was revealed to her also, that *Bonaventura* was at Rest, after a sharp Purgatory, which she endured for Satisfaction of this Sin. So displeasing it is to our Lord to divert, intimidate, or cool in their holy Purposes and Resolutions, those that truly desire to serve him. Her Parents were very urgent to have her marry, pressing her sometimes with Threats and hard Usage, sometimes with Sweetness and fair Speeches. And she being much afflicted at it, cut her own Hair off, though it were exceeding comely, thereby to give the World to understand that she was resolved never to marry. This vexed her Parents, who therefore rebuked her sharply with Words, and were no less rough in their Carriage towards her, making her a Drudge to serve in the Kitchen, and to do all vile Services in the House, and the holy Virgin performed all with wonderful Peace and Joy of her Soul; for she had built in her Heart a Cell, and secret Retirement, where, amidst all extrinsecal Troubles and Molestations, she reposed most quietly, sweetly and familiarly entertaining herself with her beloved Spouse, and never gave the least Sign of any Bitterness of Mind, or Discontent. Her Perseverance wrought at length this Effect, that all came to understand that this was the Work of God, especially her Father, who was certain that his Daughter followed the Inspiration and Motion of the Holy Ghost: For, one Day, when she was at Prayers in a little Corner, he saw sitting upon her a white Dove, which presently vanished. And from that time he commanded that no body should trouble or hinder his Daughter, but leave her to herself, that she might follow the Call of Almighty God. The holy Virgin was much comforted with this Resolution of her Father, but much more with a Revelation of St. *Dominick*, who appearing to her, offered her the Habit of the Sisters of that Order, called *Penitents*, and promised her that infallibly she should enjoy it: For which Favour she render'd him infinite Thanks. And having now persuaded her Parents and her Brothers not to interrupt or trouble her in her Exercises of Piety, she began to lead a Life far above the Strain of mortal Men. She found out a little Room apart, quiet and secret, to recollect herself in, and to attend to Penance. She abstained from all Flesh, and even from her Childhood used to eat of it very sparingly. She drank only Water, and would scarcely ever taste any thing that was warm. Her

APRIL 30. Her ordinary Fare was a little Bread, and some raw Herbs; and from the twentieth Year of her Age, she gave over eating Bread, and sustained her Body with only Herbs. Her Bed was only Boards. She wore about her Sides, next to the Skin, a Chain of Iron, which was so straight, that it eat into her Flesh. She had so master'd Sleep, that she scarce took any Rest at all. She disciplin'd herself three times a Day with an iron Chain, imitating herein her holy Father St. *Dominick*, and each time took up an Hour and half, and great Streams of Blood ran down from her Body; for she desired by her Blood to repay our Lord what he had shed for our Sins upon the Cross. By these so extraordinary Afflictions and Mortifications she had extremely weakened her tender virginal Body; and yet she added much more to them, when she put on the Habit of St. *Dominick*, for she thought this new Habit obliged her to more Perfection, and greater Fervour. Therefore she was wont to speak thus to herself: *Remember that this black and white Habit is continually preaching to thee, that thou art to be dead to the World, and must with all Endeavour and Industry procure the Perfection of thy Soul.* And the better to attain this Perfection, she was three Years without speaking to any body, unless it were in Confession, and kept her Cell continually, never stirring out of it, but only to go to the Church. In the Night-time, whilst the *Dominicans*, whom she called her Brethren, were resting, she was watching in Prayer, and praising our Lord; and when they entered the Quire to sing Matines, she laid herself down upon the Boards, to take some small Rest, with a Piece of Wood under her Head for a Bolster; and she chose this Time for her Rest, because she thought she left others in her room to praise and honour our Lord, who often appeared to her, and taught her whatsoever was requisite for the Direction of her Soul. And she confessed that JESUS CHRIST had been her Master, inspiring her, or else appearing to her, and instructing her in all she was to do. But who is there, that can set down all the Virtues of this most chaste Virgin? who can tell us the Temptations and Afflictions which she suffered? who can declare the extraordinary Comforts and Favours which she received from our Lord? who can reckon the infinite Miracles he wrought by her? who can sufficiently explicate the Fruit and Benefit which she hath brought to the whole World, by her exemplary Life, by her Doctrine, by her Travels and Pilgrimages? There are such rare and excellent things recounted of this holy Virgin, that they seem incredible, and might well be esteemed such, if the Authors that write them, as Eye-Witnesses, were not most grave Men, worthy of all Credit; and if the Goodness and Sweet-

ness of our Lord towards pure and holy Souls, APRIL 30. were not infinitely greater than Man's Understanding can conceive and comprehend. We will here touch, and set briefly down, some few of those many, or rather infinite things which might be said of her.

Our Lord JESUS CHRIST, her Spouse, did govern her, and treat her so familiarly, and appeared to her so often, whilst she prayed, read, meditated, watched, or slept, that he seemed to be continually with her; and sometimes, whilst she was conversing with others, he would recreate her with his Sight, so that in her Heart she spoke with CHRIST, and with her Tongue, to Men. Once, as she was praying, he appear'd to her, and said, *Knowest thou, Daughter, who I am, and who thou art? thou shalt be happy when thou knowest it. I am who am, thou art who art not.* Another time he spoke thus to her: *My dear Daughter, think of me, and I will always think of thee, and take Care of thee.* From these few Words St. Catharine drew sublime and most wholesome Doctrine: For, first, she gathered the Confidence we ought to have in the divine Providence, and understood what a fatherly Care our Lord hath of those who are his Servants, in their Prosperity and Adversity, on Earth and on Sea, in Health and in Sickness, in Life and in Death. And how free and dispossessed a Christian Man's Heart ought to be of all earthly Things, and how settled and grounded in the divine Providence, to let himself be governed thereby, and to accept indifferently from that blessed Hand without ever grudging or repining, the various and different Occurrences of humane Life, as well those which are common to all, as such which are particular to ourselves. And she writ an admirable Treatise of God's Providence, wherein she saith, *that our Lord had taught her to build in her Soul a private Closet, strongly vaulted with the divine Providence, and to keep herself always close and retired there, without ever putting Hand or Foot out of it; for by this Means she should find Peace, Quiet, and eternal Repose in her Soul, and no Storm, no Tempest, or Tribulation, could disturb or interrupt it.* From this Doctrine also she came to the Knowledge of herself, to humble and confound her in her own Nothing, and to admire and praise the sovereign Goodness of God, and raising herself up to it, to drown and plunge herself in the deep Abyss of God's Imensity, and other infinite Perfections, to serve him with more ardent Desires, and divine Affections, and to acknowledge that whatsoever she did for him was nothing, and to consider herself the greatest and vilest Sinner in the World for any the least Fault she committed. By this holy Doctrine she advanced daily in Perfection; and the Devil, who was enraged to see himself so mastered by a weak and tender Virgin, did

APRIL 30. did not cease to tempt and afflict her above measure, hoping at length to gain the Victory of her, who was armed with the Spirit of our Lord, and guarded by his strong Protection. But this same Lord prevented him, and warned the Saint to *prepare herself, and embrace the Cross courageously, and esteem things that are sweet to be bitter, and on the contrary, those that are bitter, to be sweet, and to rejoice and take delight in Tribulations.* Which she performed so completely, that she had no greater Joy and Comfort, than to suffer Afflictions and Pains, *without which, she used to say, her Life would have been very tedious and irksome.* She perceived also that they conduced very much to encrease her Glory in Heaven, which she knew very well would be so much the greater, by how much her Pains and Troubles should be sharper. When our Lord then had armed her in this manner, he permitted the Devils to tempt her, for the greater Trial and Proof of her Virtue. And they presently molested her with most foul and abominable Imaginations, and impure Dreams, representing to her Fancy and Thoughts such Objects as her pure Soul did abhor and detest more than Death. And she, on the contrary, to drive them away, afflicted her Body, disciplin'd it with an iron Chain, and would not stand to word it with the Devil, knowing he is so crafty and subtle, and so long practised in Fraud and Deceit, that he can easily deceive any body that will listen to him. One Day, when the Devil had made her a cruel War, by representing to her Eyes and Ears most unbeseeming things, and yet went away most shamefully overcome, our Lord shewed himself to her, and she most lovingly complaining, said to him, *Where were you, O dearest Spouse, that you did so abandon me? I was with thee, my beloved Spouse,* saith our Lord. To whom she replied, *And how was it possible you should be with me, who had in my Heart such filthy Thoughts, and foul Imaginations? Didst thou take Delight in them?* Said CHRIST. *Oh no,* said the Virgin, *for they put me to great Pain and Torment. In this then was thy Merit, and the Affliction which these Thoughts did give thee, was the Fruit of thy Combat, which I took Pleasure to behold, residing all the time in thy Heart, and subminist'ring to thee Force and Grace to stand out courageously, and gain the Victory; for he sinneth not, that yieldeth no Consent: And the Pain and Trouble which one bath in naughty Thoughts, and the Labour of repelling and casting them from him, is a Sign that the Soul commits no Fault, which suffereth them against her Will.* She was a long time afflicted with these absurd and foul Imaginations, which was a mere Hell to her purest Soul; our Lord so permitting it for the Virgin's greater Glory, and richer Crown, and for a greater Confusion, Overthrow, and

Ruin of the infernal Serpent, who setting APRIL 30. upon her so often, and continuing his Assaults and Batteries so long a Time together, and so furiously, could never give her any Defeat or Foil. But on the contrary all his Temptations and rude Combats were Matter of Merit and of Encrease in Virtue to the Saint, and occasioned her a more glorious and renowned Triumph. Whilst these Temptations lasted, St. Catharine spent all the Time she could in the Church; for she understood well, and found it so by Experience, that in that holy Place the Devil had less Power to tempt and overcome her. But when he perceived it was impossible to get any thing by this sort of Temptations, or to work the least Impression upon that Virginal and impregnable Heart, he changed his Manner of Battery, and devised a new Way to trouble her, and to make her relent in her good Purposes, and lose the Virtue of Patience; and he hoped to bring it about by this Means.

The holy Virgin had taken upon her to help and cure an old Widow, that had a Canker in her Breast, which was become so loathsome, that no Body was able to endure the Sight of it, or even to abide the filthy Stench that came from it; and yet St. Catharine attended her with incomparable Charity and Cheerfulness. The Devil seeing he could not divert her from this most charitable Employment by all the Art he had used, thought he might serve himself of this very Woman, as of a most fit Instrument, to work his Design. Therefore he made her turn her Remedy into Poison, Roles into Thistles, and the charitable Assistance which she received from the holy Virgin, into ill Will and Hatred. In fine, by the Devil's Instigation the Woman's Folly proceeded so far, that she gave out that St. Catharine was a fond and light Woman, and being demanded whether this which she had published of her were true, she did not stick to confirm what she had said. But the Saint was not troubled at it, and rather increased her Affection, Care, and Diligence in attending and serving the Patient she had in Hand, who was now far more sick in Soul than in Body, and endeavoured by all Manner of Humility and Meekness to soften and mitigate the hard Heart of that miserable Creature, and to bring her to acknowledge herself, and to be sorry for her Sin. She made also her Recourse to her sweet Spouse with many Tears, beseeching him that was both Witness and Author of her Innocency and Purity, to take in Hand the Defence of it. And our Lord appeared to her with two Crowns, the one of most pure and refined Gold in his right Hand, and the other of Thorns in his left, and bid her chuse which of these two Crowns she would have. And she

APRIL she made Answer: *Lord my Desire in this*
 30. *Life is to conform myself the most that can be*
to your holy Passion; and my greatest Delights
are to partake with you in your Pains. Then
 taking the Crown of Thorns from our Sa-
 viour's Hand, she set it upon her Head, and
 pressed it so close that it put her to great
 Pain. Our Lord commanded her to conti-
 nue the Attendance of that Woman, for he
 would have Care to conserve her Honour
 and Reputation, as it soon appeared: For
 the sick Woman came to acknowledge her
 Fault and the Sanctity of St. Catharine by a
 Vision which she had, wherein St. Catharine
 was represented to her full of Brightness and
 Majesty. By Means of which Vision she was
 quite confounded and ashamed of her self,
 and confessed the Integrity of the holy Vir-
 gin, and in what State she had seen her;
 and recalled whatsoever she had spoken to
 her Dishonour, acknowledging that she had
 grievously offended therein, and humbly de-
 manded Pardon for having slandered her.
 Thus the Devil who sought to defame St.
 Catharine, and make her lose Patience, and
 desist from the good Work she had begun,
 was confounded, but not for all that wearied
 of persecuting her; for he found out another
 Occasion to trouble her anew, which was in
 this Manner. Among other pious and de-
 vout Affections which our Lord had com-
 municated to the holy Virgin, one was a
 most singular Devotion to the most holy Sa-
 crament of the Altar, wherewith she was so
 passionately taken and inflamed, that the
 Day in which she did not communicate, she
 was even ready to die; and as often as she
 did receive the blessed Sacrament, her Soul
 was so replenished with a heavenly Joy,
 that it redounded to the Body, making it so
 vigorous, that it needed not any material Su-
 stenance, which she could not take without
 great Pain and Difficulty. The Devil took
 hence Occasion to afflict her, raising a Sus-
 picion of Fraud and Deceit in all she did,
 and stirring up a Scandal and Murmuring,
 not only among vulgar and ordinary People,
 but also among spiritual and devout Persons.
 For even her ghostly Father, who at that
 Time was one Friar Thomas a Dominican,
 not knowing what to think of it, forced her
 to eat; and the Saint, to obey him, used
 such Violence with her self, that it was like
 to cost her her Life. For to take away all
 Occasion of Wondering and Scandal, she sat
 down at Table with the rest, and strived to
 suck in the Juice of some Meat; but it was
 always with much Pain and Prejudice of
 her Health; for she felt most terrible Gripes
 in her Stomach, which never ceased till she
 had rendered up again that little Food she
 had taken, before it could settle: Which
 Torment she accepted of in Satisfaction for
 her Sins, praising our Lord for punishing

them by this Means in this Life, and not APRIL
 reserving the Pain due to them for the other 30.
 World. She was wont to say, as she was
 going to sit down at the Table to eat, *Let*
us go take the Punishment due to this misera-
ble Sinner. Our Lord delivered her at length
 from this Tribulation; for those who di-
 rected her Conscience, understanding that
 God did govern and rule her in all her A-
 ctions, forbade her to force herself to eat,
 and all that knew the Holiness of her Life,
 did admire it, and give Praises to our Lord
 for the rare and extraordinary Ways which
 he useth with his Saints. But the Devil,
 though he had been so often overcome, gave
 not over to assault her still, and CHRIST
 our Lord, the Virgin's Spouse, permitting
 it, vented all his Rage and Bitterness against
 her, tormenting her weak and feeble Body
 with so many and such cruel Pains and
 Diseases, that it could hardly be believed, if
 it were not testified by those who saw it.
 She had nothing left her but Skin and Bones,
 and was become a perfect Picture of Death.
 The Marks and Prints of the Stripes and
 Wounds which the Devil gave her, appeared
 in her Body. Sometimes the wicked Fiend
 threw her into the Fire, and she came smi-
 ling out of it without any Harm, and all he
 could do was not able to make her relent,
 but rather encreased her Fervour, as blow-
 ing more enkindles the Fire; for still gain-
 ing Strength out of Weakness, she prayed
 more, and took greater Pains, to the Admi-
 ration of all that saw her: Such was the
 Force and Virtue of her Spirit, and so invin-
 cible was the Patience and Perseverance,
 wherewith her Spouse had armed her.

What shall I say of her perpetual Morti-
 fication, and the heroical Actions which she
 did to overcome herself, which are rather
 to be admired than imitated? Once as she
 was dressing that old Widow's sore Breast,
 which we mentioned before, she felt a most
 loathsome Stench, which turned her Sto-
 mach, and did very much annoy her; and
 perceiving the Temptation of the Devil,
 who endeavoured to divert her from so good
 a Work, with a generous Indignation a-
 gainst her self, she said: *What? hast thou*
an Aversion from thy Sister, that was redeem-
ed with the precious Blood of JESUS, as well
as thy self? mayest thou not fall into the same
Infirmity, or into some other yet worse? Fie,
away with this Squeamishness. And then ap-
 plying her Mouth and Nose to the Woman's
 rotten and cankered Sore, held it so for a
 good while, till she found the Flesh had
 submitted to the Spirit. Another Time she
 did a Thing worthy of greater Admiration;
 for as she had opened the same Sore, the
 Stench of it quite overcame her Stomach;
 and yet she washed it, and made it clean;
 and gathering the putrified Matter into a
 Dish,

APRIL 30. Ditch, with great Fervour of Faith she drank it up; and presently upon this the Temptation ceased; and she told Father *Raymundus*, her ghostly Father, that in all the Days of her Life she had never drunk nor eaten any thing so sweet and savoury. And the Night following our Lord Jesus appeared to her, and in Reward and Recompense of that glorious Victory over herself, opened to her the Wound of his sacred Side, and made her drink a most precious and divine Liquor flowing from thence; which did recreate her Soul, that it redounded also upon her Body. Thus did this holy Virgin handle and treat herself; and these are the Examples which she left us of perfect Mortification, of Patience and Meekness. But the Examples of her Charity towards her Neighbours are full as admirable, whom she considered as living Images of CHRIST, and assisted and served them as CHRIST himself. She demanded Leave of her Confessarius to give Alms to the Poor, and having obtained it, she was so liberal, that whatsoever she could get, she distributed amongst them; and particularly on those that were bathful and ashamed to ask. Once when her Body was extremely swelled, and she so weak that she could hardly stand, she heard of a poor Widow burthened with Children, that was in great Want. She begged of our Lord to give her so much Strength, as might suffice to help that poor Creature; and getting up early in a Morning, she took a Sack full of Wheat, a Vessel of Wine, another of Oyl, with other Things which were very heavy, and gathering them as well as she could about her, carried them all to the Widow's House, and there left them; and then not being able to return Home for Weariness and Faintness, she begged Strength of our Lord, and he granted her as much as was necessary for her to go Home. She was upon a Time praying in St. *Dominick's* Church, and some poor Body asked her an Alms, she having nothing then about her but a little Silver Crois, gave it him. And that Night our Lord appearing to her, shewed her the same Crois now all set with precious Stones, and promised that at the general Day of Judgment he will shew it in the Presence of all Men and Angels. Another Time, as she was coming Home from Church, CHRIST our Lord came to her like a poor young Man and a Pilgrim, and begged a Coat of her; she went back into the Church; and there secretly taking off her under Garment, came and brought it to the poor Man, little knowing that it was Jesus in his own Person: But he asked her also for a Shirt, she bid him follow her to her House; and there took off the Linen she wore herself, and gave it him: But he not content with all this, demanded of her

more Cloaths, as well for himself, as for a APRIL 30. Companion of his: And the blessed Saint, not knowing how to content him, for she had nothing else left her, was very much afflicted. But in the Night our Lord appeared to her again in the same Shape, and shewing her what she had bestowed upon him, which was now most bright and shining, promised to give her an invisible Garment, which should keep her from all cold both of Body and Soul. There was a Vessel of Wine in the House, which the Virgin drew for the Poor as they had Need, and yet those of the House drunk of it: This Piece of Wine lasted much longer than it could have done, if it had not been common with the Poor. But all these Alms were given out of the Goods and Means of her Parents: It was a greater Work of Mercy, and a better Alms to serve poor sick People destitute of all Help as she did. There was in *Siena* a poor Woman called *Tecca*, sick, and covered all over with a Leprosy. For which Reason no Body looked after her, but every one avoided her for Fear of Infection, and thought of casting her out of the City. When St. *Catharine* heard of it, she went to her, and offered herself to serve her. She visited her twice a Day, in the Morning, and in the Evening; and brought her all Things necessary. By this Charity the Woman that should have been more humble and thankful, became proud and haughty; and instead of being grateful for the Pains and Care the Virgin took about her, she began to revile and persecute her; pretending that what was done out of pure Charity and Compassion, was due to her by Obligation of Justice: Whereby we may see what Man is, and of what Clay we are moulded; and learn also the Ways which God hath to prove his Saints. St. *Catharine* was nothing troubled at this, nor repented one Jot in her Affection and Charity towards the poor sick Person for her cross Humour and Untowardness, but rather with greater Care and Alacrity endeavoured to shew her more Sweetness and Kindness to content and please her. And to the End her Virtue and Charity might appear the more, God permitted her Hand to be infected with that loathsome Disease; but she made no Account of it, nor of the Danger there was that it should run over all her Body. She still held on her charitable Function, and served that Patient till her Death, and then with her own Hands washed the Corps, wrapt it in the winding Sheet, and buried it. And after this she remained sound and whole, and her Hands cleaner and whiter than they were ever before. Another Woman, called *Palmeriana*, of the Order of Penitents of St. *Dominick*, by the Instigation of the Devil, took so strange a Hatred against

APRIL
30.

gainst St. Catharine, that it can hardly be believed. For she could not endure to see her, nor to hear any Body speak of her: And besides other Times, once particularly, commanded her to be thrust out of her House; nor could she be brought to be reconciled for any Service the Virgin did her, nor even for a grievous Sicknes, which God sent her in Punishment of this Sin. But at length, when the unhappy Woman was at the very Point of Death, and still persisted obstinate in her Hatred and perverse Will, St. Catharine prostrating her self in the Presence of our Lord, with great Fervour and many Tears, prayed for her; saying, *she would not rise from the Place where she lay prostrate, till he took Compassion of that miserable Soul.* And her Prayer was heard, for the Woman having been three Days in her Agony, could not die till our Lord touched her Heart so powerfully that it grew soft, and she acknowledged and confessed her Fault; and after she had received the Sacraments, gave up her Soul to God. The like Favour she obtained for diverse others that were ill disposed, and ready to fall into Hell; for by her Prayers they were converted and saved; and there was nothing she longed and thirsted after so much as the Salvation of Souls. Among these there was one *Andrew*, a rich Citizen of *Siena*, a most perverse Man, Enemy of God and his Saints, whom he often blasphemed; this Man drawing towards his End, would not confess his Sins, nor hear of any Thing that was good for his Soul and Conscience: And yet by the Tears and Prayers of this holy Virgin, he came to himself, went to Confession, made his Will, and passed happily out of this Life. Two famous Thieves were led to Execution, tied and tortured in one Cart, who instead of lamenting their Sins, and accepting their Punishment as a Satisfaction for them, went like two damned Devils, renouncing and blaspheming God. St. Catharine saw them in the Cart, and together with them a Multitude of Devils, provoking and inciting them to blaspheme and curse; and being moved with Compassion, begged that she might go in the Cart with them to the City Gates: And there by her Prayers and Intercession our blessed Saviour shewed himself to the Thieves all bloody and full of Wounds, most sweetly and lovingly inviting them to Penance, and promising them Pardon if they would repent and be sorry. They did so, and confessed and lamented their Sins, protesting that they deserved to endure infinitely greater Torments for them, and wonderfully praising and blessing our Lord for having used so great Mercy and Goodness towards them that were so unworthy of it. Another Conversion was no less wonderful, to wit, of a Citizen of *Siena*,

named *James Tolomei*, a rough, barbarous, and cruel Fellow, that had killed two Men, and lived like a Pagan, and would have hindered his two Sisters from serving God in a State of Perfection: For after St. Catharine had prayed for him, he made a wonderful Conversion to the Astonishment of all that knew him. And it succeeded no otherwise with another called *Nanes*, that was a wicked Man, Enemy of all Peace and Quiet; that drew all that City into Brawls and Suits in Law: For the Virgin having spoken with him, quite changed him, and made him leave his Wickedness and contentious Humour; so that of a fierce and furious Lyon, he became a gentle and quiet Lamb. Who can number all those obstinate Sinners whom she brought back from the very Mouth of Hell? and all those Persons, tossed and rowling in the spacious and hideous Sea of worldly Customs and Vanities, whom she recovered, and drew into a safe Haven, by a perfect Contempt of the World, and all its Fooleries? An infinite Number of Men and Women came to see her, and with only looking on her, became compunct and contrite; and with Abundance of Tears cast themselves at the Feet of a Priest to confess their Sins. So that Pope *Gregory XI.* gave most ample Faculties to the Virgin's Confessarius, and two others his Companions, and full Power to hear Confessions, and to absolve from reserved Cases all that should come and confess their Sins to them. She that did so much good to Strangers, it is no Wonder if she used greater Charity towards her Parents that had brought her into the World. When her Father was very sick of that Infirmary of which he died, the Virgin begged of our Lord, if it were not his holy Will to prolong his Life, yet at least to free him from the Pains of Purgatory, offering herself to satisfy for his Sins in this Life. Our Lord heard her Prayer, and at the Instant his Soul departed from his Body, she was seized upon with a terrible Pain in her Side, which lasted all her Life. Her Mother *Lapa*, a good Woman, but somewhat simple, who had a great Apprehension and Horror of Death, being very sick, could not with Patience hear any Body speak of Death. Wherefore the Saint besought her Spouse not to take away her Mother, till she were better resigned to his holy Will. But *Lapa* remaining still too much addicted and wedded to the present Life, our Lord Jesus bid St. Catharine tell her, *that seeing she would not die then, she should have so many Miseries befall her, that the Time would come that she would wish to die.* And at last she died without Confession; but her holy Daughter shed so many Tears for her before our Lord, that he raised her to Life again; and she lived till she was fourscore and

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APRIL and nine Years old, exceedingly wearied and
30. turmoiled with Cares and Labours, and several Calamities, as her blessed Daughter had foretold her from CHRIST our Lord.

Great was the Love of this most holy Virgin towards her Neighbours for CHRIST's Sake; which she shewed in healing and curing their Diseases, in converting them, and bearing patiently with them: Great was her Love of her Parents, which she shewed them in their Life and after their Death. But who will be able sufficiently to declare the burning and inflamed Affection wherewith she loved JESUS CHRIST himself, her most sweet Spouse and Lord? And the singular Graces and Favours with which he did exalt her, and made her admired by all, and glorious in the World? This Love of St. Catharine was so intense, excessive and divine, that out of Love and Affection she was almost always sick and languishing, faint, and in a Manner quite consumed with pure Love of CHRIST. She told her ghostly Father, *she had so great Consolation in her Soul, that she wondered how it could abide in her Body. And that the Fire which was burning in her Breast was so exceeding great and violent, that in Respect of it the material Fire seemed to be cold and frozen.* And once this Fire of Love became so intense, that it took away her Life; and she was truly dead for four Hours, in which Time she saw most strange Things concerning the Glory of the Saints, and Pains of Hell and Purgatory. But our Lord would have her to return again to Life, to declare what she had seen; to encourage the Just with the Hope of Glory and eternal Retribution, and to terrify the Wicked with the Fear of Hell and everlasting Torments. And because she was so loving and faithful, our Lord did strangely cherish her with most extraordinary Favours; for once appearing to her in Company of his most blessed Mother, and diverse other Saints, he espoused her in a marvellous and singular Manner. He visited her almost continually with the greatest Familiarity and Affection, and sometimes he brought with him the ever glorious Virgin Mary, our Lady, and other Saints; though ordinarily he came alone, and entertained her by reciting and singing the Psalms with her: Which Psalms the Saint, not being able to read them before, learn'd miraculously by Heart, having begged it humbly of her Spouse.

After she had drunk of our Saviour's Side (as we said before) she was so taken and ravished with the Sweetness of her Beloved, that she was always transported and wrapt into most high and sublime Contemplation, so that the sensitive Part of her Soul remained as it were deprived and destitute of its Functions. One Time she prayed to her

Spouse to take from her her Heart of Flesh APRIL
and all Self-Will; and it seemed to her 30.
that CHRIST came, and opening her left Side, took out her Heart, and carried it away with him. And although this seemed to her Confessarius a Thing almost incredible, because she told him *she had no Heart*; yet that which happened afterwards, was a certain Argument of the Truth. For a few Days after, as the Virgin was coming from a Chapel in St. Dominick's Church, our Lord JESUS appeared to her in great Brightness, holding in his Hand a ruddy Heart, most beautiful to behold, and coming to her, put it into her left Side, and said; *My Daughter Catharine, now thou hast my Heart instead of thy own*: And having said this, he closed up her Side again. And that it might be known that this was not a mere Imagination, there remained ever after a Scar in her Side, which some of her Companions did often see. Before this happened, she used to say to her Spouse in her Prayer, *My Lord, I recommend unto you my Heart*: But after this, she said, *My dear Spouse I recommend unto thee thy Heart*. The Extasies which this blessed Saint had, were so great and frequent, and many of them lasted so long, that it is not possible to explicate and declare them. Sometimes she was raised up in the Air, and her Body remained stiff and immoveable, as if she were dead, and felt nothing they did to her, nor any Torment they used to make her return to herself. In one of these Extracies she dictated that admirable Book of Providence, which is now extant in Print, and was written, as she dictated it, by one of her Scribes, called Stephen, who afterwards became a Carthusian, and was Prior of the Convent of Pavia. Once, presently after she had communicated in St. Christine's Chapel at Pisa; she was elevated in the Air, and presently after she kneel'd down, and stretch'd forth her Arms, with a sweet and smiling Countenance, but her Body was stiff, and her Eyes shut, and in this Posture she remained for a good Space, till at length she fell flat upon the Ground, as if she had received some mortal Wound. And when she came to herself, she told her ghostly Father, *that in this Rapture our Saviour had imprinted in her Body his five sacred Wounds, and that the Pain they caused was so extreme great, especially in her Side, that she thought it impossible for her to live if it had not been somewhat mitigated.* Though, as St. Antoninus, Archbishop of Florence writes, these Wounds appeared not exteriorly, but were interior, because she herself had asked it of our Lord. We should never make an End, if we would go about to rehearse all the other Favours and Prerogatives which our Lord granted to this precious Virgin. He disco-

APRIL 30. discovered to her the Beauty of Souls, and the great Love he hath for them; and how well all the Labour and Pains is employed, which can be taken and undergone for the Good of them. He gave her a wonderful Knowledge, and divine Light, whereby she penetrated into the Hearts of those whom she was to deal with, she saw the State of their Conscience, and whether they were in Grace or in Sin, and as if she had read their Minds, she clearly understood all that was in them. And when sometimes Persons of no good Life came to her with the Mask of Piety, and in their Discourse gave Signs that they were Servants of God, she by this heavenly Light discovered the Filth of their Souls; and turning away her Face would tell them, *that she could not endure the ill Savour that came from them.* She had also the Gift of Prophecy, and so many Revelations, and heavenly Illustrations when she communicated, that it is a Thing almost incredible. She was wonderfully devout to the blessed Sacrament of the Altar; and the Day she received it, or saw it, yea which is more, if she saw a Priest that had said Mass that Day, she could take no corporal Nourriture. Several Times she beheld in the Hands of the Priest, that elevated the consecrated Host, a most beautiful Child, sometimes a burning Furnace; other Times she smelt a most fragrant and celestial Odour: And always when she did see or receive that holy Bread of Life, her pure Soul was so recreated with the Presence of our Lord, that her Heart leaped for Joy, and was even like to burst. Frequently also our Lord communicated her with his own Hands: Wherefore we must not much wonder, that God did work so many Miracles by her. She healed many sick, cured those that had the Plague, recovered many that were at the last Gasps, cast forth Devils from Bodies that they possessed. With a little Quantity of Bread she fed a great Number of People, and yet many Fragments remained. She was once making Bread of Flower that was somewhat tainted, and the Queen of Angels came to help her to knead it, and it proved to be excellent Bread, most white and savoury; and though she gave most plentifully of it to the Poor, there still remained a good Quantity of it in the Basket: She drew also very good Wine out of an empty Hogshead. She obtained by her Prayers for Father *Raymundus* a fervent Act of Contrition and Sorrow for his Sins; for Father *Thomas* a great Love and Devotion; and for others so many Mercies and Favours of our Lord, that she seemed to ask nothing of him, which he did not grant her presently, and as it were at the first Request: But the greatest Miracle of all those which God wrought by this holy Virgin,

was the Virgin herself; in whom there were APRIL 30. so many Wonders and Prodigies, as may in Part appear by what we have already said. Among which, in my Opinion, the heavenly Wisdom infused into her Soul to speak of God, is not the least; for she did speak and discourse of him with such Sweetness, such a Grace and Efficacy, as if she could have spent a hundred Days and Nights in these Discourses without eating, without sleeping, without ever being wearied, had she met with Auditors capable to hear her. Which Wisdom did also greatly appear, in that our Lord made use of her in great and weighty Affairs about the Pacification and Government of the Church; for in that Time there were great Troubles and Dissensions in the holy Church; God permitting them for the Sins of the People, and a lamentable Schism, which lasted many Years, in the Time of *Urban VI.* Two Popes, to wit the same *Urban*, and his Predecessor *Gregory XI.* employed *St. Catharine* in Matters of great Concern, and sent her as their Ambassador, and put the Articles of Peace into her Hands, commanding her also to speak before the Cardinals, and to exhort them to Peace and Concord; which she performed with admirable Wisdom, Prudence, Humility, Modesty, and Efficacy: So that by her Means, in diverse important Affairs they obtained what they could desire. By this same heavenly Light, the holy Virgin answered many hard and subtle Questions, that were proposed to her by some proud Doctors, and did confound and humble them; as also she converted to our Lord some others, who undertook to argue and reprehend her. She also writ that admirable Book of the Providence of God, wherein there are most sublime Things for the Good and Profit of Souls that are addicted to Spirit and interior Recollection. She writ moreover two Tomes of Epistles, the first for Popes, Cardinals, Bishops, and Prelates of the Church, and other Ecclesiastical Persons; which Tome containeth a hundred fifty five Epistles; and the other, wherein there are a hundred thirty nine, is for Kings, Princes, Republicks, and secular People. In which Epistles there appeareth a divine Spirit, and a Knowledge rather given by God, than got with Labour and Study; and such prudent Counsels, that a Man may easily see they are derived from the Fountain of sovereign Wisdom, and the increased Verity.

In fine, when she had lived three and thirty Years with that Sanctity of Life, that Edification, Admiration, and Fruit of the Holy Church, as we have here declared, being inflamed with the Love of her Spouse, and desirous to be with him, she fell sick, and received the holy Sacraments with singular Devotion

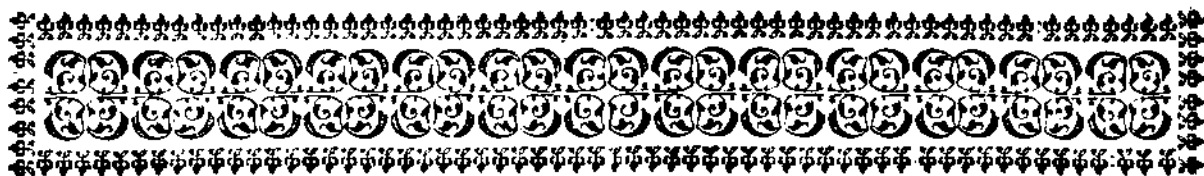
The Life of St. CATHARINE of Siena, Virgin.

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APRIL 30. vocation and Affection. Then calling for her spiritual Children and Companions, she exhorted them to place all their Love and Affection upon JESUS CHRIST, and to deliver their Hearts entirely to him, not permitting any thing in the World to divert them from him; as also not to judge rashly of their Neighbours. After this she demanded Pardon of all, and received the plenary Indulgence, which Gregory XI. and Urban VI. had granted her, and entering into an Agony, fought valiantly with the Devil, and triumph'd over him at her Death, as she had done all her Life. Among other Temptations which she had then, one was of Vain-glory; to which she answered cheerfully, *As for Vain-glory, never; for I have always sought the true Glory and Praise of Almighty God.* When this Combat was over, praying, and discoursing sweetly and familiarly with her dear Spouse, and saying those Words, *Into thy Hands, Lord, I commend my Soul,* she took her Flight to Heaven on the nine and twentieth Day of April, in the Year of Grace MCCCXXX. And at the same Hour she appeared to Father Raymundus, her spiritual Father, who was at Genoa, and was General of the Order of St. Dominick, and writ, as an Eye-Witness, the Life of St. Catharine, from whom, as also from her Life written by Stephen Conrado Prior of the Carthusians of Pavia, and likewise the Bull of her Canonization by Pope Pius II. this History is collected. Surius hath put her Life in the second Tome of the Lives of the Saints. St. Catharine died at Rome, and her sacred Body was carried into the Church which is called the *Minerva*, belonging to the Dominican Friars. And so great was the Concourse of People that resorted thither, and such a Multitude of Miracles wrought there by our Lord, that it could not be buried till after three Days; but the Miracles still encreased. And Pius II. who was a Native of Siena, canoniz'd her for a Saint in the Year MCCCCLXI, to wit, fourscore and one Years after her most happy Death. Clement VIII. commanded a Commemoration to be made of

her on the nine and twentieth Day of April, APRIL 30. on which she died, which is the Day of St. Peter, who was of the same Order of Dominicans. But now the whole Church celebrates her Feast, as a Semidouble, upon the thirtieth of the same Month. Who will not be both struck with Admiration, and moved to Compunction, by reading the Life of this holy Virgin? Who will not praise our Lord for having chosen her for himself from her tender Age? for having so particularly espous'd her? for having adorned her with so many rare and heroical Virtues? for having bestowed upon her such strange and extraordinary Favours? for having given her to drink at his sacred Side, imprinted in her his holy Wounds, having changed Hearts with her, and communicated her with his own Hands? for having by her Means confounded the wise Men of the World, and given us to understand, that even the weaker Sex, relying upon God, and strengthened by him, is of more Power and Force than all the Strength of Men, confiding in themselves? What a Confusion is it to the tepid, to behold the Fervour of this young Virgin, and the Flames of Love that consumed her Heart? What Humility can be so profound? What Patience so rare? What Prayer so elevated, and so continual? How great was her Charity towards the Poor? How sincere her Love towards those that persecuted her? What Zeal of God's Glory? What Thirst and burning Desire of the Salvation of Souls? What Mortification of her Body, and Victory over herself? What Confidence and Efficacy in Prayer? What a perfect Abnegation of her Will, and Renunciation of all created things? What a heavenly Conversation? Let us all imitate the holy Exercises of St. Catharine; and if, through our Misery, we cannot arrive to that Height of Perfection which she attained, let us humbly beg of our Lord that by her Intercession we may obtain Grace so to order our Lives, that they may be conformable to his holy Law.





The Month of *MAY*.



The Life of St. PHILIP, Apostle.

MAY
1.



THE holy Apostle St. *Philip* was a *Galilean*, born at *Bethsaida*, of which Town were also St. *Peter* and St. *Andrew*. In his Youth he gave himself much to the Study of sacred Writ, and particularly, of the Books of *Moses*, wherein, as in a Shadow and Figure, he found described the *Messias* and Redeemer that was to come into the World. And therefore when our Lord Jesus called him, it was not hard for him to know that he was the *Messias* promised in the Law, and as such he followed and obeyed him, and was chosen by him among the twelve Apostles. What we have certain of his Life and Martyrdom, taken out of holy Scripture, and some grave Authors, is as followeth.

No sooner was St. *Philip* acquainted with CHRIST, but he began to do the Office of an Apostle, which is to bring others to the Knowledge and Love of God. For Goodness presently diffuseth and communicates itself, desirous that all may enjoy the sovereign Good which itself possesseth. And so St. *Philip* brought *Nathanael* to CHRIST, of whom our Saviour said, that he was a true *Israelite*, and a Man without Fraud or Guile. Before our Lord wrought that great Miracle of the Multiplication of five Loaves in the Desert, with which he fed five Thousand Men, he asked St. *Philip* where he might buy wherewithal to sustain that great Multitude of People? to give us, by his Answer, to understand the Want there was of Bread in the Desert. After our Lord had raised *Lazarus*, diverse *Gentiles* came to see our Saviour CHRIST, and addressed themselves to St. *Philip*, opening their Desire to him: St. *Philip* acquainted

St. *Andrew* with it, and both of them told MAY
our Lord, who gave Thanks to his eternal
Father, that the *Gentiles* began already to
know him. And in that sublime and admirable Sermon which he made to his Apostles after his sacred Supper, St. *Philip* said to him, *Lord, shew us the Father, and it sufficeth us*, to accomplish all our Desires; as we read in the Gospel of St. *John*, where is also set down what our Saviour answered him. This is all that in holy Scripture we find written of St. *Philip* the Apostle. Now let us see what grave and worthy Authors do add.

After the glorious Ascension of the Son of God into Heaven, and the Coming of the Holy Ghost upon the Apostles, they divided themselves so as to embrace the whole World, and preach the Gospel in all Parts of the Earth. The Province of the upper *Asia* fell to St. *Philip's* Lot; where he preached, as an Ambassador sent from God, for the Salvation of all those People that would hear him. And by his admirable Life, heavenly Doctrine, great and continual Miracles, he did enlighten that blind Gentility, and converted it to the Faith of JESUS CHRIST. He threw down Idols, built Churches, erected Altars, ordained Priests, and gave a Form and Rule to the People to live like Christians, and like Men newly come out of the Darkness of Idolatry, and delivered from the Slavery of their Sins and Vices, and by a new Light of Heaven, acknowledged JESUS CHRIST for their God and Redeemer. He passed also into *Scythia*, and having spent twenty Years in this glorious preaching, with great and wonderful Fruit, he came to the City of *Hierapolis*, in the Province of *Phrygia*, to do the
same

MAY same there, that he had done in other Places. And, as *Simeon Metaphrastes* recounteth, he found in a Temple of this City, a strange and monstrous Viper, which the People adored and honoured with Sacrifices, as if it were a God. The Apostle was much afflicted with Sorrow and Compassion, seeing the Blindness of that deluded People, and the grievous Injury done to God, because they gave to the Devil in that Serpent, the Honour, Worship, and Reverence, which was only due to his divine Majesty. Wherefore prostrating himself in the Presence of Almighty God, he besought him, with many Sighs and Tears, to open the Eyes of that poor Nation, and to deliver them from the Tyranny of Satan; for many of them daily perished, some being devoured by the Serpent, and others offered to him in Sacrifice: For the Devil is a most cruel Butcher, very thirsty of human Blood, as being our most deadly Enemy. Our Lord heard the Prayers of his Servant, and the Serpent fell down dead, and the People were delivered from the Damages they received by him, and now better disposed to admit of the Evangelical Light, and the Doctrine that the holy Apostle preached to them. But the idolatrous Priests and Magistrates being much offended hereat, laid Hands on the holy Apostle, and cast him into Prison; and when they had cruelly scourged him, they crucified him, and stoned him as he was hanging on the Cross: Whilst he, in the mean while, gave infinite Thanks to our Lord for so singular a Favour granted him, as to be made an Imitator of his holy Death and Passion, by dying upon a Cross. As the Executioners, and wicked Ministers, were scoffing at the Apostle, God sent a most fearful Earthquake, and so extraordinary, that it cast to the Ground many fair Buildings, ruined Houses, and overwhelmed and crushed to Death the Inhabitants, and swallowed up alive into Hell all those that had fastened St. Philip to the Cross, in Punishment of their most

cruel and bloody Wickedness. This sad Accident very much frightened the obstinate Gentiles, but comforted the Faithful, who praised our Lord for working such Wonders to justify and honour his Saint. The People intended to take him down alive from the Cross, and as they were untying him, he prayed to God for himself, and for all that were about him, and his Prayer was heard, for before they could loose him, he finished his happy Course, and gave up his blessed Soul to his Creator upon the Cross; and the People were also freed from the great Fear and Terror they were in. When St. Philip was dead, the Christians took his Body, and buried it with that Reverence and Devotion which was fitting. But at length it was translated to Rome, where it is kept, together with the Body of St. James the Less, in the Church of the twelve Apostles, which was built by *Pelagius* Pope, and *John* his Successor, and is called the holy Apostles, and is a Convent of *Franciscan* Friars. The holy Church celebrateth the Martyrdom of St. Philip on the first of May, which happened in the twelfth Year of *Claudius* Emperor, according to *Eusebius*. It is to be observed, that some Authors, both Greek and Latin, do confound the Apostle St. Philip, with another Philip, who was one of the seven Deacons, and that which is proper to the Deacon, they attribute to the Apostle, and say, that St. Philip, Apostle, had Daughters, which is to be understood of St. Philip the Deacon: For (as St. Jerome saith, writing against *Jovinian*) it is not certain that any of the Apostles were married, except St. Peter only. Many Authors have written of St. Philip, as St. *Isidore de Patribus veteris & novi Testamenti*, St. *Jerome de Scriptoribus Ecclesiasticis*, *Sopronius in Philippo*, *Eusebius*, *Metaphrastes*, related by *Surius* in his third Tome; St. *Antoninus*, *Baronius* in his first Tome, and in his Notes upon the Martyrology.



The Life of St. JAMES the Less, or the Just, Apostle.

ST. James the Less, or, by another Name, the Just, Brother of our Lord, was of Cana in Galilee, and is called Brother of our Lord, not that he was Son of our blessed Lady the Virgin Mary, as raved the impudent Heretick *Helvidius*; nor that he was St. Joseph's Son by another Wife, as some Doctors have written; but because he was born of a Sister or Cousin of our blessed Lady. Although some say he was called Brother of our Lord,

because he was Son of *Cleophas*, or *Alpheus*, Brother of St. Joseph. And as JESUS CHRIST was esteemed to be St. Joseph's Son, so was *Cleophas*, St. Joseph's Brother, held to be his Uncle, and St. James, the Son of *Cleophas*, to be Cousin-German; and, according to the Custom of the Jews, Cousins, and next of Kin, were called Brothers. He was also called Brother of CHRIST, because in Feature of Face he so resembled him,

MAY him, that after our Lord's Ascension into Heaven, many Christians came to Jerusalem to see St. James, thinking that in seeing him, they beheld CHRIST himself, for the great Resemblance he had of him. And St. Ignatius, in an Epistle to St. John Evangelist, saith, *that he thought to go to Jerusalem to see St. James, that by seeing him he might seem to see JESUS CHRIST our Lord.* He is likewise called St. James the Less, in respect of St. James the Great: Not that he was less in Sanctity or Dignity, but because he was called to the Apostleship after St. James, Brother to St. John Evangelist, and Son of Zebedee; who is therefore called St. James the Great. He is also styled the Just, for his great Holiness of Life, and admirable Virtues; for, as writeth Hegesippus, he was sanctified in his Mother's Womb. And St. Epiphanius saith, he remained always a Virgin. St. Jerome, Eusebius, Metaphrastes, and other Authors of the Ecclesiastical History say, he did great Penance, and led a Life so exemplary, that it seemed a true Picture of Heaven. His Eyes were ever modest, his Ears attentive to divine Things, in his Mouth Truth was always found, his Hands were ever prompt and ready for all Works of Charity, his Body and Affections mortified with continual Fasting. He never eat Flesh, nor drank Wine, nor any other Liquor, which ordinarily can make Men drunk; but sustained himself with Bread and Water, which he often mingled with his Tears. He prayed as much by Night as by Day, and it seemed to be his Food and Life. By his Continuance of kneeling his Knees were grown as hard and of as thick a Skin as are Camels; and St. Chrysostome addeth that his Forehead was hardened in the same manner by pitching it on the Ground when he prayed. He went always clothed in Linnen, and used no Woollen, and went barefoot. He never had his Hair cut, would never use Bath, nor be anointed with Oil, which notwithstanding was the Custom of those Times. The Jews themselves had so great an Opinion of his Sanctity, that they strove to touch and kiss his Garment; and he alone was permitted to enter into the *Sancta Sanctorum*. And Josephus, (who was a Jew) a most grave Author, writeth that the Ruin and Destruction of Jerusalem by Vespasian Emperor, and Titus his Son, was God's Punishment sent upon that City for having put to Death St. James, Brother of CHRIST, a most virtuous and just Man, and known for such: So great was the Opinion all had of him; although in Truth the principal Cause of the Destruction of Jerusalem was the Ingratitude of the rebellious and miscreant People, who shut their Eyes against the Light, and put to Death the Author of Life.

The Apostles having received the holy

Ghost, and preached in diverse Tongues to the Jews, that the same Lord, whom they had crucified, was the Messias promised in the Law, and true God, and confirmed this Verity by many and great Miracles; St. Peter (as saith St. Chrysostome) by the Advice of the other Apostles, ordained St. James Bishop of Jerusalem. For although CHRIST our Lord had before ordained him, as he had done the rest of the Apostles, he had not appointed him a certain Church and Place, wherein to exercise the Power he had given him; but this St. Peter now did, as Head of the Church. And St. Anacletus, Pope, adds, that St. Peter, St. James the Great, and St. John Evangelist his Brother, all three together ordained him, to give a Form to their Successors, and establish that no Bishop should be consecrated without the Presence of three Bishops at his Consecration. St. James, for Signal of his sovereign Dignity, wore a Plate of Gold upon his Head, which Policrates saith St. John Evangelist did also wear. This blessed Apostle was also of great Authority, that when St. Peter was delivered by the Hand of an Angel out of Prison, where he was detained by Command of Herod, he strait sent News of it to St. James, and the rest of the Brethren, specifying only St. James by Name, as the chief and principal of all the Brethren. In the first Council which the Apostles held, to determine whether the Gentiles, that were converted to the Faith, were to be circumcised, as many of the Jews that were baptized would have it, and stood most stiff in it: After St. Peter had related what God had wrought by him, and had opened the Gate for the Gentiles, that they might receive Baptism and be saved: St. James, as Bishop of Jerusalem, (where the Matter was discussed) delivered his Opinion so absolutely, and with that Resolution, that the rest of the Apostles did approve and follow it: And in Conformity to it a Decree was made, which was writ to the Gentiles, instructing them what they ought to do. And St. Paul maketh honourable Mention of St. James, and saith, that coming to Jerusalem to see St. Peter, he saw none of the other Apostles, but only St. James. And in another Place, that St. Peter, St. James, and St. John, who were Pillars of the Church, had received him into their Company, and gave him their right Hand of Society, that he might labour with them in the Gospel. Also St. Jude the Apostle esteemed so much his being Brother to St. James, that in the Beginning of his Canonical Epistle, which he writeth to the Faithful, he styleth himself *Servant of CHRIST, and Brother to James*; and in that Manner saluteth them. St. James then living in Jerusalem, with that Sanctity of Life, Authority, and Opinion, as we have said; and doing the

MAY Office of a true Apostle, and Pastor of that
 1. Flock of our Lord, it is wonderful what Fruit he reaped of Souls, and what an innumerable Company of *Jews* were by his Preaching converted and brought to the Light of the Gospel. Whereupon *Ananus*, the high Priest (who was a turbulent Man, fierce and cruel, and a *Sadducean* by Sect) and the rest of the Priests and Levites were much troubled and offended, and could not endure this happy Progress of Christian Religion; and yet they durst not openly oppose the Saint, seeing his great Authority with the People, and the Reverence they had for him; therefore they resolved to win him by fair Words, and bring him, if they could, to be of their Party, and so by his Means to compass what without him they found great Difficulty in, or thought to be quite impossible. They desired him, *since he was so great a Servant of God, and so zealous of the Honour of his Temple, that he spent in it Days and Nights in Prayer, and that he alone had so singular a Privilege as to have Access into the Sancta Sanctorum; that he would have some Pity and Commiseration in his Heart for that Temple, and for the Law that was given them by God, and confirmed with so many Miracles: And that he would undeceive the People, that they might no longer follow and run after a crucified Man: That without doubt they would give Credit to him, and believe whatsoever he should preach to them.* And to effect this, they willed him on the solemn Day of the *Pasch*, or Easter, which was drawing near; at which there was like to be a great Resort of People, to declare publicly before all the World what his Opinion was concerning CHRIST; for they remitted the Honour of God, and of his Temple, into his Hands. The holy Apostle promised to do so; and at the Day appointed, in Presence of an innumerable Company of *Jews* and *Gentiles*, he was led up unto a high and eminent Place of the Temple; where the Princes of the Priests, after they had spoken great Praises of St. James, hoping thereby to gain his good Will the more, asked him *what he thought of the Son of Man, JESUS CHRIST.* To which Demand St. James answer'd with great Resolution and Constancy, *What do you ask me of the Son of Man? Know that he is seated at the right Hand of God his Father, and shall come to judge the Quick and the Dead.* There arose presently a Noise among the Christians, by which they did testify that they did allow and consent to what he had said; and they praised God for it, and were hereby much confirmed and strengthened in their Faith. But the Levites and Priests roared like Lions, and took up Stones to throw at him; and raising their Clamours even unto Heaven, said, *Do you not see how the just One hath*

erred? Then laying Hands on him, they M.A.V
 1. flung him down from that high Place; and altho' he were much bruised with the Fall, yet forgetting the Injury that was done him, and remembering the Charity of his Lord and Master, who upon the Cross prayed to his eternal Father for his Enemies, he lifted up his Hands and Heart to God, and putting himself upon his Knees, darted forth Flames of Love, and said; *I beseech thee, Lord, to pardon them, for they know not what they do.* Those wicked Miscreants were not at all appeased or mitigated by these Words, so full of Sweetness and Love, able to mollify the hardest Heart: But persevering in their detestable Resolutions, they beat him, and wounded him; and one of them taking up a great Club, struck him upon the Head and dash'd out his Brains on the Floor. And by this Martyrdom St. James, having governed the Church, as St. Jerome saith, thirty Years, gave up his blessed Soul to God, in the seventh Year of Nero. His holy Body was buried near the Temple, in the same Place where he died: And some Years after was translated to Rome, where it is kept at present with the Body of the Apostle St. Philip. He was martyred on the first Day of May, in the Year of our Lord LXXIII, according to *Baronius*: And on the same Day the Church celebrates his Feast. St. James writ an Epistle, which is one of the seven, which the Church approveth and holdeth Canonical; wherein he giveth admirable and heavenly Doctrine for all Degrees and Vocations; and particularly teacheth us the great Good and Profit which cometh to us by Adversities and Tribulations, when they are born with Patience: And exhorteth us to be glad and rejoice, when we are tempted and proved by several Afflictions sent by our Lord. He hath written also a Form of celebrating Mass, which the *Greeks* call *Liturgy*, which hath always been held in great Veneration: Which is alledged by *Proclus*, Patriarch of *Constantinople*, against *Nestorius* the Heretic, in the Council of *Ephesus*, and the general Council called in *Trullo*, which was assembled in the Time of *Justinian* Emperor, by Authority of this Liturgy of St. James, rebuketh the Hereticks, for not mingling Water with the Wine in the Chalice for Consecration. St. Jerome, in his Book of Ecclesiastical Writers, speaking of St. James, saith, that in the Gospel which is called according to the *Hebrews*, which himself translated into Greek and Latin, it is written: *That the Night of our Lord's last Supper, St. James took an Oath not to eat any thing till he saw CHRIST risen again: And that our Lord, appearing to him after his Resurrection, commanded him to fetch Bread, which he blessed, and broke, and gave him, saying; Brother, eat thy Bread, for now the Son of Man is risen:*

MAY 1. risen: And some say, that St. Paul alludes to this, when writing to the *Corinthians*, he saith, that CHRIST after he was risen, appeared to the eleven Apostles, and then to St.

James: Giving us thereby to understand, MAY 1. that he appeared to St. James twice; once as he was alone, and another Time in Company of the rest of the Apostles.

The Life of St. ATHANASIUS, Patriarch of Alexandria, Confessor, and Doctor of the Church.

MAY 2. Among the Lives of Saints, which our Mother, the holy Church, proposeth to us for a Pattern of Sanctity, Rule of Life, and Model of our Actions, the Life of St. Athanasius, Bishop of Alexandria, and Doctor of the Church, is very renowned and admirable. For our Lord God gave to his Church this holy Prelate, to be a Pillar of the Faith, Scourge of Hereticks, Support of Catholicks, Example of Bishops, Light of Truth, Abyss of Knowledge, River of Eloquence, Terror of Emperors and Armies, a great Discoverer of all the Wiles and Subtleties of the Enemies; a most firm Rock, against which all the Waves of Persecutions broke themselves, and a Triumpher over all the Power of this World, which armed itself and banded against him.

St. Athanasius was of the City of Alexandria, nobly born, and from his Childhood much inclined to Things belonging to the Church, and to Piety. As he was on a Time playing and recreating himself with other Children on the Sea Shoar, he began to imitate what he had seen done by the Bishop in the Church, and baptized some little Boys, that were about his own Age, but not yet baptized. St. Alexander, who at that Time was Patriarch of Alexandria, chanced to see what passed, from a Window that looked towards the Shoar, and wondering much at it, sent for Athanasius and his Companions, and examined them what they had done. And when he understood that Athanasius, in baptizing the Children, had used the Words which the Church useth, with Intention to do what she proposeth to be done in the Administration of that Sacrament, he declared that those Children were truly baptized, and had no Need of other Baptism; but only that some Ceremonies, which were wanting in that Act, should be added, as he commanded should presently be done. By this Action of Athanasius, and some other Things which he saw in him, St. Alexander understood that he was appointed to be a chosen Vessel of God, to defend his Church, and advance the Glory of his holy Name; wherefore he gave great Charge to the Parents of the Child to bring him up in all Virtue, and also to have him instructed in Learning; and afterwards to bring him to him, that he might dedicate

him to the Service of the Church. The holy MAY Child learned his lower Studies of Humanity 2. with great Facility; and by his Diligence and Application profited much in them. And coming to riper Age, he gave himself to the Study of the Civil Law, and of Divinity, wherein he came soon to be eminent. He retired himself for a while into the Desert, there to lead a solitary Life; where he had great Communication and Familiarity with the holy Father and Abbot St. Antony; and, as he writeth of himself, served him; whereof he glorieth, as of a great Honour and Happiness; and he gave him two Coats to cover and defend him from the Cold. Afterwards, returning to Alexandria, he dedicated himself wholly to the Service of the Church; beginning from the lowest and meanest Degrees, till at last he was raised to the highest Dignity, and chosen Prelate.

There sprung up a little before in Alexandria a certain Man of the Clergy, haughty, unquiet, turbulent, factious, and pestilent, called Arius; who by his Error and Heresies, did much trouble and disorder the Peace of the whole Church. To compose those Disturbances, and condemn the Follies of Arius, wherewith many were already infected, there was gathered a Council at Nice of three Hundred and eighteen Bishops; amongst whom was St. Alexander Bishop of Alexandria, and St. Athanasius, who was then Deacon, accompanied him, and by his Doctrine, Wit, and Courage, gave great Light to that Council, confirming the Catholick Verity, and confounding the Hereticks, and even the Arch-Heretick himself, Arius, in the Disputes he had with him. This Council was concluded most happily, and Truth triumphed over Falshood, and the Catholick Faith over the Heresy which Arius had invented. But all this sufficed not to root it out, and extinguish it. For Arius, and some others of his Followers, feigned a Repentance and a Recantation of their Errors, as Hereticks are wont to do, that they may more craftily delude the World. Five Months after, the holy Prelate Alexander departed this Life, and St. Athanasius was chosen in his Place, with great Consent and Applause of all the City of Alexandria. And by divine Inspiration and Revelation St. Alexander, not long before his Death, nominated him for his Successor.

MAY 2. Successor. And because St. *Athanasius*, fearing what was to happen, fled, and would have hid himself, the holy old Bishop, *Alexander*, called upon him several times, by his Name, and he not answering, said, *Think-est thou to fly, Athanasius? thou canst not fly.* Hence it is that St. *Gregory Nazianzen* speaking of the Election of *Athanasius*, saith, *For all these Reasons, Athanasius, Successor no less of St. Mark's Piety than of his patriarchal See, was placed in his Throne by the common Consent of all the People; not like many others, by Ambition, or by Violence, but apostolically and spiritually.*

Great was the Joy of all Catholics, to see St. *Athanasius* promoted to that Patriarchal Dignity of *Alexandria*; and no less was the Trouble and Grief of the *Arian* Hereticks, that now were grown very numerous, fearing they should never be able to withstand such a Head and Captain of God's People, nor defeat, as they pretended, the invincible Squadrons of the Church. They saw that the Life of St. *Athanasius* was irreprehensible, his Doctrine excellent, his Wit rare and admirable, his Zeal for the Catholick Faith most singular and incomparable, and his Breast constant, firm, and stronger than Iron, Steel, or Diamond, to resist all the Forces, Batteries, and Stratagems of his Enemies. But yet, for all this, these impudent Hereticks were not daunted, but so much the more united, joined all their Forces together, to overthrow him, and cast him not only out of that See, wherein God had placed him, but also out of the City of *Alexandria*, out of the East, yea, if it were possible, out of the World. For it seemeth, saith *Rufinus*, it might be well said of St. *Athanasius*, what CHRIST our Lord said of St. Paul: I will shew him how much he is to suffer for my Name. For so many were the Accusations, Calumnies, and Persecutions, that were contrived against him, as if all the World had conspired against *Athanasius*. The Princes of the Earth, Nations, Kings, and Armies, banding against him, did conspire and confederate together to destroy and ruin this Champion; and he, armed with the Favour and Grace of God, said very confidently, *Though all the World be up in Arms against me, and environ me, Lord, my Heart will not fear, having thee on my Side.* Four Emperors persecuted him, to wit, *Constantine* the Great, *Constantius*, his Son, *Julian* the Apostate, and *Valens*, although in a different Manner: For *Constantine* persecuted him with a good Zeal, thinking he had Reason to do it; but the other Emperors were his Enemies, because they were sworn Enemies of God. The *Arians* accused St. *Athanasius* before *Constantine*, first, as an ambitious Man, proud, his Enemy, and a Disturber of the Commonwealth; then they

MA V 2. added, that he had sent great Sums of Money to *Philomenus*, that was a Traitor, and up in Arms against the Emperor. *Constantine* called *Athanasius* before him, and having understood of him the Truth, sent him back to his Church, reprehending sharply his Accusers, and praising him in these Words, which he writ in a Letter to those of *Alexandria*. *I have received Athanasius, your Bishop, with a Good-will, and have heard him speak like a Man of God. But it belongeth to you, and not to me, to judge of this: All that I could gather by the Discourse which we had together, is, that he is a most able Man, and necessary to be your Prelate. For his Diligence is very great in defending the Truth, and exceedingly conducting to the Conservation of our Religion, he being peaceable and quiet, and a Man that always embraceth sound Opinions, and conformable to Reason.* But when St. *Athanasius* was returned home to his Church with this Letter, to the great Contentment and Joy of the Catholics, the Hereticks were much troubled, and they kindled so great a Fire on all sides, that it could not be quenched in many Years. They inveigled the good Emperor by new and false Accusations against *Athanasius*, and begg'd of him that he would call a Council to decide the Cause, wherein *Athanasius* should appear before the Bishops, as his Judges, and give them an Account of his Actions. *Constantine* was a mild Prince, of a sweet and condescending Disposition, and very desirous of Peace and Quiet; who considering that those who desired this of him, were Bishops, seeming to be Catholics, and professing Obedience to the Decrees of the Council of *Nice*, though in their Hearts they were Hereticks, and followers of *Arius*, was easily deluded by them, and commanded a Council to be held at *Tyre*, usurping that Authority, which belonged not to him; and by this Means he encouraged and emboldened the Enemies of Truth, though his Intention was to give Light, and to make Truth more appear, and be manifested to all the World. Which I here take Notice of, that we may discover the Guiles and Subtleties of Hereticks, and see how from a little Spark, if it be not soon put out, there ariseth a great Flame: And mind also what Caution and Prudence Princes ought to have in Matters of Religion, as also what Constancy and Courage in maintaining what hath been once maturely determined. For in that Conventicle assembled in the City of *Tyre*, many Bishops were Hereticks and *Arians*, Enemies as well of the Catholick Faith, as of *Athanasius*, who were to be Witnesses against him, and his Judges, and therefore had so earnestly procured the drawing together of that perverse Assembly, and were wonderfully pleased to see themselves there, and to domineer

MAY 2. domineer in it; where they might do and undo what pleased them best, absolve the Guilty, and condemn the Innocent. He that presided there, was *Eusebius*, Bishop of *Cesarea*, an *Arian*. The Person sent by the Emperor to bear his Place, and to assist there in his Name, was already perverted by them. Many Soldiers were gathered thither, and there was great Noise of Arms, to daunt *Athanasius*, and to wrest out that by Force, which could not be obtained by Equity and Justice. St. *Athanasius* came accompanied with his Bishops of *Egypt*, and as he entered, nobody offered him a Place, although it was his Right, being Patriarch of *Alexandria*, to sit in the first Place, and to preside in the Council. Which when St. *Potaman* observed, who was Bishop of *Heraclea*, a famous Man, and renowned Confessor of CHRIST, he could not dissemble the Indignity of the Matter, but rising from his Seat, with many Sighs and Tears, he spoke thus to *Eusebius* that presided: *What? are you sitting, and doth Athanasius stand? he a poor Person arraigned, and you his Judge? who can suffer this with Patience? do you not remember that you and I were both apprehended together, and cast into Prison for the Faith; and that I lost this right Eye for the Confession of it, whereas you came out of Prison sound and whole, because you consented to do all that the Gentiles demanded of you, at least, you promised to do it?* But nothing could stop the proceeding of the Accusations, in which though there were other Charges, yet there were two principal ones. The first was of a light and dishonest Woman, who being induced by the persuasion of the *Arians*, and by Money which they had given her, exclaimed there in the Council against *Athanasius*, saying, *that he had lodged in her House, had used Violence to her, and defoured her.* But her Impudence did soon appear, as did also the Fraud and Malice of the Hereticks. For *Timotheus*, *Athanasius's* Priest, giving himself out for *Athanasius*, whom the Woman knew not, said to her, *Speak Woman, was I a Guest in thy House? Did I offer Violence to thee, and stain thy Chastity?* And when she had confirmed with great Asseverations, and many feigned Tears, that *he was the Man that had wronged and dishonoured her*, and had sworn that what she said was true, earnestly beseeching the Judges to do her Justice, and punish him as he deserved, the whole Plot and Design was evidently discovered, and this first Accusation was his'd out, and rejected. The second Crime, wherewith the wicked Hereticks went about to charge this worthy Prelate, was concerning an Arm, which they maintained St. *Athanasius* had cut off from a Lectur, or from one of his Priests, called *Arse-nius*, (yet St. *Athanasius* himself saith, that this *Arse-nius* was a Bishop) to make Use of it

in Witchcraft or Necromancy: And in Effect MAY 2. they did produce a Man's Arm cut off from the Body, before the whole Council, believing that by false Witness they might make their Charge good. Because for a long time *Arse-nius* had not appeared, as well because the Hereticks had for some while kept him secret, as also because when he escaped out of their Hands, he hid himself, fearing they might kill him, to make their Lie more plausible, and bring their Design to pass. But it was God's Will, that *Arse-nius* knowing this wicked Plot that was contrived against the holy Bishop, and the great Danger he was in, should come the Night before to St. *Athanasius*, and discover to him what was to be laid to his Charge the Day following; and so when the Accusation was proposed concerning the Arm, St. *Athanasius* ask'd, *Whether there were any one there present that knew Arse-nius?* and many answering, *Yes*; he made him be call'd, and appear before the Council, and said, *Is this Man Arse-nius?* and when they confessed that *he was the very Man*, St. *Athanasius* taking off *Arse-nius's* Cloak, said, *Behold here is the right Arm of Arse-nius, and this is the left; as for the third Arm, whose is it? Let those who accuse me, be made to answer, and give an Account of it.* The Hereticks were most terribly enraged to see themselves so clearly convinced, and their wicked and malicious Plots and Designs discovered and brought to Light: Wherefore they railed and inveighed against the holy Man with all the ill Words they could use, and called him a *Cofener*, a *Conjurer*, a *Juggler*, a *Magician*, and would fain have laid Hands on him, and pulled him in Pieces; and effectively had done it, if he had not in time used great Diligence to escape from them, and gone to *Constantinople*, to give Account of himself to the Emperor, and relate to him what had passed. But though the Hereticks could not execute their Fury upon the Person of *Athanasius*, yet they gave Sentence against him, and deprived him of his Chair, Church, and City; and confirmed the same Sentence in another Juncto which they had at *Jerusalem*, where they met by Order of the Emperor, to consecrate a stately and magnificent Church which he had built. Here also *Arius* and his Followers were admitted to the Communion of the Faithful; for the Emperor was made to believe that they had recanted their Errors, and acknowledged the Truth of the Catholick Church, and were ready to confess and follow it. The Hereticks prevailed so much by Deceit and Subtlety, that when St. *Athanasius*, with some Bishops that stuck to him, came to *Constantinople*, they could never get Audience of the Emperor, there being no body that would help them to have Access, or that would so much as open them a Door,

MAY 2. for all the Guards were corrupted by Hereticks, and as for the principal Officers, and Ministers of State, they were glad of this Occasion to please and content *Constantius*, the Emperor's Son, that was already tainted and infected with *Arius's* Heresy, and had lately been declared *Cesar*, and Successor to the Crown; therefore they chose rather to humour him, than to obey his Father, looking more upon the Sun that was rising in the *East*, than upon that which was going down in the *West*. So that St. *Athanasius* was forced to expect a Day when the Emperor was entering into *Constantinople*, and speak to him in the Street, which he obtained with much Difficulty, for the Guard kept him off, and would not let him come near. And *Constantine* not knowing him, made him to be thrust back, till St. *Athanasius*, with great Liberty, spoke aloud to him, *Sir, I demand nothing but that those who have condemned me, may appear before your Majesty, that before you I may complain of them.* Then the Emperor commanded that the Bishops, who had been Judges in the Cause, should come to *Constantinople*, and give an Account of what they had done. The chief among them, who were Enemies of St. *Athanasius*, and of the Truth, came, but so armed with Malice, Lies, and new Calumnies against the Saint, that they incensed the Emperor more against him, as if they had cast Oil upon the Fire: For they told him, for certain, that *Athanasius* had threatened, that no Corn should be brought from *Egypt* to *Constantinople*, which was properly to take away their Bread and Life, and bring utter Desolation to that populous and imperial City, where the Emperor ordinarily resided, and kept his Court with great Splendor and Magnificence, and which he did greatly desire should flourish and abound with all Plenty. Upon Occasion of this false Accusation, the Emperor commanded that St. *Athanasius* should be banished into *France*; either that he believed all to be true which these perfidious and treacherous Bishops said of him, or that he thought the Church of *Alexandria* could not have Peace, nor the Contentions in Religion be composed, till *Athanasius*, against whom all of them did generally conspire and band themselves, were removed from among them; or, in fine, that he feared they would kill him, being so strangely incensed and bent against him, that they were, in a manner, out of themselves. But because the Emperor gave not this Sentence as Judge, (as indeed he was not Judge of *Athanasius*) but as an Executor of the Sentence that was pronounced against him in the Council of *Tyre*, the Blame hereof chiefly falleth upon those who gave the Sentence, and who with the Mask of Piety deluded the Emperor, and

being ravenous Wolves, came to him in the Cloathing of Sheep. When the Saint heard the Emperor's Command, with great Gravity and Authority he said to him: *Our Lord shall judge between you and me, O Emperor, seeing you have let yourself be caried away by the Calumnies of my Enemies.*

The great *Athanasius* then went into Banishment, to fulfil the Emperor's Command, and with him some other Bishops, that were banished for defending the Justice of his Cause: And although he was well received, and kindly treated, by young *Constantine*, the Emperor's eldest Son, and by St. *Maximinus*, Bishop of *Trevers*, (which was then a City of *France*, and now belongs to *Germany*) yet his Banishment caused great Disorders and Confusion in the Church of God, and all Catholicks were much troubled and afflicted at it. And the great Father, St. *Antony*, Abbot, writ a Letter to the Emperor, reproving him, and begging of him, *not to permit so unjust a Sentence to be executed upon so innocent and holy a Person.* And *Constantine*, who hitherto had been like a Sun, that gave Light and Life to the World, appeared now to be eclipsed and darkened, permitting himself to be deceived and misled by certain Bishops, Enemies of St. *Athanasius*, who, like black and dark Clouds, did overcast his Reason and Understanding.

But the Tempest ceased not, though *Athanasius*, like another *Jonas*, was cast into the Sea, it even encreased, and by reason of the Courage and Animosity the Authors of it had taken by this Occasion, it grew so high, and so furious, that the Hereticks procured *Arius* to be restored, and admitted again to *Alexandria*, whither he durst never enter, as long as St. *Athanasius* was there. This caused new Troubles in that City; for the Catholicks abhorred him, as a pestilent Heretick, and lamented extremely the Absence of their holy Prelate. Whereupon *Arius* return'd to *Constantinople*, and being supported by the the Heretick Bishops, and some Courtiers of his Faction, he publish'd a Confession of his Faith, and swore falsely, *that he believed no otherwise than was there set down*, and with this Perjury abused the Emperor; who, notwithstanding, said to him, *If what thou sayest in Word is the Belief of thy Heart, thou hast sworn well; but if thou thinkest one thing, and hast sworn another, I pray God to punish thee for the Perjury thou hast committed.* After this, *Arius* endeavoured, by all Means imaginable, to ingratiate himself with *Alexander*, Bishop of *Constantinople*, that by him he might be admitted to the Communion of the Catholick Faith. For which end he made Use of the Emperor's Authority, and of his Soldiers Arms, of the Favour of the *Arian* Bishops, and a great Part of the People that followed him.

But

MAY 2. But the holy Bishop, *Alexander*, being informed of the Truth, and knowing that *Arius* was no Sheep of our Lord's Fold, but a cruel and ravenous Wolf, that desired to tear the Flock in Pieces, resolved to die a thousand times, rather than to admit him into the Church; and setting aside Books, Arguments, Arms, and all other humane Means, he made his Recourse to God, as the faithful Defender and Protector of his Church. Wherefore betaking himself wholly to Prayer and Penance, he shut himself up in a Church, which was called *the Church of Peace*; where lying prostrate before the Altar, with his Face flat upon the Ground, and bathed in Tears, he prayed thus to Almighty God: *My Lord, grant me that if the Faith which I have, be true, as infallibly it is, Arius, who is the wretched Author of all this Mischief, may be justly punished for his Wickedness.* For these Prayers, and infinite others, made by all the Catholick People; and seconded by a continual Fast of seven Days, which was instituted by the prudent Counsel of that most worthy Man, *James*, Patriarch of *Nisibis*, (who at that time was at *Constantinople*) God chastised *Arius* visibly, with a shameful and horrible Punishment; for as he was going one Morning, armed, and accompanied with many Soldiers and People, to enter by Violence into the Church, he was forced to step aside to satisfy the Necessity of Nature, which call'd upon him, and there voided all his Bowels, like *Judas*, and gave up his unfortunate Soul to *Satan*: Whereat all the Hereticks that accompanied him, remained much astonish'd and confounded, and the Catholicks admiring it, became more courageous by so particular a Providence of our Lord. This was the miserable End of that Miscreant, who, notwithstanding, at his Death left the Seed of his Errors to the World, and such a devouring Flame which could hardly be quenched with many Floods of Tears and Blood. A little after died also the Emperor, *Constantine*, as he was thinking to call back *St. Athanasius* from Banishment, and to restore him to his Seat and Dignity; who after two Years and four Months, returned to his Church, with honourable Letters from *Constantine* the younger, that governed the Province of *France*, and had succeeded with his two Brothers, *Constantius* and *Constans*, in his Father's Empire.

This is in brief what happened to *St. Athanasius*, in the Time of *Constantine* the Great; who although he were deceived and carried away by the factious and heretical Bishops in the perverse Condemnation of the blessed Man, hoping thereby to appease the Storm, and allay the Troubles and Dissensions that disquieted the Church; yet being a Catholick Prince, and very zealous for our holy Religion, the Hereticks had no great

Credit or Power in his Time, nor could they MAY 2. work against it according to their Desire, as they did afterwards under his Son *Constantius*, who (as we said before) was infected with the pestilent Error of *Arius*, and did openly favour it; and after the Death of his two Brothers, *Constantine* and *Constans* was sole Emperor, and did sorely afflict the Catholick Church. And although he had a great Desire to expel *St. Athanasius* again out of *Alexandria*, as one that thwarted and hindered all his perverse Designs, he durst never attempt it for Reasons of State; because his eldest Brother *Constantine*, whom he respected and stood in Awe of, had sent him back to his Bishoprick with a most honourable Testimony of his Innocency and Sanctity: And *Constantius* was loath to give him any Cause of Disgust and Offence; and therefore dissembled, and expected his Occasion to persecute *St. Athanasius*. But his other Enemies were more violent and furious, and could not suffer so long a Delay; and therefore to deprive him of his Seat and Dignity, they deputed some to Pope *Julius*, and others to the Emperors *Constantine* and *Constans*, to complain of *Athanasius*, hoping that because they were far off, they were not well informed of the true State of Affairs, and therefore might easily be deceived, and made to believe what they should suggest, to wit, the many Lies and Calumnies which they had invented and devised against the Saint: But they were all rejected, and sent back by the Emperors, as they deserved. And Pope *Julius*, though he sufficiently understood the whole Cause, yet to make it more clear and evident to the World, called a Council, (as the Deputies had desired him, because they hoped he would never do it) and commanded both *Athanasius* and his Accusers to come to *Rome*. *St. Athanasius* came without Delay to answer, and give an Account of himself, and was at *Rome* a Year and a half, expecting the Coming of his Accusers; who knowing how bad and wicked a Cause they had to maintain, durst not appear. When all Things had been seen and read, and most exactly and strictly examined in the Council of fifty Bishops assembled at *Rome*, and the Letters also which a Synod of *Alexandria* had writ to the Pope concerning the whole Affair, had been diligently perused: Pope *Julius* pronounced Sentence in Favour of *St. Athanasius*, declaring him *innocent and without Blame*, and a *valiant Defender of the Catholick Faith*; and condemned his Adversaries. During this Time of his Abode at *Rome*, the holy Man composed and writ the Symbol, which is called *St. Athanasius's Creed*, therein to give an Account of his Faith. Which Creed, as a thing sent from Heaven, and a most assured Rule of our holy Faith, hath been unanimously approved, received, and

MAY and used through all the Catholick Church.
 2. He brought also with him, when he came to that holy City, the Life which himself had written of St. *Antony* Abbot, who was yet living: And it wrought wonderful Effects in the Hearts and Minds of all that heard it; so that many of the prime Gentry and Nobility were thereby moved to leave the World, and imitate St. *Antony* in the Study of Perfection and Service of our Lord and Saviour JESUS CHRIST. And the Name of Monks began to flourish and to be in great Vogue through *Italy* and the Western Parts; for the Institute and Form of their Living had been there long before. By the Sentence and Authority of Pope *Julius*, St. *Athanasius* returned the second Time to his See; but the Hereticks, most pernicious People, and wholly possessed with the Devil, as they ruled the Emperor *Constantius* at their Pleasure, procured a Council to be held at *Antioch*, whereat the Emperor himself was present, and condemned St. *Athanasius* again, alledging this Reason among others, *that having been deposed by the Council of Tyre, he returned to his Church without the Authority of that Council which had condemned him.* They substituted in his Place one *Gregory* a *Cappadocian*, a most wicked and insolent Heretick, whom the Governor of *Egypt*, *Philagrius*, an Apostate from our holy Faith, came violently to thrust into the Patriarchal Seat of *Alexandria*, with a Multitude of barbarous Soldiers, who made great Ravage in the City, and behaved themselves with that Lewdness and Cruelty, that worse could not have been expected from an Army of Enemies sent on Purpose to destroy it. They spared neither Maids, Wives, Widows, old Women, nor Children, Secular nor Ecclesiastick; and rifled all Things, sacred and prophane, human and divine, with so much Impiety and Cruelty, that it cannot be expressed. And St. *Athanasius* seeing this so sad and lamentable a Condition of the City, secretly went out of it, to the End his Enemies understanding he was gone, might remit something of their Fury and Insolence. But before his Departure he writ to all the Faithful, animating them in their Persecutions, and exhorting them to Constancy and Perseverance in the Catholick Faith, *so as to die rather a thousand Times, than to communicate with Hereticks, or to have any thing to do with them; because they are sworn Enemies of JESUS CHRIST, and of all Religion and Truth.* When he had thus performed the Duty of a good Shepherd towards his Flock, he came the second Time to *Rome*, as to the sure Haven of Faith, to see if by the Authority of the Pope, and of the Emperor *Constantius*, (for *Constantine* the eldest Brother was now deceased) he could find some Means to stop the violent and furious Impetuosity of the Hereticks, and quench the raging Fire

that was burning in *Alexandria, Egypt*, and all the Eastern Parts. St. *Athanasius* was honourably entertained at *Rome* by his Holiness Pope *Julius*, and by all the City, as a valiant and stout Captain of our Lord, and invincible Defender of the Church. There was another Council held at *Rome*, where his Innocency was likewise approved. The blessed Man, after he had been three Years at *Rome*, was called to *Milan* by *Constantius* the Emperor; by whose Consent, and by the Pope's Authority, a general Council was called at *Sardica*, a City in the Confines of *Sclavonia, Mysia*, and *Thracia*, which now they say is called *Triadise*, and belongs to the *Turks*. In this Council, which was of three hundred Bishops of all the Provinces of the Western Church, and seventy six of the Eastern, though some say fewer, all Catholics (for the *Arian* Bishops would by no Means come to it, but made an Assembly apart at *Philipolis*, and the Result of it they published for the Council of *Sardica*) presided *Osius* a *Spaniard*, Bishop of *Cordova*, as St. *Athanasius* himself writeth; and *Archidamus* and *Philoxenus* were Legates of the See Apostolick: There were also present *Paphnutius*, *Scrapion*, *Apollonius*, *Amonius*, *Paulus*, *Agathon*, *Spiridion*, *Triphilius*, *Protasius*, *Maximinus*, and divers other holy Bishops, and renowned for such in the Catholick Church; who having examined with all Care and Diligence the Cause of St. *Athanasius*, declared his Faith to be sincere, true and catholick; and that of his Adversaries to be heretical and damnable; and above all, that *Gregory* was an Usurper of the Seat of *Alexandria*, and no Bishop: And so they writ in a Letter to the Church of *Alexandria*, that they should by no Means obey him, nor acknowledge in him any Authority, but receive, obey, and reverence their true and holy Bishop *Athanasius*; who, when the Council was ended, went to the Emperor *Constantius* to *Aquileia*, whether he had invited him, and from thence with him into *France*; and from *France* passing again by *Rome*, he came to *Antioch*, where *Constantius* then was; whose Brother *Constantius* was so zealous for the Catholick Faith, and so great an Imitator of his Father's Piety *Constantine* the Great, that seeing how much *Athanasius* suffered for it, he honoured and favoured him highly, and took his Defence and Protection so much to Heart, that he writ to his Brother *Constantius* to restore him to his Church; threatening, in Case he refused to do it, to declare War against him, and to come himself at the Head of a powerful Army to settle the blessed Bishop again in his Patriarchal Throne. And as *Constantius*, by his Brother *Constantine's* Death, was become very powerful, and possessed two Parts of the Empire, being also a resolute and courageous Prince; *Constantius* feared

MAY 2. feared much to offend him, especially being at that Time at War with the *Perfians*, he saw he could not well manage two such weighty and important Affairs, and resist at once two most powerful Enemies. Therefore having consulted the Matter with the *Arian* Bishops, he writ three Letters to *Athanasius* to desire him to come to him, offering him his Assistance and Favour: Not for Religion or any Zeal he had of the Catholick Faith, but for Reason of State; for which Respect also he entertained him very civilly, and with a cheerful Countenance, and would not permit any Discourse to be had of former Injuries, *the Memory whereof he desired might be utterly abolished*; and promised him upon his Oath from henceforward to shew him all Favour, and never to give Credit to any Accusations against him, before he heard him speak in his own Defence. And when the Emperor by the Counsel of the Hereticks had made so fair a Shew of his gracious Favour and Kindness to *Athanasius*, he added, *that as he was ready to gratify him in any thing, and to do him all the Pleasure he could, and restore him with Honour to his Church; so he did mutually request of him one Courtesy, which was to permit one Church in Alexandria to those, who professing another Religion and Faith, had Difficulty to communicate with him.* To whom the Saint replied, *that all that the Emperor commanded should be done; but he did beseech him withal, to give Order that those of his Profession might likewise have a Church given them in Antioch, where they might meet without Fear, and celebrate divine Service.* This Answer surprised the Emperor, and stopped him from urging that Matter any more: And the Hereticks counselled him to break it off, for they judged it to be better to receive no Church at *Alexandria* from *Athanasius*, than to give the Catholicks a Church at *Antioch*. *Constantius* writ Letters to the Church of *Alexandria* for the receiving of *Athanasius*; for so Princes use to do against their Inclination, when they see themselves compelled to it: And besides, Hereticks know well how to serve themselves of the Craft and Dissimulation of the Fox, when they find it not to be to their Purpose to use the Fury of the Lyon. The holy Prelate returned the second Time to *Alexandria*, with these Letters of *Constantius* Emperor, and those of Pope *Julius* to all the Clergy and People of *Alexandria*. But first he went to *Jerusalem*, where he was received with wonderful Kindness and Affection by the holy Patriarch *Maximinus*; there was held then a Synod, at which *St. Athanasius* was present; and his Faith and Constancy was highly praised and commended. The *Arian* pretended Bishop *Gregory*, who, as we said, by Violence and Force of Arms had been thrust into the Seat of

Alexandria by the Hereticks, and had been deposed and declared to be no Bishop by the Council of *Sardica*, ten Months after that Council, before *St. Athanasius's* Return, was murdered by the People of the same City, who could no longer endure his Insolencies and Abuses.

St. Athanasius was received and welcomed by the Church and City, as one sent down to them from Heaven, to wit with incredible Signs and Demonstration of Joy, Applause, and Congratulation; even as Pope *Julius* by his Letters had counselled them to do in these Words: *Receive, my dearly beloved, your Bishop Athanasius with entire Glory and spiritual Joy; and together with him all those that have been his Companions in his great and toilsome Persecutions; and enjoy now the Fruit of your Prayers, seeing you have often fed and recreated him with your wholesome Letters.* In the Time he hath been absent from you, desirous to have you remain constant in the Confession of your Faith, you comforted him by your Fidelity and sincere Obedience, and encouraged him in the painful Labours and Calamities he hath endured. Truly I have particular Joy to think how every one of you will rejoice at the Return of your good Pastor into your City, and in what manner you will go forth to meet him. What Welcomes, what Mirth, what triumphant Exultation there will be, when you shall meet and embrace, and solace your selves together. What an excessive Joy and Comfort will it be for you, when our Brother returns to you, when all Afflictions and Miseries shall have an End, and there shall be as it were but one Heart among you all, for one and the same thing shall be the Joy of all; which in a great Measure reacheth also to us, to whom God hath done the Favour to bring us to be acquainted with so holy and so considerable a Person. This writeth Pope *Julius*. The Fruit was wonderful great, which the People of *Alexandria* reaped in their Souls by the Return of *St. Athanasius*, of which himself hath these Words: *Great was the Joy of all the People for my Coming, exhorting one another to Virtue. How many Maids that thought to marry, have consecrated their Virginity to JESUS CHRIST? How many young Men being incited by the Example of others, their Companions, have undertaken and embraced a monastical Life? How many Parents have begged of their Children, and how many Children of their Parents, not to hinder them, or make them abandon the Piety which they owe to CHRIST? How many Husbands have persuaded their Wives, and how many Women obtained of their Husbands to live continent, and to forbear from lawful Pleasure, that they may give themselves more freely to Prayer, as the Apostle teacheth? How many Widows and Orphans, that were ready to perish for Hunger and Nakedness,*

MAY have been relieved by the bountiful Alms of
2. People? And to conclude in brief, there was
so much Fervour, and such an Alacrity of the
People in the Pursuit of Virtue, that every
House and Family seemed to be a Church of
God for the Goodness of the Inhabitants, and
their continual Prayer; and there was an ad-
mirable and excellent Peace in the Church, all
writing to Athanasius, and receiving Letters
from him of a sovereign Peace and Tranquil-
lity. These are the Words of that most holy
Doctor.

But whilst the Church of *Alexandria* was
in this happy State by the Vigilancy of their
worthy Pastor, the *Arians* endeavoured, ac-
cording to their Custom, to disturb it, and
to cast *Athanasius* once more out of it, for as
long as he was in it, they had little Hopes to
prevail. They had an Occasion offered them
to attempt it: For the Emperor *Constans*, the
only Protector and Support of *Athanasius*, and
whom *Constantius* did very much respect and
fear, was treacherously slain, and *Magnen-
tius* a Tyrant usurped the Empire: Our
Lord permitting that the Catholick Prince
should die, and the heretical Emperor sur-
vive, thereby to punish the Sins of the World,
and to refine and purify his Servants the
more, and separate the Chaff from the Corn
with the Wind of Persecution, which after-
wards was raised. The Hereticks laboured
much to persuade *Constantius*, that seeing
now there was no more Awe of a Brother to
refrain him, he would banish *Athanasius*;
but *Constantius*, although he were sufficiently
inclined thereunto, to wreak the Malice and
ill Will which for a long Time he had born
him; yet seeing himself put to it on every
Side, (for the War with the *Persians*, who in
several Battels had worsted him, had very ill
Success; and the Tyrant *Magnentius* was be-
come very powerful, and Master of all the
Dominions that had been under *Constans*)
for Reason of State would not at present at-
tempt any thing against St. *Athanasius*; but
waiting for a better Occasion, writ anew to
him Letters full of Love and Kindness,
wherein he confirmed what formerly he
had promised him, and offered him other
Courtesies and Favours. But when he had
fought with *Magnentius*, and after a long
and doubtful Fight, had at length utterly
defeated and overthrown him, and was now
acknowledged and obeyed as absolute Lord
and Monarch through all the Provinces of
the *Roman Empire*, abusing the Prosperity
and mighty Power that God had given him,
he turned it all against him, and against his
holy Catholick Faith, intending to do his
utmost to destroy and utterly ruin it. To
which Purpose he levelled all his battering
Pieces and all his Engines against the great
Athanasius, as the strongest Hold, Bulwark
and Defence of it; and as such he did from

his Heart hate and detest him as his deadly M A Y
Enemy, without any Regard to the many 2.
and frequent Promises he had made him; or
to the Firmness and Constancy which he
owed to his Faith and Word, as well for the
Honour of the Name he bore, as for the
Majesty of his Royal Person and Empire.
He commanded then the Memory of *Atha-
nasius* to be condemned, and all Bishops that
refused to sign his Condemnation to be ba-
nished: And to press them the more to it,
he caused a Council to be assembled at *Mi-
lan* of almost three hundred Bishops; and
as they began to sit in the Church, he made
them remove to his Palace, that himself
might be present as Judge and Witness a-
gainst *Athanasius*: And he thrust out of
their Seats *Denis* Bishop of *Milan*, *Eusebius*
Bishop of *Vercells*, *Paulinus* Bishop of *Tre-
vers*, *Lucifer* Bishop of *Caralis* in *Sardinia*,
because they would not subscribe to his Con-
demnation: Among whom St. *Eusebius* and
St. *Denis* died in Banishment. For the same
Cause also he banished the chief Pastor and
Head of the Church *Liberius*, who by the
Death of St. *Julius* Pope had succeeded in
the Chair of St. *Peter*; for when he could
neither induce him by Gifts, nor move him
by Threats, nor persuade him by Letters and
Messages, nor even, when he had called
him to him to *Milan*, could prevail with
him by all the Arguments and Motives he
could use, he sent him far away into *Berea*
in *Thracia*. He likewise persecuted *Osius*,
Bishop of *Cordova*, a Man most venerable
for his Age, Learning, and Authority, and
for having been Father and Master of many
Bishops, who had also presided in the Coun-
cils of *Nice* and of *Sardica*, and therefore
was in great Esteem and Reputation with
all; and the Emperor thought it to import
him exceedingly to draw such an eminent
Man and Prelate to his Faction, and to get
him to condemn *Athanasius*, thinking that
then the whole World might be persuaded
that his Condemnation was just and legal;
and to bring him to it, he afflicted the good
Man excessively. But none of these worthy
Bishops could be wrought upon, or moved
to condescend to the perverse and damna-
ble Intentions of the Emperor: For they
were resolved to undergo whatsoever Calamity
or cruel Death, rather than to sign the
unjust Condemnation of that most holy and
innocent Man, whose Cause was so linked
and tied to that of the Catholick Faith,
that it was all one to condemn St. *Athana-
sius*, and to condemn the Catholick Church.
And for this Reason did the *Arians* so hot-
ly and furiously persecute these holy Men,
hoping to force all the rest at their Plea-
sure.

A Man can hardly believe what a horrible
and dreadful Persecution this was, which the
Emperor

MAY Emperor *Constantius*, pretending to impugn
2. *Athanasius*, raised against the whole Catho-
lick Church; the Fury and Violence where-
of was so great, that like a Deluge it over-
flowed all the Provinces of the East, not
sparing also many of the West. The Im-
piety of *Constantius* was equal to his Power:
Eusebia the Empress was also an Heretick,
subtle, and full of Craft, who was continu-
ally casting Wood upon the Fire that burn'd
in her poor Husband's Breast. The cunning
and Violence of Hereticks was incredible,
the Eagerness of the Officers that were to
execute the wicked Designs, and the Flat-
tery whereby they laboured to oblige their
Master, and gain his Affection, can hardly
be expressed. The Devil, sworn Enemy of
JESUS CHRIST, incited and stirred them all
up, and made *the Flame of the Furnace of
Babylon break forth, and mount forty Cubits
high*. And our Lord permitted all this for
the Punishment of the Wicked; and the
Trial of the Good, and for the greater Glory
of his holy Faith, which at last did won-
derfully triumph over so many and such
powerful Adversaries. Innumerable Bishops
were driven out of their Churches, and ban-
ished; Deacons, Priests, and Clergy-men,
sundry Ways afflicted and abused; Religious
Men and Saints, that had hid themselves in
Dens and Caves, and lived in Deserts, were
taken and imprisoned, and most shamefully
treated and persecuted, in that outrageous
Manner, that *St. Basil* saith, *The Persecution
in Constantius's Time was so sharp and ter-
rible, that he looked upon it as the Beginning
of Antichrist's Reign, of which the Apostle
speaketh in his Epistle to the Thessalonians*.
But let us leave that, and relate what hap-
pened to *St. Athanasius* at *Alexandria*. *Con-
stantius* nominated for Bishop in his Place
one *George*, a Fellow so desperately wicked,
as if he had no Soul to look to, most fierce
and cruel; and sent with him five thousand
Soldiers under the Command of *Sirianus*,
who with these armed Troops entered the
Church where *St. Athanasius* was praying,
and presently laid Hands on the People that
were with the holy Pastor; and put Guards
at the Doors, that the Bishop might not
escape; who seating himself in his Chair,
exhorted the People to pray; and would not
fly, for Fear of bringing them into Trouble
or Danger. But seeing that our Lord had
so blinded the Soldiers that sought for him,
that they could not see him though they
were close by him, he passed through the
middle of them, with some of the Clergy
and religious Men; and going out of the
Church, saved himself by a particular Good-
ness and Providence of Almighty God. He
fled into the Desert, and there lay hid in a
dry Cistern six Years; during which Time
he saw none of his Kindred, Acquaintance,

or Friends, no not even the Sun; nor was
seen by any Man, besides one only Servant,
who brought him Food to keep him alive.
For the Emperor *Constantius*, and the He-
reticks that counselled and ruled him, for
the most passionate Desire they had to get
him alive or dead, used all Diligence and
Means imaginable to learn where he was,
and to find him out, to draw him, if they
could, even from the Center of the Earth.
They sent forth their Emissaries, Scouts, and
Spies through all Parts, with an Infinity of
Sergeants, Pursuivants, and other Officers;
to run over all Provinces, Cities, Towns,
Villages, and to pry into every Hole and
Corner without leaving any Place unsearch-
ed, to discover *Athanasius*, as if he had been
the common Enemy of Mankind. But he
was a true Friend and faithful Servant of
our Lord, who proved and exercised him
with these hard Conflicts, and kept him
Company, whilst he was left alone in a Ci-
stern and vast Solitude: There he enter-
tained and recreated him with divine Con-
solations, and raised him above all that per-
secuted him, and were in Search for him,
giving him a Victory and Triumph over
them. In this Time of his Retirement he
understood that the Hereticks had set forth
a Confession of their perfidious Belief, and
had given it to the Catholicks to sign it,
and subscribe to it: And that many being
intimidated by the severe Commands and
Threats of the Emperor, had signed it. At
which this Saint and stout Captain was ex-
ceedingly troubled and afflicted, to see the
Soldiers of our Lord be of so feeble Courage,
and so faint-hearted in the Defence of his
Faith and Cause; and like a Lion roaring
in the Desert, he writ four Orations to con-
firm and settle the Catholick Verity, and to
overthrow and beat down Heresies, with
such Spirit, Doctrine and Eloquence, that
they are a lively Portrait of *Athanasius*.

Whilst the Affairs of the Church were in
this State, it pleased God to take *Constan-
tius* out of this Life; in whose Place suc-
ceeded *Julian* the Apostate, his Cousin Ger-
man; who, though he had been a feign-
ed Christian, and was truly an Enemy of
CHRIST, and desired to root out his Name
and Religion, if it were possible, from the
Face of the Earth; yet the better to de-
ceive the Christians, and gain the Opinion
of a mild and clement Prince, and establish
his Empire by the Affection and good Will
of the People; as also for the Hatred he
bore *Constantius*, to undo what he had done,
and to ease and comfort those whom he
had oppressed; out of Policy he recalled all
the Bishops to their Seats, whom he had
banished; as *St. Jerome* writeth in these
Words: *The little Apostolical Ship was in great
Danger; the Winds were high and boisterous,*
the

MAY the Waves did rise, and beat against it on every side, so that in a manner all Hope was lost. But our Lord awakened and commanded the Storm to cease. The Beast died, to wit Constantius Emperor, and the Seas grew calm. Shall I speak more clearly? All the Bishops that had been cast out of their Chairs returned back to their Churches, by the Consent of the new Prince: Then did Egypt receive her great and victorious Pastor, St. Athanasius. And St. Gregory describing St. Athanasius's Return from the Desert to Alexandria, saith, it was more solemn, and had a greater Resort and Concourse of People, and was more full of Joy and triumphant Exultation, than if the Emperor himself had made his Entrance into the City. All the People being set in Order according to their Age, Quality, and Office, went forth to meet him; and the holy Man came meanly mounted upon a silly Beast, herein representing our Saviour's Entrance into Jerusalem: And not only the little Children, as to our Lord JESUS, but Men and Women of different Tongues and Nations, did strive who should, by the loudest Cries, testify their Joy and Jubilee; giving Thanks to our Lord for having sent them their Pastor again. Much Feasting, and many Banquets there were both in publick and private, and they poured forth most precious Oynments; and for the Multitude of Lights and Torches, the Night seemed to be changed into a most clear Day. Nor can any manner of testifying their joyful Congratulation be thought of, which was not there expressed for welcoming St. Athanasius. So doth God use to honour his Servants: And there was great Reason for him to honour a Man that had endured so much, and had been so grievously affronted and abused for his Sake. And to the End we may learn that as God doth exalt the humble, so doth he also cast down the proud, and many Times advanceth the wicked Man to Dignities, that his Fall may be the greater, and the Honour which was done him may turn to his Shame and Confusion. It is very remarkable, that the pretended Bishop George, who had been factiously and violently intruded by Constantius into the Episcopal See of St. Athanasius, besides that for his Heresie he was detested and abhorred by all Catholicks, did so rack and oppress the People, that the Heathens that lived at Alexandria, not being able to endure his Insolencies, in a great Rage and Fury killed him and tore him in Pieces; and throwing his mangled Carcass upon a Camel, carried it through the City, then burnt it, and cast the Ashes into the Sea: And lastly, burnt the Camel, as an abominable and execrable Thing, for having touched that sacrilegious Body. Thus did that Usurper come to be worthily punished for his Wickedness against God, against our holy Religion,

and against St. Athanasius; and like another *MAY* Haman, was hanged upon the Gibbet which he had prepared for Athanasius, and Athanasius was exalted and honoured by all, as Mardocheus had been in his Days. 2.

The Saint found his Church much corrupted and defiled by the evil Government of the false Bishop George; and by the Violence and Insolencies it had suffered. But he presently applied himself to cleanse it from all Filth and Uncleaness of the *Arians*, not roughly, nor with Threats and Terrors, but, as St. Gregory Nazianzen writeth, with Sweetness and Gentleness; and with strong and efficacious Reasons, the more easily to persuade the Truth. And he assembled a Council to repair the Breaches, and heal the Wounds that had been made by the Hereticks. Moreover by the Example of his holy Life, by his heavenly Doctrine, by his Courage and Prudence, he gained many Gentiles that were yet at Alexandria, to the Faith of CHRIST. Julian the Emperor was informed of this, and was extremely troubled at it, for now he had pulled off his Mask of Hypocrisy, wherewith he had appeared so courteous and civil to the Christians, to deceive and seduce them. For in Effect he sought nothing more than to ruin them, and to propagate and set up thorough all his Empire the Worship of false Gods; and he busied himself continually in offering them most cruel and abominable Sacrifices, and in consulting his Soothsayers, Necromancers, and Magicians. Wherefore the Hereticks, who hated St. Athanasius, as a main Prop and Up-holder of the Catholick Faith; and the Gentiles, that could not endure to see so many of theirs become Christians, to increase the Emperor the more, conspired together, and writ to him, that Athanasius was as Poison to the Religion of the Immortal Gods, and would prove its utter Destruction; and therefore if he were not with all Speed cast out of Alexandria, his Religion would sink and come to nothing. And these Hereticks and Pagans knew so well to set out their Story, that Julian (who of his own Accord was sufficiently inclined to persecute St. Athanasius) writ to Eudicius, Governour of Egypt in these Terms: *Although you write not to me of other Affairs, yet certainly you ought to write and give me an Account of Athanasius, the great Enemy of our Gods, especially having heard before of the excellent Decrees which we made against him. I swear unto you by the God Serapis, that if Athanasius, Enemy of the Gods, do not depart out of your City, nay, out of Egypt, before the first of December, I will punish the Soldiers that are under your Command, and fine them a hundred Pound Weight in Gold. You know that I am slow, and loath to punish, and proceed leisurely to the Condemnation of any Man, but also I am very hard to pardon him that*

MAY 2. that I have once condemned. I cannot endure that our Gods should be abused and contemned by this Man's Means. Of all the Services you can do me, I know none which will please me more, and give me greater Content, than that you thrust the Traitor and wicked Man Athanasius out of all Egypt, who hath been so audacious as to persuade within my Empire some principal Ladies of Greece to be baptized. This is Julian's Letter, by which we may see the Hatred he had of Athanasius, and the Reason why he persecuted him. By this new Order given by the sacrilegious Apostate, St. Athanasius was once more to leave Alexandria, who seeing his People oppressed with Sorrow and Grief, lamented his Departure with infinite Tears, and said cheerfully to them, *Afflict not yourselves, and lose not Courage, for this Storm shall soon be blown over.* Julian was not content to banish St. Athanasius from Alexandria and Egypt, but, for the Spleen and Hatred he bore him, he secretly commanded he should be put to Death; whereof the holy Man being advertised in time, embarked himself in a Ship, to shun the Danger. He that had Charge to kill him, pursued him with a Band of armed Men, and when he had almost overtaken him, those that were in the Company of St. Athanasius advised him to leap on Shore, and save himself in some Cave, or desert Place. But he, inspired by our Lord, desired the Master of the Ship to turn his Course, and sail towards those that made after him, who seeing the Ship pass by them, ask'd of the Passengers whether they had seen Athanasius? and they answering, that they had seen him a little before, sail that Way; the Enemies, with what Haste they could, held on their Course; and when they were thus deluded, St. Athanasius returning to Alexandria, was secretly kept and protected by the Catholics, till the wicked Apostate Julian was slain; who having threatened to ruin and destroy all the Christians, as soon as he could make an End of the War with the Persians, perished most miserably in it, and that Cloud was blown over, as St. Athanasius had prophesied, and the boisterous Storm ceased; for Jovinian was chosen Emperor, a catholic and godly Prince, whom the Army made Choice of for his singular Valour and Courage; but he would not accept of the Command, till the Soldiers professed they would be Christians. And although he lived not eight Months compleat, he commanded that all Bishops, who had been banished by Julian, should return to their Churches, and especially Athanasius, whom he esteem'd a Saint, reverenc'd as a Bishop, obey'd as his Master, and honour'd as the greatest Defender of the Faith of CHRIST. In this short time of the Reign of Jovinian, and in that of Valentinian, who succeeded him, St. Athanasius had some re-

spite, and governed his Church with less MAY 2. Trouble and Opposition than before, although the Arians, Gentiles, and Jews, were continually barking against him; and gave him always some Matter of Fear and Disquiet.

But Valentinian took for his Associate and Partner in the Empire, his Brother Valens, and leaving to him the Government of the East, contented himself with the Western Provinces; and Valens, who had been a Catholic, being misled by his Wife, an Arian Woman, and by Eudoxius, Archbishop of Constantinople, who had baptized him, became also an Arian; and to authorize and dilate that Sect in all his Dominions, resolved to persecute Catholics, take away their Churches, banish all those Bishops that withstood him, and in the first Place Athanasius, who was the best able to oppose and hinder his Designs. To this Purpose he published an Edict that all Bishops, who had been driven out of their Seats by Constantius, and had been restored by Jovinian, should be now expelled again. When this was proclaimed at Alexandria, a Man can hardly believe what a Mutiny and Consternation it wrought among the People; for all the Catholics took up Arms to defend their Pastor and holy Prelate. But he fearing a greater Sedition, and being loath that his Flock should suffer any thing for his sake, hid himself in the City, and lay close for four Months in his Father's Tomb, as if he had been there buried alive; and when the Fury of that Commotion was over, and things began to be more quiet and calm, on a sudden he left the City, and retired to a remote and desert Place; and this Removal of his, was, as it happened, a very particular Providence of our Lord that protected him. For the very Night after he was gone out of the City, the Governour of the Country came with a great Company of Soldiers, and entered the Church where the Saint had been but a little while before, with Intention to apprehend him. But at length the Emperor Valens, either that he feared his Brother Valentinian would take it very heinously that St. Athanasius should be abused by him, he being a most Catholic Prince; or to stop and prevent the great Scandals and Factions which were like to arise in that City for the great Love and Affection the People had for this most holy Bishop, or for some other Respects which moved him, when he was informed of what had passed, commanded that Athanasius should be permitted to return securely to his Church; and so he did, labouring with the same Diligence, Vigilancy, and Constancy, in our Lord's Vineyard, till he thought fit to call him to himself, and give him the Reward and Crown of his long, immense, and most glorious Labours.

MAY

2.

Of St. *Athanasius's* Death, St. *Gregory Nazianzen* writeth thus: *He ended his Life in a holy old Age, and went to keep Company with his Fathers, the Patriarchs, Prophets, Apostles, Martyrs, who had fought stoutly for the Truth, as he did; and to comprise his Epitaph in few Words, he departed this Life with far greater Honour and Glory than was that with which he had been received at the Entries he made into Alexandria: For his Death was lamented by all good Men, with infinite Tears, leaving imprinted in their Hearts the immortal Glory of his Name.* And after these Words he turns his Speech to the Saint, whom he desires to look down upon him from Heaven, to favour and assist him in the Government of the Flock committed by God to his Charge, and to conserve it in the Catholick Faith; and if, for the Sins of the World, Hereticks were any way to prevail against it, to deliver him from these Miseries, and to bring him by his Intercession, to enjoy God in his Company, though this might seem a great, and too bold a Request. St. *Athanasius* died on the second of May, in the Year of our Lord cccclxxii, when he had governed the Church of *Alexandria* six and forty Years, amidst those Labours, Troubles, Persecutions, Battels, Victories, and Trophies, which we have here briefly related. And whatsoever is said, or can be said in his Praise, cometh very short of what the gravest Authors of the Ecclesiastical History write of him, as also of the Encomiums wherewith the holy Fathers and Lights of the Catholick Church celebrate his Memory. Among whom St. *Gregory Nazianzen* calleth him *the Eye of the World, Prelate of Priests, Confessor, Guide, and Master, a sublime Voice, a firm Pillar of Faith, and after St. John Baptist, the second Light, or Torch, and Precursor of JESUS CHRIST.* St. *Basil* also St. *Gregory's* Companion, and others, highly extol him, and with good Reason; for, besides his great Courage, Zeal, Constancy, and Perseverance, wherewith, till his Death, he defended the Catholick Faith, by infinite Labours and Persecutions; he was also most humble, modest, prudent, and above all, most inflamed with the Love of God, as appeareth by what he suffered and endured for the same, and by the Desire he had to dilate and propagate God's holy Name and Glory through the World; for he sent into the most remote Parts of *East-India*, *Frumentius*, whom he consecrated Bishop, that he might cultivate and enlighten that blind Nation with the Knowledge of CHRIST, and Light of the holy Gospel.

The Life of this Saint being so remarkable, and worthy of Admiration, I think it not amiss to advertise the Reader, what ought chiefly to be considered, pondered, and imitated therein. For, first, in the Course of

the Life of this glorious Doctor, there appeareth evidently the Power of God, that so armeth and strengtheneth a weak, and frail Man, that all the Power of Princes, Kings, Armies, and of the whole World, and Hell besides, could not prevail against him. We learn also, with what Firmness, Constancy, and Resolution, a true Catholick ought to maintain the Purity and Integrity of our holy Faith; and we discover the crooked Ways, Wiles, and Devices, which Hereticks use to stain and corrupt it, and see that by the Favour and Countenance of wicked Princes, Heresy is fomented and encreased, whom our Lord, for Punishment of our Sins, placeth in Command and Authority, and putteth the Rod in their Hands, seeing that in so short a time he called out of the World *Constantine* and *Jovian*, Catholick Emperors, and zealous Defenders of his holy Religion, and gave the Empire to *Constantius*, *Julian*, and *Valens*, who, like cruel Enemies, persecuted and molested it. It is also to be observed, that these professed Enemies of God, when their Affairs requir'd it, did favour St. *Athanasius*, and were most courteous and kind to him, making Religion serve their Turn for the Conservation of their Crown. But our Lord, who will be served by Princes in Verity and Truth, and with a pure and simple Heart, punished them all at length; *Constantius* with an Apoplexy, that soon dispatch'd him out of this Life; *Julian* with an Arrow sent from Heaven; and *Valens* was burnt alive by the *Barbarians*, in a thatch'd House, whither he fled to save himself, being defeated in a Battel. For although God maketh Use of wicked Princes, as his Ministers and Executioners, for the Punishment of Provinces and Kingdoms, where they rule; yet their Command and Power, lasteth no longer, than the same Lord permitteth; and ordinarily after he hath used them as the Rod of his Fury, he casteth them into the Fire, there to be burnt and consumed; and the just and virtuous Men that have been whipp'd and scourg'd by them, become victorious and glorious: As our blessed St. *Athanasius* triumph'd over those wretched and unhappy Tyrants, and over all the Hereticks that persecuted him with such restless Malice, Rage, and Cruelty. St. *Athanasius* hath written two Books against the *Gentiles*, (as saith St. *Jerome*) and one against *Valens* and *Ursacius*, Hereticks; another Book of Virginity, and diverse of the *Arian* Persecutions; also of the Title of the Psalms, and the Life of the great St. *Anthony*, Abbot, and many Epistles, and other Works, which the same Doctor saith it would be too long to reckon. And these Writings of his were so highly esteemed and revered by all Antiquity, that a holy Abbot, *Cosmas*, (of whom *Sophronius* maketh Mention) speaketh thus: *When you shall find any Sentence or*

Word

MAY 2. Word of the Works of Athanasius, and have no Paper at Hand to write it in, write it in thy Clothes. And Photius, Patriarch of Constantinople, commending the Style and Manner of writing of Athanasius, saith, that from him, as from a Fountain, did spring and flow all the Torrent of Eloquence of St. Gregory Nazianzen, surnamed the Divine, and of St. Basil the Great, who were Companions in Learning and Sanctity, and are the Light and Ornament of the Catholick Church.



The Invention of the HOLY CROSS.

MAY 3. UPON the third of May our holy Mother the Church celebrates the Invention of the holy Cross. The History whereof, taken out of St. Ambrose, St. Paulinus, Rufinus, and other Authors of the Ecclesiastical History, was in the Manner following. After the Emperor Constantine the Great had seen in the Sky at Mid-day a resplendent Cross, about which were written these Words: Constantine, with this Sign thou shalt overcome; and the Effect following the Promise, he had defeated Maxentius the Tyrant, he began to have a most singular Devotion towards the holy Cross, and omitted no Care and Diligence to have it known, esteemed, and revered through the whole Empire. He altered the Roman Ensigns and Standards, and instead of the Eagle, commanded the Figure and Sign of the Cross to be carried before him in the Royal Banner. He stamped his Coin with the same Figure, and made his Picture be drawn with the Globe of the World in his right Hand, and on the Top of the Globe a Cross, to give to understand that the World had been conquered by the Cross. St. Helena, Mother of the said Emperor, had the like Devotion to the Cross; and being stirred up by a particular Revelation of God, as soon as the Council of Nice was ended, went herself in Person to Jerusalem, to visit those holy Places, dedicated by the Conversation and precious Blood of CHRIST our Saviour; and to find out the Cross, on which by his Death he had given Life to Mankind. When she was come to Jerusalem, she found it a very hard and difficult Enterprize, to learn where that inestimable Treasure lay, which she was in search of. For the infernal Serpent seeing JESUS CHRIST our Redeemer had bruised his Head, and cast him from his Throne and Dominion by Means of the Cross, which for that Reason he would have to be revered and adored by all; for the great Hatred he beareth to God, used all possible Means to have the Cross hidden, and kept close from the Eyes of Men: Wherefore he procured that the Jews and Gentiles, his Ministers, should bury it under Ground, in a very deep Hole, with the Crosses of the two Thieves, and the Title of our Lord's Cross, and the Nails

wherewith he had been crucified. The Hole was filled up with Earth, and upon it was cast a great Heap of Stones; and withal, the Gentiles erected there a Statue of Venus, that if the Christians should come to have any Notice that our Saviour's Cross was hidden there, and therefore should desire to pray in the Place, they might be terrified with the Idol of Venus, whom the People would think they came to adore, and (for Fear of giving that Scandal) should not dare to frequent the Place, much less to pray at it: This Plot, wherein the holy Cross lay hidden, was near the Place where CHRIST had been buried; which also they covered with Stones, that the Memory of it might be utterly abolished. There were many Years now past since this impious and detestable Design was contrived and put in Execution; so that now there was scarcely extant any Mark or Sign of that which St. Helena was seeking, nor any Person that could give her any Light in the Business. The holy Empress was exceedingly perplexed and afflicted; for on the one Side, her Devotion and burning Desire to find out this precious Treasure, afforded her no rest; and on the other, the Difficulty, and almost Impossibility of finding it, did very much afflict her. But she still confided that the same Lord, who had moved her to come to Jerusalem, and given her this holy Desire, would also grant her the accomplishing of it, and reveal to her the Place where she might find what she so earnestly sought for. And so it fell out; for being at length informed by some ancient Jews (who by Fear of Torments were made to confess all they knew) where the holy Cross was buried, according to what had been delivered among them by Tradition from Father to Son, she commanded the Place presently to be cleansed and digged. Cardinal Baronius saith, it was a Custom among the Jews, when any Malefactor had been put to Death, to bury with him all the Instruments of his Death and Punishment: And that when St. Helena understood, both by Christians and Jews, the Place of our Lord's Sepulchre, she commanded them to dig the Earth round about, hoping there to find the Cross to which our Saviour was nailed, since it

was

MAY was most probable the Jews, according to
 3. their Custom, had buried it thereabouts. But which Way soever it was, she found there three Crosses, that of CHRIST our Redeemer, and two others of the two Thieves; and the Title of CHRIST's Cross so far distant from them, that they could not tell to which it belonged, nor which of the three was the Cross of our Lord. This caused great Joy in the blessed Queen *Helena's* Breast for having found out what she had so earnestly sought for; and yet it put her to no less Trouble and Perplexity; for she was in a Manner as far to seek, as if she had not found it, seeing she did not know how to discern our Lord's Cross from the other two. Whilst she was thus perplexed and troubled, St. *Macarius*, the Patriarch of *Jerusalem*, who was there present, comforted her, and stirred up her Mind to Hope and Confidence; and having commanded all to pray to our Lord, that he would be pleased to manifest and make known that divine Treasure, and to declare by some Miracle which of the three was the Cross of our Saviour and Redeemer: He gave Order that a sick Woman should be brought thither, who was despaired of and given over by the Doctors. This poor Woman was gently touched first by one Cross, then by another, and neither of them did her any good: But as soon as the third Cross was applied to her, in a Moment she recovered her Health and former Strength. This Miracle cleared the Doubt, and took away all Controversy, for all understood this was our Saviour's Cross, as *Rufinus* saith: Although St. *Paulinus* and others write, that the Cross of our Lord raised a dead Man to Life: And the Prayer of the Church in this Feast and Solemnity doth insinuate as much. And it seemeth more certain, as *Nicephorus* affirmeth, that God wrought both one and the other Miracle by Virtue of the holy Cross; to wit, that he recovered a sick Woman, and raised a dead Man.

The Joy of this most religious and virtuous Queen for so singular a Favour and Comfort, sent her from God, cannot well be explicated; for now she had not only found the Cross of our Lord and Redeemer, but was also most assured of it by certain and infallible Testimonies. Wherefore she gave infinite Thanks to Almighty God for having inspired her to go to *Jerusalem* to seek it; and having granted her so happy Success of her Journey and Pains, and perfect Accomplishment of all her Desires. She built a sumptuous and stately Church in the same Place where the holy Cross had been found, where she left part of it most richly adorned; and the other Part, together with the Nails, she sent to the Emperor *Constantine* her Son; who laid up that most holy

and precious Wood in a Church which himself had built at *Rome*; which to this Day is called *Holy Cross* in *Jerusalem*. The godly Emperor commanded also, that henceforward no Malefactor should be crucified, nor the Punishment of the Cross inflicted upon any, because our Lord had died thereon: And would have the Cross, which heretofore had been a most base and ignominious Punishment, to be ever after the Glory and Crown of Kings, and the Buckler and Defence of the Christian Commonwealth.

This is the Cause of this Solemnity of the Invention of the holy Cross, which the Church celebrates this Day, to teach us what Reverence we ought to have for the most admirable Cross; and with what Devotion we are to come to receive the great Graces and Blessings of so divine a Treasure; for in it is Salvation, Peace and true Liberty, Life, Grace, true Wisdom, Justice and Sanctification of Mankind; and finally, an universal Remedy of all the Miseries of Ages past, present, and to come. Wherefore with great Reason doth St. *Chrysostome*, in a Sermon of the holy Cross, speak thus: *The Cross is the Hope of Christians, the Resurrection of the Dead, the Guide of the Blind, the Staff of the Lamé, the Comfort of the Poor, the Bridle of the Rich, the Destruction of the Proud, the Torment of the Wicked, the Triumph over the Devils, the Tutor of Youth, the Guide of those that sail, a sure Haven of those who are in Danger, and a Defence of those that are besieged. The Cross is the Father of Orphans, the Defence of Widows, Counsellor of the Just, Repose of the Afflicted, Protection of little ones, Light of those that walk in Darkness, Magnificence of Kings, Shield of the Poor, Wisdom of the Simple, Freedom of Slaves, and the Philosophy of Emperors. The Cross is the Voice of the Prophets, the Preaching of the Apostles, Glory of the Martyrs, Abstinence of Monks, Chastity of Virgins, and Joy of Priests. The Cross is the Foundation of the Church, Destruction of Idols, Scandal of the Jews, Ruin of the Wicked, Fortitude of the Weak, Medicine of the Sick, Bread of the Hungry, Fountain of the Thirsty, Apparel of the Naked.* This is out of St. *Chrysostome*. And to the same Purpose discourseth St. *Ephrem*: *Let us print on our Doors, on our Forehead, our Mouth and Breast, and on all our Members the Life-giving Sign of the Cross; let us arm ourselves with this impenetrable Breast-plate of Christians. For the Cross is the Victory of Death, Hope of the Faithful, Light of the World, Key of Paradise, Scourge of Hereticks, Succour of Religious Men, Strength of Faith, Defence, Guard, and perpetual Glory of Catholics. These are our Arms (O Christian) by Day and by Night, in all Places, and at all Hours. Carry the Cross always with thee,*
 and

MAY and upon thee, and do nothing without first making the Sign of the Cross. When thou sleepest, when thou watchest, when thou travellest, when thou takest Pains, when thou eatest, when thou drinkest, when thou goest by Sea or by River, arm thyself always with the Shield of the holy Cross: For when thou art thus armed, all Mischiefs will fly from thee. Hitherto St. Ephrem. And St. John Damascen saith: The Cross is our Buckler and Armour, and Trophy over the Devil. The Cross is the Sign we are marked with, that the destroying Angel may not strike, hurt or ensnare us. The Cross raiseth those that are fallen, holdeth up those that are standing, sustaineth the Weak, directeth Pastors. It is the Guide of those that begin, and the Perfection of those that have ended their Course, Health of Soul and Body, and abolishing of all Misery and Evil, the Root and Cause of all Good, the Death of Sin, the Tree of Life, and Fountain of our Happiness. And Tertullian, a most ancient Author, whom St. Cyprian honoureth with the Title of Master, declaring to us the Custom of good Christians in those ancient Times, of arming and signing themselves with the Sign of the holy Cross, hath these Words: In all our Actions, when we come in, or go out of the House, when we wash our Hands, when we sit down at Board, when Light is brought us, when we put on our Cloaths or Shoes, when we go to Bed; in a Word, before every Work or Action we make the Sign of the Cross. Which pious Custom and Devotion of the Primitive Christians we ought to imitate; and in every Place, and at every Hour (seeing that in no Place or Time we are secure, the Devil like a roaring Lion going always about, and working our Perdition) we are to arm ourselves with this divine Armour, given us for our Defence. The Miracles which God hath wrought by Virtue of the holy Cross, are so many and so great, that they cannot be comprised in a short Narration. For whatsoever Miracles have been done in the Catholick Church, which are innumerable, in all Ages, have had their Rise and Efficacy from this Fountain of Life. But among so many which God hath wrought by the holy Cross, I will not omit one Thing, worthy of all Admiration, which is recorded by grave Authors. For St. Paulinus writeth, that that Piece of the holy Cross, which was kept at Jerusalem, notwithstanding so much of it was distributed among Pilgrims, that came thither for Devotion, was never diminished or lessened; but by a perpetual and continual Miracle, it remained always as entire, as if nothing had been cut off from it. St. Paulinus's Words are these: The Cross being a Piece of Wood without Sense or Feeling, yet seemeth to have in it a living and everlasting Virtue; and from that Time to this it permitteth itself to

be parted and divided, to comply with innumerable Persons, and yet suffereth no Loss or Detriment, but remains as entire as if it had never been cut. So that it can be severed, parted, and divided for those among whom it is to be distributed; and still remains whole and entire for all that come to reverence and adore it. These are St. Paulinus's Words, who relateth this Miracle as a Thing well known and certain, and as that Author is so holy, so learned, and so ancient a Person, we are to believe that what he saith is true; and hereby give Satisfaction to those that wonder there are in the World so many Pieces and Relicks of our Saviour's Cross, which, were they put together, might make many great Crosses. St. Cyril also, Patriarch of Jerusalem, who lived near those Times, affirmeth, that the whole World was full of the precious Treasure of the Holy Cross, which came from Jerusalem.

We are also to take Notice of another Thing, that to the End the Gentiles might receive the Light of the Gospel more readily, and believe that God was made Man, and as Man died on the Cross, our Lord would have one of the Sybils to prophesy as much, many Years before: For thus she sung with a propheticall Spirit; O Lignum felix, in quo Deus ipse pependit. O happy Wood, on which God himself did hang. He ordained also that the Egyptians in their hieroglyphical Letters, by the Letter T, which among them was made in Manner of a Cross, should signify Salvation and Life to come. And Socrates writeth, that when the Christians demolished the Temple of Serapis, they found in the Stones which had been laid in the Foundations of it, this Letter and Sign of the holy Cross engraven, which was the Occasion that many Pagans became Christians.

Some dispute whether our Saviour was fastened to the Cross with three Nails, or with four; the common Opinion is, that there were only three Nails, which is ordinarily followed by Painters and Gravers in the Crucifixes they make: Though some very ancient and venerable Authors say, he was nailed with four Nails, the Hands with two, and the Feet with two. St. Gregory of Tours, who lived a thousand Years since, affirmeth, that there were four; and St. Brigid, in her Revelations testifieth the same. Also the glorious Martyr St. Cyprian seemeth to have been of the same Opinion; for thus he speaketh: Clavis sacros Pedes terebrantibus. They pierced his sacred Feet with Nails. The Invention of the holy Cross happened in the Year of our Lord cccxxvi, according to Eusebius, which was the next Year after the ending of the Council of Nice, in Time of St. Silvester Pope, and the one and twentieth Year of the Reign of Constantine the Great, Emperor.

*The Lives of St. ALEXANDER Pope, St. EVENTIUS and
St. THEODULUS Priests, and Martyrs; and also of
St. JUVENAL Bishop, and Confessor.*

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ON the same Day of the Invention of the holy Cross, the Catholick Church celebrates the Martyrdom of St. *Alexander*, Pope and Martyr, who was born in *Rome*, and was Son of a Citizen there, called by the same Name. He succeeded in St. *Peter's* Chair St. *Evaristus* Pope and Martyr; and was the seventh Pope after St. *Peter*; if we reckon among them, as we ought to do, St. *Linus* and St. *Cletus*, who succeeded immediately the Apostle one after the other. St. *Alexander* was admirable for Sanctity, and most eminent for his Faith and Constancy in his Martyrdom. He was but thirty Years of Age when he was promoted to the Government of the Church: But his Life and Doctrine did abundantly supply his Want of Years. By his Preaching and heavenly Conversation he converted many Senators, and a great Part of the *Roman* Nobility to our holy Faith; and amongst them a principal Magistrate, whose Name was *Hermes*, with all his Family, who were in Number one Thousand two Hundred and fifty Persons; for which very Reason he was apprehended by the Governour of the City, *Aurelianus*, and cast into Prison, where he wrought many Miracles: Whereof this one was very great and most remarkable. For being loaden with Iron Bolts, there came one Night to him a Child with a lighted Taper in his Hand, that said to him, *Alexander, follow me*: The Saint made his Prayer first to God, and then understanding him to be an Angel of our Lord, followed him; and neither Walls, Doors, nor Guards, could stop or hinder him; and the Child led him to the House of *Quirinus* Tribune, where *Hermes* was in hold, who had a great Desire to speak with St. *Alexander*, and the Saint had promised him that notwithstanding his Imprisonment he would come to him. When they met, they embraced each other, they shed many Tears for Joy and Devotion, and animated themselves to suffer courageously for our Lord JESUS CHRIST. This did much astonish *Quirinus* the Tribune; and after some Discourse with *Hermes*, who amongst other Things told him the Manner of his Conversion to the holy Faith: When he saw also his Daughter *Balbina*, that was much afflicted with the King's Evil, cured by St. *Alexander*, with only touching her with his Chains, he became a Christian, together

with his said Daughter, and all those whom he kept Prisoners. And St. *Alexander* commanded St. *Eventius* and St. *Theodulus* Priests, who were come out of the Eastern Parts to *Rome*, to baptize them all. When this was told *Aurelianus*, he was exceedingly incensed and angry; and first tormented *Quirinus*, and put him to Death, then cut off the Head of *Hermes*, and commanded all those that had been baptized in Prison, together with *Balbina*, *Quirinus's* Daughter, to be drowned in the Sea. Then he sent for *Alexander* with the two Priests, *Eventius* and *Theodulus*; and when they had interchanged some Discourse for a while, said *Aurelianus*, *Let us leave off wording it, and fall to Work*; and presently commands the Hangman to strip St. *Alexander* naked, and stretch him on the Torture, and with Hooks of Iron to tear off his Flesh, and burn his Sides with lighted Torches. In this Torment the Saint was most still and quiet, and spoke not a Word. At which, when *Aurelianus* wondered, and asked him, *Why be held his Peace, and complained not*; he answered, *When a Christian prayeth, he speaketh with God*. *Eventius* and *Theodulus* were put to the same Torments; and *Eventius* was fourscore and one Years old, and had been baptized at the Age of eleven, and received holy Orders at twenty. The Greatness and Sharpness of the Torments served only to make the holy Martyrs more firm and constant in the Faith and Love of our Lord JESUS CHRIST. And *Aurelianus*, not being able to make them relent, and condescend to his Will, commanded an Oven to be heated, and *Alexander* and *Eventius* to be cast into it; but *Theodulus* was made to stand at the Mouth of it, that seeing them consumed with the burning Flames, and fearing the like Punishment, he might be moved to sacrifice to the Gods. But *Theodulus*, not only with an undaunted Courage beheld his Companions in the Fire, but also inflamed with a greater Fire of divine Love, leap'd in among them; because they called him, and told him that they felt no Pain, but rather found great Ease and Refreshment: And so it was, for the Flames hurt them not; and they came all three out of the Oven bright and shining, and of the same Colour with Gold, that had been refined in the Crucible. The hard and rebellious Heart of the Tyrant was nothing softened

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MAY 3. tened by this Miracle. For he commanded *Eventius* and *Theodulus* to be beheaded. And as for St. *Alexander*, that he might die a more cruel Death, all the Members and Parts of his Body were pricked and stabbed with keen and sharp-pointed Awls of Steel. In which Torment he gave up his most blessed Soul to God, (though the Book of the *Roman* Bishops saith he was also beheaded after he had been so horribly misused) on the third Day of May, in the Year of our Lord cxxxii, according to Cardinal *Baronius*, in the Reign of the Emperor *Adrian*; who, for having been adopted by *Trajan*, called himself *Trajan Adrian*. Whence ariseth the Mistake of some Authors, who write that St. *Alexander* suffered under *Trajan*. *Aurelianus* was overjoyed for having put to Death these holy Martyrs, as if he had got some famous Victory; but his Joy was soon turned into bitter Lamentations; for he heard a Voice that spoke thus to him: *Aurelian, for those whom thou hast deprived of Life, the Gates of Heaven are opened, and the Gates of Hell for thee.* This Voice put *Aurelianus* besides himself, and falling to the Ground, he eat his own Tongue; and so dying, yielded his wicked Soul to be eternally tormented in the Flames of Hell.

The Bodies of St. *Alexander* and his Companions were buried out of the City, in the Way called *Numentana*, seven Miles from *Rome*, and was afterwards translated into the Church of St. *Sabina* in the City, which is a Convent of the *Dominican* Friars. St. *Alexander* was Pope ten Years, five Months, and twenty Days, according to *Baronius*: Yet *Eusebius* giveth him but ten Years; but the Book of the *Roman* Bishops, addeth to the ten Years, seven Months, and two Days. St. *Alexander* was most zealous for the divine Service. He ordained that at holy Mass Priests should consecrate unleavened Bread, to signify the Purity of the blessed Sacrament; as also to imitate our blessed Saviour, who, at his last Supper, instituting this sacred Mystery, did the same. He decreed also, that in Consecration of the Chalice, they should mingle a little Water with the Wine, thereby to signify the Union of CHRIST our Lord with his Church, and to represent the Blood and Water that issued forth of his precious Side. But when we say that St. *Alexander* did institute these holy Ceremonies, it is not to be understood or inferred thence that he was the first that instituted them, for the Apostles used them before; and what they had learned of CHRIST, and taught the Church, this holy Bishop did approve and establish by his holy Canons. And so we see that St. *Cyprian* and

St. *Justinus* Martyr speak of mingling Water with the Wine, as of a Thing delivered to the Apostles by our Lord, and as such received, and always practised by the whole Church. He also added that devout Clause in the Mass, which beginneth, *Qui pridie quam pateretur*, to the Words of Consecration. He commanded that no Priest should say more than one Mass every Day. He pronounced Sentence of Excommunication upon those that hinder the Legates Apostolical from executing the Commands and Orders of the Pope. He gave holy Orders, three Times in the Month of *December*, at which Times he consecrated five Bishops, six Priests, and two Deacons. He writ three Epistles, which are extant in the first Tome of the Councils, whence we have gathered the Decrees and Ordinations we spoke of; and one other of great Importance, which is the Blessing of Water with Salt, and with the Ceremonies used by the Church to this Day: And the keeping it in Churches, Houses, and Chambers, against the Temptations and Snares of the Devils, who are continually assaulting and troubling us. Which Custom hath continued in the Catholick Church from the very Beginning: And our Lord hath wrought infinite Miracles of many and diverse Kinds, by the Virtue of Water thus blessed; healing all Sorts of Infirmities, quenching Fires, calming Storms and Tempests at Sea and Land, repressing Thunder, Earthquakes and the like, and delivering the Souls and Bodies of possessed Persons from the Power of the Devil. In our Days there have been seen strange Effects of holy Water in the *Indies* among Heathens, and newly converted Christians, and in Countries infected with Heresies among the Hereticks themselves. And without all Question holy Water is a powerful Remedy against Witchcraft, Sorcery, and all the Inventions and Sights of *Satan*; which our Lord of his great Mercy hath left to his Church, and we ought continually to use it with great Devotion and Confidence in the same Lord who bestowed it upon us.

The holy Church maketh a Commemoration of St. *Juvenal*, Bishop of *Narni*, which is a City in *Umbria*, forty Miles from *Rome*; joyning him with the holy Martyrs, St. *Alexander* and his Companions. (The *Roman* Breviary, as also the Martyrologies of *Bede*, *Ado*, and *Usuardus* say of him, That he was a Man of a most holy Life, and renowned for Miracles; and that he converted almost all the City of *Narni* to the Faith of CHRIST.) St. *Gregory* also speaketh of another *Juvenal*, who is buried at *Narni*, and died a Martyr, of whom mention is made in the *Roman* Martyrology on the seventh of May.



The Life of St. MONICA, Widow, Mother of St. Augustine.

MAY 4 THE Life of the most virtuous St. *Monica*, and most charitable Mother of St. *Augustine*, Light, and great Doctor of the Church, is in Manner following, taken out of his Writings.

St. *Monica* was born in *Africa*, of honourable and Christian Parents, who brought her up in all Piety and Virtue, and she that of herself was inclined to Good, addicted herself much to Devotion. Whilst she was yet a little Child, she often frequented the Church, and kneeling down in some Corner of it, prayed there most quietly and devoutly. She used to rise in the Night and say those Prayers that her Mother, whose Name was *Facunda*, had taught her: She took great Delight in giving Alms, and every Day spared something from her own Refection, to bestow it upon the Poor. And as she grew up in Age, so did she increase in the Desire and Pursuit of Virtue. When her Parents commanded her to dress herself according to her Quality, she did so, in Obedience to them, though much against her own Desire and Inclination; for she was an Enemy of all Vanity. She had a great Mind to persevere always in the State of Virginity; but she condescended to the Will of her Parents, who bestowed her in Marriage upon one named *Patrick*, it being our Lord's Will, that from this good Tree should grow that precious and sweet Fruit, St. *Augustine*, her Son. *Patricius* was a Gentleman, but a Heathen. St. *Monica* had sufficient Matter of Patience, and Occasion of exercising her Virtue; for she was a zealous Christian, and much troubled that her Husband was not of the same Religion. She was meek and peaceable, and he very cholerick, and often transported with Passion. But the blessed Saint by her Prayers and Tears before our Lord, and by her Obsequiousness to her Husband, and by continuing in Meekness and Patience, won him at length, and made him submit to the sweet Yoke of CHRIST, and become a Christian. And then he amended those Defects which his virtuous Wife had patiently supported him in, conforming himself to her, and endeavouring to give her all Content, as one that well knew her Virtue, and how singular a Favour he had received of God for her sake. The Means whereby St. *Monica* gained her Husband to God, were these, as St. *Augustine* writeth: She was obsequious to him, as if he had been her Lord; she preached to him, and exhorted him to a

good Life by her virtuous Actions, and not much by her Words; she endured whatsoever Affront or Injury he offered her by Word or Deed, so as to dissemble it, and never to dispute with him about it. She offered frequent and fervent Prayers to our Lord for him, desiring him to send him his holy Spirit, and to convert him to his Faith, that he might observe his Commandments, and be chaste. When her Husband fell into a Heat, and the Passion of Choler did so much transport him that he seemed to be out of himself, she would not resist him in Deed or Word, but held her Peace; and when she perceived a fit Opportunity, after he was appeased and quiet, with wonderful great Modesty she gave him Account of her Actions. She was never heard to complain among other Women, of her Husband's hard Usage, or to speak disrespectfully of him, as many Women are wont to do, who have less Patience and Prudence. And St. *Augustine* addeth, that when other Matrons, her Neighbours, would, in St. *Monica*'s Presence, speak of the evil Conditions of their Husbands, and how rough they were to them; and shew also the Mark of the Blows they had receiv'd; and did, besides, wonder that *Patrick*, being a very cholerick Man, yet none of them ever heard, or otherwise perceived, that he had once struck his Wife, or that there had been for one Day, or Hour, any Strife between them; and would familiarly ask her the Reason of it: She told them how she behaved herself towards her Husband, and what Means she used to keep him always quiet and content, and well satisfied with her, and counselled them to hold the same Course, and to remember, *that from the time they were married, they declared themselves their Husbands Servants, and took them for their Lords and Masters, and that as such they were to obey them, and respect them, (for this is the Duty of a Wife, and the Contract of Marriage) and by Patience and Prudence to temper and mitigate the Roughness of their Humour; and behave themselves with so much Mildness, Submission, and Modesty, in dealing and speaking with them, as to make them become more calm and gentle: For the Wife that taxes her Husband's Life, is no less in Fault than her Husband, who by his dissolute Carriage giveth Occasion to his Wife to speak so of him.* Such married Women as followed her Advice and Counsel, found, by their own Experience, how good and profitable it was, and such a gain

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MAY gain as observed it not, continued in their daily Vexation and Trouble. This St. Augustine writeth of his Mother; and addeth, moreover, that by the like Obsequiousness, Meekness, and Patience, she won the Affection also of her Mother-in-Law (whom the whispering of ill Servants had, at the first, incensed against her) in such sort, as the Mother got those Servants to be corrected, as Disturbers of domestical Peace between her Daughter-in-Law and her, who by ill Offices, and by speaking amiss of her Daughter, had before disquieted her; and severely warned and threatened the rest of the Household, that they should be treated after the same Manner, if they presumed to bring to her any such Tales. And by this Means she quieted her Family, and they all lived in great Peace and Union of Mind. And St. Monica is an Example and Pattern of those that live in Matrimony.

By her Husband, Patrick, she had St. Augustine, whom she brought up with singular Care and Diligence, and was even in Labour with him, with most bitter Pangs, as often as she saw him forsake the Law of God: For whilst he was young, he permitted himself to be intrapp'd and snar'd in several Vices and Vanities, and fell into the Manichean Heresy before he was baptized. And the holy Mother shed Floods of Tears for her Son, and cried out incessantly, Day and Night, to our Lord, that he would please to draw him out of that Abyss of Errors and Dishonesty in which he waded. She was so pitifully afflicted, that she could find no Rest or Quiet in Mind, being in perpetual and excessive Fear of her Son's Ruin. This made her have Recourse to all the holy, learned, and grave Persons she could meet with, to beg they would speak with her Son, shew him his Errors, instruct him, and enlighten him with the bright Light of the true Catholick Doctrine. As she was once begging this of a certain holy Bishop, who, because he thought her Son yet unfit for Instruction, refused to confer with him; and she would not give him over, but rather was more earnest, by abundantly weeping, and intreating that he would set upon this charitable Office: The good Bishop, being in a manner tired out by her Importunity, said to her, *Madam, God bless you, let me alone, I pray, and rest contented, for it is impossible that a Son bought with so many Tears as you have shed for him, should perish.* Which Words did much comfort her. Another time our Lord revealed to her in her Sleep, that her Son should not perish. For she dream'd, that being sad, and even overwhelmed with Grief, she was standing in a certain Walk in a Wood, and that a most beautiful young Man coming towards her, with a cheerful and smiling Countenance, asked her the Cause of her Sorrow,

and continual weeping? and she answering, *that she lamented the Destruction of her Son;* He bid her *trouble and afflict herself no more, but observe and mind diligently that where she was, there was also her Son.* Then looking about earnestly, she saw her Son standing by her in the same Walk; whereby our Lord gave her to understand, that her Son should come to believe as she did, and embrace the same Faith she was of. At length her Son had a Mind to leave Carthage, where he taught Rhetorick, and go to Rome, where he might follow the same Profession more quietly. St. Monica used all Means and Reasons to dissuade him from this Voyage; but, in fine, he prevailed with her, and went to Rome, where he fell dangerously sick. But our Lord delivered him, for his virtuous Mother's Prayers, that she might not be drown'd in perpetual Sorrow, if her Son had died without Baptism, out of the State of God's Grace, as St. Augustine himself speaks in these Words: *My Mother brought me forth daily in Spirit with more Solitude, than ever she had done with Pain in Flesh. I see not, therefore, how she should have been cured, if such a Death as that had transpierced the Bowels of her Love towards me. And what would have become of those so fervent and frequent Prayers which she made for me at all times, and in all Places before thee? Or couldst thou, O God of Mercy, despise the contrite and humble Heart of a devout and chaste Widow who was giving of Alms, observing and serving thy Saints, and omitting no Day to be present at the Oblation upon thine Altar; every Morning and Evening going to Church, without any Intermision, not caring for vain Discourses, or tatling, but desiring she might hear thee in thy Inspirations, and that thou wouldst bear her in her Petitions. Couldst thou, by whose Mercy she was made such, refuse to succour her, and condemn those Tears, whereby she begged not Gold or Silver of thee, or any other transitory and frail Fortune; but only the Salvation of her Son's Soul?* But St. Monica contented not herself with continual Prayers and Penance, which she was offering up to God for her Son, but she resolved to go for Italy in Search of him, and passed the Seas with great Confidence and Security, animating the Mariners and Passengers that were frightened with a Storm that rose then at Sea; and she found her Son at Milan, whither he had been sent from Rome, to teach Rhetorick; and by Communication with St. Ambrose, and hearing his Sermons, he was become more gentle, and less obstinate, than he used to be. Here she came to be acquainted with that blessed Saint, who was then Bishop of the Place, and loved and honoured him as an Angel of God, as well for his admirable Virtues, as because she hoped by his Means to work the Conversion of her

MAY 4- Son, and see him brought out of that Abyss of Errors, wherein he was plunged. And it succeeded according to her Desire. St. *Ambrose* also did highly esteem and commend St. *Monica*, as a great and faithful Servant of our Lord, and loved also *Augustine*, not only for his rare and excellent Wit, but much more for being the Son of such a Mother, who lived by Prayer, and did so frequent the Church, that she was the first that entered in, and the last that went out of it, and was most forward and assiduous in the Devotions that were then instituted at *Milan*, with great Fervour and Zeal of all Catholics, against the Violence and Fury of *Justina*, Mother of *Valentinian* the younger, Emperor. This Empress was an *Arian* Heretick, and to dilate and encrease that cursed Sect, she persecuted St. *Ambrose*, who opposed her, with all the other Catholics that refused to comply with her: And the holy Bishop, to encourage his Flock, and cheer them up with some spiritual Consolation and Exhortation, that they might not faint with tediousness of Grief during that furious Persecution, instituted that Hymns and Psalms should be sung, according to the Custom of the *Eastern* Countries; which Custom was afterwards received by all other Churches. So that there is no Ground for what some Authors write, that by the Persuasion of St. *Monica*, St. *Ambrose* forbade watching in the Church, because some Inconveniences and Abuses proceeded from it; for quite contrary, whilst St. *Monica* resided there, those Ecclesiastical Watches were observed, and kept with singular Devotion and Fervour, upon the Occasion which we have now alledged, and it is gathered out of St. *Ambrose* himself, and St. *Augustine*, as Cardinal *Baronius* doth learnedly prove. In fine, St. *Augustine*, by the Conversation and Familiarity which he had with St. *Ambrose*, was converted and baptized at *Milan*, in the thirtieth Year of his Age, and became afterwards so great a Saint, that he was one of the strongest Pillars and Defenders of the Catholic Church, our Lord God bestowing upon him, and in him upon us all, wonderful great Mercy and Favour by the Prayers and Tears of his blessed Mother, St. *Monica*; for which Reason the holy Church celebrateth St. *Augustine*'s Conversion on the fifth of *May*, on which Day he was baptized, and doth not the like for the Conversion of any other Saint, besides the Apostle St. *Paul*.

St. *Monica* being full of Joy and Comfort, began her Journey for *Africa*, with her Son, St. *Augustine*; and when they were come to *Ostia*, which is a City about four Leagues from *Rome*, expecting to embark at the first Opportunity, it pleased God that St. *Monica* should end her mortal Life there. Not long before, she had a most sweet and

sublime Discourse with her Son, of the Contempt of all visible things, and of the Love and Desire of heavenly and eternal. At the End of which Discourse she said to him, *there was now no Reason why she should desire to remain longer in this Life, seeing our Lord had granted her all she could wish for, which was to see her Son a Catholick Christian before she died, and that in a more abundant Manner, than she could have expected; for now she saw him a true Servant of God, with Contempt of all earthly Happiness.* She said also, *that she was to die in that Place, and as for her Body, they might lay it where they would, for there is nothing far from God, and in what Place soever her Body should be, God will know it, and raise it up at the Day of Judgment.* One only Request she had to make, *that Masses might be said for her, and that they would remember her at the Altar of our Lord.* Upon the ninth Day of her Sickness, blessed St. *Monica* departed out of this Life, to an eternal Bliss, in the six and fiftieth Year of her Age. Her holy Son grieved much at the Death of his Mother, and buried her Body in the Church of St. *Aurea* in *Ostia*. From whence, in the thirteenth Year of Pope *Martin* the Fifth, it was translated to *Rome*, and placed in St. *Augustine*'s Church, on the ninth of *April*.

St. *Augustine* saith of his Mother, *that she was the Servant of God's Servants; and that whosoever knew her, did much praise, love, and honour God in her, because they found his Presence in her Soul, the Fruits of her holy Conversation bearing Witness thereunto. That she was the Wife of one Husband; she complied with her Duty to her Parents, returning what she owed them for having brought her into the World; that she governed her House with all Piety, exercising herself, and her whole Family, in laudable Works; that she brought up her Children in the Fear of God, and had even Pangs of Labours, as often for them, as she found them forsake the Service of God. In fine, that she did so take Care of all those that lived in her Company, as if she had been the Mother of them all, and yet served them so, as if she had been the Daughter of every one.* St. *Augustine* adds, moreover, *that she was very peaceable and quiet, and strove, by Obsequiousness and good Offices, to overcome those that were cross and harsh to her; and that God had given her a special Grace to join in Love and Friendship Persons that were at Variance. For when she heard them utter many bitter things of one another (as ordinarily it falleth out in Talk when the Heart is blinded and troubled with Passion Anger or Hatred) she would never disclose any thing but what might help to reconcile them, and always procured, according to the Opportunity she had, to reconcile, and draw to a good Intelligence and Conjunction of Mind, those that were in Enmity and Discord; and to assuage*

MAY 4. *affuage all Bitterness of Hatred with the Sweetness of holy Charity: Wherein she was far different from those who do not only discover the Speeches of angry Enemies to one another, but even add somewhat, that was not said, as St. Augustine upon this Occasion complaineth and lamenteth; who dilating and enlarging himself in the Praises of his holy and virtuous Mother; it is wonderful with how tender and sweet Affection he beseecheth our Lord to pardon her the Sins she had committed; and beggeth of all the Servants of God that should come to read what there he writeth, to remember his Mother at the Altar of our*

Lord; because, saith he, although she was quickened and renewed in CHRIST, and praised God both in her Belief and Life, yet he dareth not affirm, that after she had been regenerated by her Baptism, there issued no Word out of her Mouth against the Commandments of God: And that there is no Life of Man so commendable and exemplary, which hath not just Cause to fear, if God looketh upon it without Mercy. The Catholick Church celebrateth the Feast of St. Monica on the same Day she died, which was the fourth of May, in the Year of our Lord CCCLXXXIX.

The Feast of St. JOHN, Apostle and Evangelist, ante Portam Latinam.

MAY 6. *ON the sixth of May our holy Mother the Church celebrates the Feast of St. John, called ante Portam Latinam, and in this Feast reneweth the Memory of a renowned Miracle, which our Lord wrought for the Honour and Glory of his beloved Disciple, St. John Apostle and Evangelist; which happened in this Manner.*

After Vespasian and Titus, who were moderate and mild Princes, succeeded in the Empire Domitian, a Man most unlike his Father Vespasian, and his Brother Titus; who raised the second Persecution against the Christians, and persecuted them beyond Measure. At that Time the glorious St. John Evangelist lived at Ephesus, governing all the Churches of Asia, and by his heavenly Doctrine and Life enlightening all the Faithful, who looked upon him, and revered him as a Man of God, an Apostle, the beloved Disciple of our Lord, and the Oracle and Light of the World. He was now very old, and being apprehended in this raging Persecution of Domitian, was led to Rome, enduring by the Way much Weariness, many Inconveniencies and Vexations. And because he refused to obey the Emperor, and adore his Gods, he was condemned to be cast into a Vessel of boiling Oil, to end his blessed Life by that cruel Torment. The Day appointed for this Sacrifice was the sixth of May, in the Year of our Lord XCII; and the Place where it was to be, out of the Gate of the City, which was and is still called Latina, because it was the Way to Latium, where the People were called Latini. All the Senate was present at this Spectacle with the greatest Part of the People of the City, by Reason of the great Fame and Renown there was spread

every where of this most blessed and holy Apostle; and also for his venerable Age and the Novelty of the Thing.

After he had been cruelly scourged, according to the Practice of the Romans with those whom they condemned to Death, they stripp'd him naked, and cast him into a Cauldron of boiling Oil, which was there prepared for that Effect. The holy Apostle and Evangelist entered into the Vessel with great Courage and joyful Security, remembering that CHRIST our Lord had told him and his Brother St. James that they should drink the Chalice of his Passion; and considering withal, how much more bitter and painful the Torment of the Cross had been, which was the Chalice our Lord himself had drunk for his Sake. Therefore he desired in the best Manner he could to repay that inestimable Benefit, and to die for him, who for his Love had given his Life, and by this Means arrive to the Fruition of eternal Felicity. As the Apostle entered into the Cauldron, the Fire lost its Force, the seething Oil was changed into a Dew of Heaven, and the Torment into a Refreshment. And to the End we might know that all Creatures are at the Command of their Creator, and understand the Difference between the just Man and the Sinner, between the Christian and the Heathen; whilst the wicked Officers were stirring the Fire, and adding Fuel to make it burn more, the Fire revenged their Cruelty, and consumed many of them without doing any Harm at all to the Saint. St. John came forth of the Cauldron more pure and shining, and more vigorous than he entered into it, as purest Gold is taken out of the Crucible, to the great Terror and Astonishment of the Gentiles, Joy and Comfort of the Christians,
and

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and extreme Indignation of the Emperor *Domitian*, who commanded him presently to be banished into an Island far distant, called *Pathmos*; and it is one of those which the *Latins* do call *Sporades* in the *Carpathian* Sea, not far from *Candia*, where the blessed Apostle and Evangelist was made Partaker of great Revelations, and wonderfully comforted by our Lord. There he writ the *Apocalypse*, which, as *St. Jerome* saith, containeth as many *Mysteries as Words*; and those so profound, and surpassing human Understanding, that the greatest and most sublime Wits in the Church of God, have been hard put to it to explicate them; and notwithstanding so many Commentaries have been written upon them, they will still afford new Matter of Writing. *St. John* remained in this Banishment till the Death of *Domitian*; during which Time he converted to the Faith of *CHRIST* the Inhabitants of the Island, who were then *Barbarians*. And *St. Denis* the *Areopagite* writ him an Epistle, wherein he tells him, *that shortly he is to be at Liberty, and shall return from his Banishment into Asia, where they shall see one another again, for our Lord had revealed as much to him.* And so it fell out, for *Domitian* soon after was killed at *Rome* for his great Cruelty and abominable Vices. And because he was generally hated and detested

by all the World, the *Roman* Senate repealed all he had done during his Reign, and revoked his Decrees and Condemnations; and by this Means the blessed Evangelist returned out of his Banishment into *Asia*, where he was received by all the Christians, as a Man coming down from Heaven; and they all looked upon him not only as an Apostle, and the best beloved Apostle of our Lord, but also as a Prophet and Martyr, who had suffered much for the same Lord, and wanted neither Will nor Occasion to die for *JESUS CHRIST*; but only the Effect of Death was miraculously suspended in him, that he might live to write the Gospel, and soar like an Eagle into the highest Heaven, and there by a divine Light, and his most quick and sharp-sighted Eyes, discover to us the eternal Generation of the Word, which hath from all Eternity been born of the Father, and always proceeding from him, remains ever in his Bosom; and declare to us how this same Word clothed itself with our Flesh, and appeared among Men for the Salvation of Men. This is the Martyrdom of *St. John*, celebrated this Day by the Church in the Solemnity of *St. John ante Portam Latinam.* *Tertullian* and *St. Jerome* make Mention of this famous Miracle.

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The Life of St. STANISLAUS, Bishop and Martyr.

MAY
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THE blessed *St. Stanislaus*, Bishop and Martyr, was born in *Cracovia*, the chief City of the Kingdom of *Poland*, of rich and noble Parents; who having lived together thirty Years without any Issue, at length by their Prayers and Tears obtained *Stanislaus* of our Lord. A Man might discover in him from his very Childhood that he was designed for great Matters; for he had an admirable and clear Understanding, and a Wit capable of all manner of Sciences; which was adorned with Modesty, Chastity, and a most innocent and virtuous Behaviour. He studied first at a Town called *Guesna*, and afterwards in the University of *Paris*, where he went thorough all the liberal Sciences, and lastly perfected himself in the Canon Law and Divinity. Then returning into *Poland*, he distributed a rich and wealthy Patrimony, left to him by the Death of his Parents, among the Poor. He had a Desire to renounce all Things of the World, and betake himself to a Religious State of Life. But our Lord, who intended to be served by him another Way, ordained he should be a Canon and Preacher, and after Bishop of *Cracovia*; in which

Seat he succeeded *Lampertus*, though much against his Will, for he made great Resistance, and used all Means possible to decline the Charge; and at length he yielded purely upon this Consideration, that he feared by holding out longer he might resist the holy Ghost, and the Will of our Lord, who called him to that Function; and was resolved to place him upon the Candlestick, as a bright shining Taper, to give Light by his Life and Doctrine to those People, whom God had committed to his Charge and Government. The Sanctity, Care, Vigilancy, and Prudence of this most holy Pastor was most admirable, as was likewise his Pity and Charity towards all poor and distressed People. He was the most humble Man in the World, exceedingly mild, and gentle to all that were humble and quiet, but severe to the haughty and proud; sweet and affable to the weak and pusillanimous; patient and meek in all Injuries and Affronts which were offered to his own Person; but most zealous and resolute in what concerned the Honour of God. There reigned at that Time in *Poland*, *Boleslaus*, Son of King *Casimir*, who

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at

MAY at the Beginning of his Reign, having be-
 7. haved himself like a brave and courageous
 Prince in the Wars he had with the *Rus-*
fians, afterwards lost himself in filthy Plea-
 sures and Delights; for he did so give and
 abandon himself to Vice, and all manner of
 Lewdness, that of a Man he seemed to be
 quite changed into a Beast; brutish, cruel,
 and delighting in shedding Blood. And as
 Princes Vices are more noted and more
 damnable, the whole Kingdom of Poland
 was much scandalized and troubled for the
 bad Example and Tyranny of the King. St.
Stanislaus thought himself obliged in Con-
 science, as being spiritual Father and Pa-
 stor of King and Kingdom, to put him
 in Mind of his Excesses. He did it with
 Humility and a grave Modesty; often beg-
 ging of him to reclaim himself, and desist
 from that wicked Course he was in; and to
 consider that the Vices of Kings are far more
 black and foul than those of private Per-
 sons; as well for their greater Obligation to
 God, who ordained them Kings, as also for
 the great Harm and Detriment, which thence
 ariseth to the whole Kingdom, which ordina-
 rily is infected by their bad Example. That
 if he amended not, infallibly God Almighty
 would severely punish him; and perhaps take
 from him his Scepter, Crown and Kingdom,
 which he had bountifully bestowed upon him.
Boleslaus, who had no Mind to amend his
 Life, and could not endure that any Man
 in his Dominions should be so bold as to
 warn or reprehend him for any Thing he
 had done amiss, took most heinously this
 holy and just Admonition of the Bishop,
 and was even out of himself for Anger and
 Rage; and resolved to persecute *Stanislaus*,
 and either force him to hold his Peace, and
 be silent, or to depose him from his Seat
 and Dignity: But not finding any true and
 just Cause, he sought for some false and
 plausible Pretext to trouble him. The holy
 Bishop had bought for the Benefit of his
 Church a Piece of Land, of a rich Man
 named *Peter*, and had faithfully payed him
 the Price of it, but yet could not shew suf-
 ficient Evidences for the Proof of the same:
 The Man that sold him this Land had now
 been dead three Years; and his Heirs to
 please the King, and make their Benefit of
 so fair an Occasion, complained of the Bi-
 shop in a juridical Court, that he had seized
 upon an Inheritance that belonged to them.
 The Business was brought to be examined
 before the King; who finding the Bishop
 wanted some necessary Writings, and that
 the Witnesses for Fear of his Displeasure
 durst not inform the Court of the Truth,
 condemned him to restore the Land to *Peter*'s
 Heirs, as due to them by Right of
 Inheritance. The Saint demanded three

Days to bring *Peter* before them, of whom MAY
 he had bought the Land; and who, as we 7.
 said, had been dead and buried three Years
 before: They easily granted him his De-
 mand, making a Jest and Sport of it. But
 the Saint fasted, watched, and prayed with
 great Fervour and Instancy; begging of our
 Lord, *that seeing the Cause was his, and that*
it was he who was wrong'd and injured by
that unjust Sentence, he would be pleased to
take the whole Business in hand, and rise up
in his own Defence. At the End of three
 Days, having offered up the holy Sacrifice
 of Mass, he went to the Grave where *Peter*
 lay buried, and made the Grave-Stone
 be taken away, and the Earth opened, till
 the Body appeared; then touching the said
 Body with his Crozier, commanded *Peter* to
 rise; at which Instant the dead Body obey-
 ing the Voice of the living Saint, *Peter* rose
 up, and followed him to the Court, where
 the King was, accompanied with all his
 Nobles and Judges, to whom St. *Stanislaus*
 spoke thus: Behold here is *Peter*, of whom
 I bought the Land; who having been dead
 is risen again, and now standeth before you.
 Ask of him if it be true that I payed him en-
 tirely that for which he sold, and I bought
 that Land for the Church; the Man is suffi-
 ciently known, his Grave is open: It is God
 who raised him to Life for the Confirmation
 and assured Proof of this Verity. His Word
 ought to be a more certain and infallible Ar-
 gument of it, than all the Testimony of Wit-
 nesses, or Evidence of Writings that can be
 alledged. This so great and manifest a Mi-
 racle did extremely daunt the Courage of
 the Bishop's Adversaries, and strike them to
 the very Heart, so that they remained quite
 dumb, and had not one Word to say: For
Peter declared publicly the Truth, and
 very gravely and seriously warned his Heirs
 to do Penance for this their Sin, and for ha-
 ving so much molested the holy Prelate, con-
 trary to all Equity and Justice. St. *Sta-*
nislaus offered *Peter*, if he desired, to re-
 main some Years in Life, to obtain it for
 him of Almighty God. But, he chose ra-
 ther to return to his Grave, and die again
 presently, than to abide in so troublesome
 and dangerous a Life; and told the Saint
 that he was in Purgatory, and that yet he
 had something to suffer in Satisfaction for
 the Remnant of his Sins; and that he had ra-
 ther be secure of his Salvation, although it
 were by undergoing the rest of the Pain and
 Torment due to his former Sins, than engage
 himself in Hazard and Danger, by embark-
 ing anew, to be tossed in the stormy and tem-
 pestuous Sea of this wicked World; that he
 begged of him to beseech our Lord to remit
 and pardon him the rest of his Punishment,
 and to release him soon out of that Prison,
 4 P and

MAY 7. and bring him to enjoy his Glory in the blessed Company of Saints. When he had said this, St *Stanislaus* accompanied him to the Grave, and a Multitude of People went along with them. *Peter* laid himself down in his Tomb, and composed himself for his last Rest, and begging of all the Assembly to recommend his Soul to our Lord, died the second Time; to go to live eternal with Almighty God. Who is there that would not have been converted by so strange and evident a Miracle? What Heart is so hard and flinty that would not have become soft, and have quite changed itself by Penance, when it saw a Man that was raised from Death, chuse rather presently to die again, than to remain in this frail and miserable Life? But the King's Heart was so entangled in Pleasure, and so corrupted with Dishonesty and Cruelty, that all this could not work upon him, nor bring him to acknowledge himself, and fear God. For rather like a savage Beast, he thirsted daily more and more after the Blood of his innocent Subjects, and wallowed in the Puddle of most filthy carnal Pleasures with manifest and notorious Scandal of the whole Kingdom. St. *Stanislaus* first used all soft and gentle Means to cure this old festered Sore of the King; but finding all was in vain, and that he lost his Labour, he was resolved to make use of the last Remedies, and proceed to Lancing and Burning; and with the Sword of Excommunication to separate him as a rotten Member from the Communion of the Faithful; that so heavy a Stroke might awake him, and make him come to himself; or if he would still run on desperately to his Ruin and Destruction, that he might not at least draw the whole Kingdom along with him. But the King, like another *Pharaoh*, growing more hard by these Scourges and Punishments of God, did most obstinately set his Mind to go forward in his wicked Course, and vent all his Malice and Fury against him that sought all Means to cure him. And knowing the holy Prelate was preparing to say Mass in a Church of St. *Michael*, he sent a Band of Soldiers to draw him from the holy Altar; or, if Occasion served, to kill him in the very Place. The Soldiers went as they were commanded; but as they offered to lay Hands upon the Saint, who was then celebrating the Mystery of our Redemption; there appeared on a sudden an excessive great Light from Heaven, which extremely affrighted them, and cast them flat on the Ground, bereaving them of all Power to execute their wicked Design. The like happened to a second and third Band of armed Men, sent by the King for the same Purpose: At last *Boleslaus* came in Person

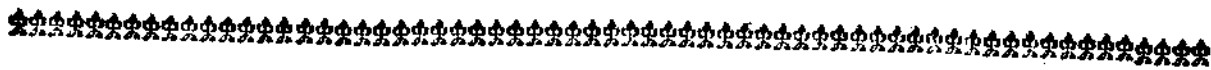
MAY 7. to animate his Soldiers in this bloody Enterprize, to delight himself with that barbarous Spectacle, and to behold with his own Eyes the Death of him whom he took to be his deadly Enemy. And when the Executioners started back with Fear, not being able to strike a Blow; himself, calling them base and cowardly Fellows, runs in and falls upon the Saint, and with his Sword gives him such a terrible Blow upon the Head, that his Brains were dashed upon the Walls, and upon the Floor. Immediately those of the King's Life-Guard rushed in near to the Altar, dispatched the blessed Man out of this Life, and mangled and cut his Body into little Pieces, which they scattered about the Fields to be devoured by Dogs, Wolves, and other ravenous Beasts. But our Lord sent from the four Quarters of the World four great Eagles to guard and defend the holy Body, as they did for two whole Days; and in the Night Time many Lights were seen shining upon those sacred Relicks. By this Miracle diverse Priests and other devout People, who in the Beginning durst not shew themselves for Fear of the Tyrant *Boleslaus*, took Heart and Courage, and gathered up the scattered and dispersed Parts of the Martyr's Body, and applying them together, found by a new Miracle, that they were so solidly united and knit one to another, as if they had never been severed or divided; for there appeared not as much as a Scar or Sign of any Wound in all his Body. It was buried at the Door of St. *Michael's* Church, in which he was martyred. And ten Years after he was translated into the City of *Cracovia*, and with great Honour buried in the Middle of the Cathedral of the same City. It is not easy to believe how the whole Kingdom of *Poland*, and other Countries of Christendom, resented this sad and woful Fact; and how all good Men did prognosticate the strange Disasters and Calamities which were hanging over the Head of that most unfortunate King. But none gave such Demonstrations of Sorrow and Indignation, as the holy Pope *Gregory* the Seventh; who to punish so detestable and horrible a Crime, and unheard of Injury done to the Church, put an Interdict upon the whole Kingdom of *Poland*; excommunicated and anathematized the King *Boleslaus*. And for those who had a Hand in the Death of the holy Bishop and Martyr, he excluded them and their Posterity to the fourth Generation from all Ecclesiastical Offices, Benefices and Rents. The miserable King being detested and had in Abomination by all Men, and most cruelly tormented with the Rack of his own Conscience, fled out of *Poland* into *Hungary*; where finding as little

The Apparition of St. MICHAEL the Archangel.

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MAY 7. He Rest, and not being able to endure himself, became his own Murderer. Although some say that riding a Hunting he fell from his Horse, and was devoured by Dogs. Others say he did Penance, and lived secretly and unknown in a Monastery, serving in the Kitchen till his Death. The Martyrdom of St. *Stanislaus*, according to *Martin Cromerus*, was in the Year of our Lord MLXXIX, on the eleventh of April; and his Body was translated on the eighth of May: But because that Day is dedicated to the Apparition of St. *Michael* the Archangel, the Church celebrates his Feast upon the seventh of May. In the Year MCCLIII, to wit a hundred and seventy four Years after his Martyrdom, Pope *Innocent* the fourth canonized him, and placed him in the Catalogue of Saints; God having wrought

diverse Miracles to honour and magnify his holy Bishop and Martyr. And his Holiness Pope *Clement* the eighth commanded St. *Stanislaus*'s Feast to be put into the *Roman* Breviary, and to be served with a double Office through all the Catholick Church. This Life is taken out of *Surius*, in the second Tome of the Lives of Saints, on the eleventh of April; and out of *John Longinus*, Canon of *Cracovia*; and out of the *Vandalia* of *Albertus Crantzius*, the third Book, Chapter the twelfth, thirteenth and fourteenth; and History of *Martin Cromerus*, a very grave Author, in his History of *Poland*, at the End of his fourth Book, and Beginning of his Ninth: And lastly, out of the Lessons approved by the Authority of the See Apostolick.



The Apparition of St. MICHAEL the Archangel.

MAY 8. THE divine Providence having assigned the glorious St. *Michael* the Archangel to be Prince and stout Defender of his Church, as in former Times he had made him Ruler and Leader of the Synagogue, hath been pleased in several Places, and at diverse Times, to work wonderful Things, by Means and Intercession of this noble and mighty Prince; to the End all faithful Christians may come to know, that they are under his Protection, and that they ought to be devout to him, and have Recourse to him in all their Troubles, Difficulties, and Necessities.

In Ecclesiastical Histories we read diverse Apparitions of St. *Michael* the Archangel; and that many Churches have been consecrated to our Lord in Honour and Memory of this blessed Spirit, as well in the East, as in the West. At *Rome* St. *Bonifacius* Pope built a Church in Honour of St. *Michael*, on the Top of that great Edifice which was called *Moles Adriani*, and is now styled the *Castle of St. Angelo*. Another was built near the Fishponds; and the third in the Vatican, by Command of Pope *Leo* the fourth, when he had beaten the *Saracens*. *Drepanius Florus* an ancient Poet, maketh Mention of an Apparition that happened long before at *Rome*: And *Sigibert* writeth of others which were in *France*. *Sozomenus* and *Nicephorus* recount a very remarkable Apparition of this most glorious Archangel at *Constantinople*, where was built a stately Church in Honour of St. *Michael*, in which God wrought many Miracles. And the *Greeks* celebrate another famous

Apparition, which happened near the City of *Rhodes*. In the Time of *Dioclesian* Emperor, there was a Church in *Bithynia* of St. *Michael*; and *Justinian* Emperor, built six in his Honour, as writeth *Procopius*. For as St. *Michael* is universal Prince of the Church, so is it the good Pleasure and Will of our Lord, that all Parts of it feel and experience his Help and Succour, and receive many and continual Favours and Benefits from him. But among so many famous Apparitions, the chief and most renowned is that which happened this Day on *Mount Garganus*, which is now called the *Mount of St. Angelo* in *Apulia*, belonging to the Kingdom of *Naples*, and near to the City of *Sipont*, now called *Manfredonia*: Both *Virgil*, and *Lucan* make mention of the said Mountain, calling it *Garganus*. The Apparition was in this Manner.

In the Time of Pope *Gelasius* the first, who entered into his Seat in the Year of our Lord cccxcii, a certain rich Man, who was also called *Garganus*, had many Herds of Cattle, among which one Bull went astray. They sought him several Days, and at length finding him in a Cave, they shot an Arrow at him, which rebounded back, and wounded the Man that shot it; which both troubled and amazed all that were present; for they imagined there was herein some secret and hidden Mystery. They addressed themselves to the Bishop of *Sipont*, to know what it might mean. The Bishop commanded a great Fast, and Prayers for three Days, to implore and obtain the Grace

MAY 8. Grace of our Lord. At the End whereof, St. Michael appeared to him, and told him, that the Place into which that Beast had got, was under his Protection, and that it was the Will of God, that in the Place where the Cave was, there should be erected a Church in his and all the other holy Angels Honour. The Bishop, accompanied with his Clergy and People, went in Procession to the Cave, which he found to be very fit and commodious to be turned into a Church, and celebrating in it the divine Service, he dedicated it in Honour of St. Michael; by whose Merits and Intercession our Lord God hath, since that time, wrought many great Miracles in that Church, shewing thereby that it is wonderfully grateful and pleasing to him that St. Michael is honoured in that Place, which, upon this account, hath been ever since esteemed as a Sanctuary, and is a Place of great Concourse

and Devotion. And we read, that St. Romualdus, Founder of the Order of Camaldula, enjoined the Emperor Ottho to go in Pilgrimage bare-foot from Rome to Mount Garganus, and there to visit this Church for Penance, and Satisfaction of his Sin, for having commanded, or consented to the Death of Crescentius a principal Man of Rome, after he had promised and given him his Word that he should not die; upon which Assurance Crescentius had delivered himself up to him: Which Penance the good Emperor performed exactly, as writeth St. Peter Damian Cardinal, a most grave and worthy Author, who lived about that time. And this is a Token of the great Veneration in which that Church of St. Michael was always held; and that faithful Christians did much frequent it, going often thither in Pilgrimage.

MAY 8.



The Life of St. GREGORY NAZIANZEN Bishop, and Doctor of the Church.

MAY 9. SAINT Gregory Nazianzen, called by Excellency the Divine, was of Nazianzum, a City of Cappadocia. His Father was called Gregory, and was Bishop of the aforesaid City. His Mother was Nonna, a most holy and virtuous Woman, whose Feast the Church celebrates on the fifth of August. From such a Tree sprung such Fruit. St. Gregory was not the only Child of that happy Couple; but he had a Brother Cæsarius, of whom Mention is made in the Roman Martyrology on the five and twentieth of February, and a Sister Gorgonia, who is also honoured as a Saint on the ninth of December; so that they were all of them Saints: But Gregory was a very great Saint, and given by the Hand of God to his Church, and obtained by the Prayers and Tears of his most pious Mother. For she being very desirous to have a Son, and with great Importunity begging him of Almighty God, promised, that if he would be pleased to bestow a Son upon her, she would dedicate him to his Service. Our Lord accepted of her Prayer, and revealed to her, whilst she was sleeping, what a Son she was to have, representing him to the Life, with his true Countenance, Air, and Figure, and withal, bid her call him Gregory. Wherefore his Parents had great Care to breed him up from his Infancy in the Fear of God, good Manners, and Learning. And he, on his Part, had a great Inclination to Virtue and Piety, and

a great Facility to learn whatever Sciences he was taught. When he was come to a competent Age, he was sent by his Parents to Athens, which at that time was a most famous University and School, whither all choice Wits resorted from all Parts, and was esteemed the Mother of Eloquence, and all good Philosophy. In this Voyage to Athens, St. Gregory being at Sea, there arose a fearful Tempest, and he was struck with a great Fear and Apprehension of Death, because he was yet only a Catechumen, and not baptized; and turning himself to our Lord, he begged of him to deliver him from that Danger, that he might have time to receive the holy Sacrament of Baptism, and promised to spend all the Days of his Life in his Service. His Prayer was so efficacious, that the Tempest presently ceased, and the Seas were calm: And all the Passengers and Mariners thanked him for so unexpected a Change, ascribing it to his Prayers that the Tempest was so suddenly allayed. At the same time his Parents were praying to our Lord to deliver him from the Dangers, which they are subject to, who are at Sea: And having ended their Prayer, they saw their Son trampling under his Feet the Devil, or some infernal Fury, that had endeavoured to destroy and ruin him. St. Gregory arriv'd at Athens, and was much praised and admired by all the Masters and Scholars of the University. For his rare Modesty, excellent Wit and Knowledge, won the Love and Esteem

MAY 9.

MAY 9. stem of every one. Not long after him, came St. Basil to Athens, to study the same Sciences which St. Gregory employed himself in; and as they were both of the same Temper, Inclination, Wit, and Virtue, they contracted a most entire, sweet, and constant League of Friendship, insomuch, that they seemed to have but one Soul, and one Heart, and to be one Model and Pattern of the whole University. They lived together in wonderful great Temperance and Modesty. They shunned the Company of those Scholars that sought too much after Liberty, and lived disorderly, and associated themselves with those they saw to be recollected, and virtuous. In all things of Piety and Devotion they were the first; they avoided all Feasting, and vain Entertainments; they were acquainted only with two Streets, one that led to the Church, and the other to the Schools. They despised Riches, and esteemed them as Thorns. They did what good they could to the Poor, attended to their Studies, Reading, and Prayer. In a word, they did so employ themselves in all Piety and Learning, with such Constancy and Perseverance, that yet neither of them looked how to overcome his Companion, but was glad and desirous to be surpassed by him; for there was not the least Envy, but a most sincere and hearty Love and Affection betwixt them, which made each of them esteem his Companion's Good and Honour to be his own. And having thus spent several Years in Studies, they became two as able and famous Men, as were then in the Church of God. St. Basil having ended his Course of Studies, returned Home, but St. Gregory remained still at Athens; for all his Friends and Acquaintance were very urgent and importune to have him teach in that University the Sciences, which there he had learned, particularly Rhetorick and Eloquence, wherein he was admirable, and most eminent; and to content them, he undertook it. At the same time that St. Gregory was at Athens, came thither Julian, who afterwards proved an Apostate from our holy Faith, to study there. And although he were then but a Youth, and had a good Wit, and affected the Character of a good Christian, yet St. Gregory soon found him out, and even then did foretel how pernicious he would prove to the whole Empire, if ever he came to sway the Scepter of it. For in his false and treacherous Smiling, in his discomposed Gate, in the wicked and debauched Company which he kept, in his Arguments and Disputes, wherein he always maintained the worse Part, and advanced some impious Proposition; and particularly in the Rancour and Grudge which he bore to those that reprehended him for his Faults, or gave him good Counsel, he disco-

vered the whole Heart of Julian; and therein read the wicked Course which afterwards he held; and for that Reason could not endure his Company. And when Julian came to be Emperor, although he laboured all he could, to win St. Gregory, and draw him to his Friendship and Service, he could never prevail. He was more powerful, indeed, with his Brother Cæsarius, whom he preferred to a high and eminent Office; at which St. Gregory was exceedingly troubled and afflicted, and writ to his Brother a severe and sharp Letter, wherein he setteth down what a Grief, Confusion, and Shame, it is to himself, to their Father, Mother, and all their Kindred and Friends, that he being what he is, should offer to serve a Prince that had renounced his Faith, and had declared open War and Hostility against JESUS CHRIST. This Letter of his had so much Force with Cæsarius, that he resigned the Office and Honour that Julian had bestowed upon him, and hazarded the Loss of all his Means, and even his Life, for refusing to serve him any more. The same St. Gregory, seeing the great Persecution which this wicked Emperor raised against the Christians, composed most elegant and eloquent Orations against him, in Defence of our holy Religion; and not being content therewith, upon Occasion that the sacrilegious Apostate had forbid Christians to be train'd up in humane Literature of Poetry, Rhetorick, and Philosophy, because by those Weapons they made fearful War against him: The blessed Saint, all inflam'd with the Love of God, and Zeal of his Glory, applied himself to the making of Comedies and Tragedies, and the writing of all sorts of Verse; which he performed with so much Wit and Elegance, and with such rare and admirable Sentences, that the Christians found in his Writings all they could desire in the heathen Poets.

After that St. Gregory, to content and satisfy his Friends, had taught some Years at Athens, taking an Occasion of his Father's great Age, and the longing Desire the good old Man had to see his Son, and also of the present Want and Necessity his Friends, and his own House, had of his Help and Counsel, taking Leave of the University, he returned Home, and was baptized. Then calling to Mind the Tempest he had been in, when he sailed to Athens, and the Promise he had made to God, to dedicate himself wholly to his Service, he resolved to put it now in Execution; and presently renouncing all Pleasures, and vain Delights of this short and frail Life, he gave himself entirely to our Lord. And in the first Place he laid for the Foundation, as it were, of this new Life, a firm Resolution never to swear, which Purpose he kept exactly all his Life long. He

MAY was so taken with Reading, Meditation, and Contemplation of heavenly Things, that Day and Night he thought of nothing else. And frequently in the Night CHRIST our Saviour appeared to him, and recreated him with his most amiable Presence. And once in his Sleep there were represented to him two young Virgins, very gracious and beautiful, who, as they came near to the Table where he was studying, and began to speak familiarly with him, he not knowing them, was offended at it, and checking them for being too free and familiar, asked them *who they were? and what they had to do there?* They replied, *Be not troubled, Gregory, that we are come to entertain thee so friendly; for the one of us is Wisdom, and the other is Chastity; and God hath sent us to thee, to contract with thee a strict League of Friendship, and to be thy faithful and constant Companions during Life.* And it proved to be true, for St. Gregory remained constantly a Virgin, and was adorned with so great Wisdom, and sublime Knowledge, that he was surnamed the *Divine*, a Title given by the holy Fathers only to St. John the Evangelist, and St. Gregory Nazianzen; and his Doctrine is so secure, and of so high Esteem in the holy Church, that (as St. Thomas saith, citing for it St. Jerome) *there is nothing in his Writings to stumble at.* And Rufinus adds, moreover, *that whosoever offereth to reprehend or contradict his Doctrine, is esteemed or suspected to be an Heretick.* Hence it is that the great Doctor of the Church, St. Jerome, doth glory to have been a Disciple of St. Gregory, and to have gone from Syria to Constantinople, in Company of Vincentius, to become his Scholar, and to learn of him to expound and interpret the holy Scripture.

St. Gregory's Father desired to keep his Son with him for the Government of his House, and to be the Staff of his old Age; and to oblige him thereto, he made him Priest against his Will; for he thought Priesthood was, as it were, a Tie or Chain to hold him. But the blessed Man aspiring to a perfect Life, and being a great Enemy of the Noise and Broils of the World; understanding also that his great Friend and Companion, St. Basil, had retired himself into the Solitude of Pontus, as into a safe and secure Harbour, could be detained no longer from the like Course of Life; but breaking off all the Fetters and Chains that held him, he went to visit St. Basil, and remained in the same Desert diverse Years, though they lived apart one from the other, imitating upon Earth the Life and Conversation of the blessed Angels. St. Gregory speaking of this time of his Life, hath these Words: *I tamed my Flesh with continual Labours, which in the Prime of my Youth did bubble up with unclean De-*

fires, and did wantonly kick. I overcame the Gluttony of the Belly, and the Tyranny of these Parts that are near it: I kept a strict Guard over my Eyes: I curbed all Motions of Anger: I mortified all the Members of my Body: I wept for my former Laughter: I consecrated all things to CHRIST: The Floor was my Bed, Sackcloth my Garment, Watching was my Sleep, and Tears my Repose: By Day I wearied out my Shoulders with Labour; and at Night I stood like a Statue, writing Hymns, and would not admit any human Pleasure or Comfort in my Soul, not even in Thought. This was the Tenour of my Life whilst I was young; because Flesh and Blood, like Fire, cast forth Flames, and endeavoured to hinder me from soaring up to Heaven. I had also thrown away the heavy Burthen of Riches, that I might be the lighter to mount up to God. All this St. Gregory speaks of himself; and we may believe the like of St. Basil, whom this Saint styleth a Giant in Comparison of himself. They both employed the greatest Part of their Time in the Study of holy Scripture, labouring to expound it, not of their own Head, but according to the divine Light which our Lord communicated to them, and according to the Interpretation which holy Fathers, and ancient Doctors of the Church, had delivered to them. Here also they writ Rules very exact and profitable for religious Men, giving them a Form and Manner of living, that they might appear religious, not only in Name, but in Behaviour also and Conversation. But St. Gregory's Father being now grown very old and decrepit, and discomfited for the Death of his Son Cesarius, he importuned this other Son, Gregory, to come to see him, and to take upon him the Care and Administration of his House and Means; for himself was not able to manage them any longer, nor carry on Suits with those, that under false Titles and Claims did wrongfully usurp his Lands and Possessions. And St. Gregory, overcome by Obedience and Respect to his Father, and the Obligation he had to have Care of him in this his great Necessity, with many Tears, and exceeding Grief and Sorrow, left that beloved Solitude, accompanied with heavenly Delights and Comforts, and his dear Friend, St. Basil, and return'd to Nazianzum, to serve and comfort his Father. And it seemeth that our Lord brought him thither, not only to give his Father a temporal Assistance and Consolation, but much more to procure him the Remedy and eternal Health of his Soul. For the Arian Hereticks being very strong and powerful, supported with the Favour of the Emperor Valens, raised great Stirs and Tumults, and most violently persecuted the Church of God: For they thrust out of their Seats those Catholick Bishops, whom, nei-
ther

MAY 9. ther by Promises nor Threats they could bring or draw to consent to their Impiety; and whom they perceived to be simple and less learned, they ensnared and inveigled with false Reasons and captious Arguments. And in this Manner they deceived St. Gregory's Father, who being a sincere and honest Man, and fourscore and ten Years old, never much versed in Schools, fell into the Snares which the subtle Hereticks had laid for him, and became of their Opinion. But the great St. Gregory, his Son, by his Prayers and good Works which he offered to God for his Father; and by the efficacious and convincing Reasons which he used, reduced his Father into the right Way, and made him acknowledge his Fault, and detest his Error; he appeared also and reconciled to him both the religious Men and the People of Nazianzum, who had withdrawn themselves from his Obedience, and refused to communicate or to have any thing to do with their Bishop, that permitted himself to be seduced by Hereticks; but because the Hereticks were both numerous and powerful, St. Gregory, to strengthen his Party, persuaded St. Basil also to leave the Desert, and come to assist him; for it was necessary for them both to join their Forces together, and to stand in Defence of the Catholick Faith and Cause of God. St. Basil came, and a while after Eusebius Bishop of Cesarea dying, St. Gregory thinking there was none more fit for that Seat than St. Basil (whose Sanctity, Doctrine and Eloquence was like to stand in great Stead for abating the Courage of the Hereticks, and animating Catholicks) used all Means possible to have him chosen Bishop, and to make him to accept of it. And it succeeded according to his Desire; for these holy Men did not seek themselves, but God; nor look after their own Ease and Comfort; but procured Labour and Toil for themselves, and Repose and Salvation for their Neighbours. St. Basil having accepted of that Charge, and being made Bishop of that great City and Metropolitan of Cesarea, was very desirous to have one to help him to bear the Weight of so great a Burthen; and prayed St. Gregory, that seeing he refused great Honours and Dignities, he would be pleased to accept of the Bishoprick of Sasima, which was but a little City, subject and depending of Cesarea, but yet stood in Need of a learned and vigilant Pastor, by Reason of the many Strangers that resorted thither. St. Gregory, though he made some Difficulty, at length admitted of it; but soon after left it, because Anthimus Bishop of Tyana, pretending this Church belonged to his Jurisdiction, had entered upon it, and

hindered St. Gregory from taking Possession of it; least St. Basil's Title might be strengthened, against whom he had brought his Action in Law: For which Cause, and because he saw he was able to do but little Good in the City of Sasima, he renounced the Bishoprick. And besides, his Father, who was now a hundred Years old, and unable to rule and govern his Church, was very earnest with him to take that Care upon him, and free him of so weighty a Charge. St. Gregory to satisfy his Father, was content to serve him, not as Bishop of Nazianzum, but as his Coadjutor and Suffragan; upon Condition, that after his Father's Death he should be free, and no Ways tied or engaged to that Church. Wherefore when his Father was dead, and not long after also his Mother Nonna, he left Nazianzum, and went on Pilgrimage to a Church of St. Thecla, of great Devotion, in the City of Seleucia, that by his Absence the Clergy and People might be necessitated to chuse another Bishop. But when he returned, he found Things in the State and Condition in which he had left them, and no Bishop chosen; for they all expected him to be the Man; who notwithstanding all their Prayers and Tears, and diverse other Means which they used to persuade, or even to force him to accept of the Dignity, could never be persuaded to give his Consent, but prevailed with them at length to proceed to the Election of another, for he was not, nor would he be consecrated Bishop of that City, though for a while, as we said, he took the Administration of it to help his Father. Eulalius then was chosen and seated in the Episcopal Chair of Nazianzum. And there wanted not some that were ill affected to St. Gregory, who gave out that this Dignity was taken from him against his Will: Others said he refused it, because it was but a mean Bishoprick, and of small Revenues. For weak Eyes cannot endure a great Light, and envious and malicious Men do not consider what they speak, so they can speak Evil of good and virtuous Men. After the Election of Eulalius, St. Gregory went to help and assist his good Friend, St. Basil, in the building and founding of a stately Hospital for the entertaining and curing of Lepers; a Work of great Charity, and wonderfully profitable by Reason of the Necessity there was of it.

The blessed Man being now entirely discharged of the Care of the Church of Nazianzum, remained not idle, but employed that great and pregnant Wit, with other Talents which God had given him, in the Defence of Catholick Religion, and in beating down new Heresies, which at that Time

MAY 9. Time sprung up against it. For besides the *Arians*, who had infected the World with their pestilent Doctrine, and denied the Equality and Consubstantiality of the Eternal Son of God, *JESUS CHRIST*, with his Father; there rose up from Hell *Macedonius*, blaspheming against the Holy Ghost, and affirming that he was not God. *Apollinaris* also broached some wicked Opinions concerning the Mystery of the Incarnation of the Son of God, and the Flesh and Soul which he assumed, when he united our human Nature to his divine Person. These Masters of Impiety sowed their Errors, and multiplied them so much, that St. Gregory thought himself obliged to repair to *Constantinople* (where this Contagion raged most) to repress them, and defend God's Cause: Which he performed with so divine a Spirit, singular Learning, and admirable Eloquence, that in a short Time Things were quite changed in that Imperial City. And whereas before there was but one only little Church of St. *Anastasia*, frequented by the Catholics, a little while after there were many, for the Multitude of those who were daily converted from Heresy to the Catholick Faith; but such as remained wilful and obstinate in their Heresies, could not brook so great Glory and Renown of St. Gregory: Wherefore they instigated and stirred up against him the Ruff and Scum of the People, persuading them that Gregory was a turbulent and seditious Man, and deserved to be cast out of the City. Wherefore in a Mutiny they flung Stones at him, and had even killed him, but that our Lord protected him: And not contenting themselves with this Affront and Insolency, they apprehended him and brought him before the Justice, accusing him to be a factious and seditious Person, that had stirred up the People. And the Saint offering himself with a most affectionate Desire to all sorts of Torments, and any kind of Death for the Love of *CHRIST*, became a Martyr in Will and Heart. But our Lord would not have him die then, nor suffer any Torment, because he would be served by him in other Affairs. Wherefore the Truth being known, and his Innocency discovered, the Judges absolved him, and dismissed him.

Peter, Patriarch of *Alexandria*, who had succeeded St. *Athanasius*, was certified of the great Good St. Gregory had wrought at *Constantinople*, by his Preaching, his familiar Discourses, and his Writings; and that by his Labour and Industry Catholick Religion began to flourish again in that City, and the Heretick's Party was much weakened and brought low; and conceiving that his Pains and Endeavours would

be more profitable, if he were Bishop of *MAY* the Place; and that he would have greater 9. Care, and be more watchful over the Flock, whereof he was appointed Pastor, nominated him Archbishop of *Constantinople*. And St. Gregory, though he much thirsted after Quiet and Retirement, and was most unwilling to accept of any Honour and Preferment; yet seeing it was accompanied with great Labours, submitted himself to the Burthen; to the End that being fortified and empowered by this Authority, he might be more able to controul and press down the Hereticks, and do greater Service to our Lord. And notwithstanding it were a most rich and wealthy Bishoprick, yet all the Time he enjoyed it he was exceeding Poor; and meddled so little with the Rents and Revenues of his Church, that he would never take Account of them himself, but remitted all that Care to his Stewards and Officers, to whom he said it belonged, and not to Bishops, whose Office it is to attend to spiritual Things, and to feed their Sheep with the Example of a good and virtuous Life, and the Food of wholesome Doctrine. And the Saint, speaking of this Matter, saith thus: *Although Covetousness in all things be a foul Vice, yet it is far more foul in sacred Things; and if all were of my Mind concerning Riches, the Church of CHRIST would not suffer so much Prejudice.* It happened that one *Maximus* an Egyptian, and a Cynick Philosopher, a Man for his exterior Comportment grave and modest, but inwardly vain and ambitious; in outward Shew a Lamb, but in Effect a true Wolf; insinuated himself into the Family of St. Gregory, and feigning himself to be sober, prudent, and a great Contemner of the World, gained his Affection extremely; and after he was baptized and became a Member of the Church, their Friendship and Familiarity passed so far, that St. Gregory made him sit at his own Table, communicated his Affairs with him, and took his Advice and Counsel. For being himself a Saint, and most sincere, he judged of other Men's Hearts by his own; and by what he saw outwardly, made a Conjecture of the interior of *Maximus*, which he could not see. But that false Villain, like another *Judas*, resolved to sell his Master, and cast him out of his Seat, and enjoy it himself; and he went so far as to negotiate the Business with *Peter*, the Patriarch of *Alexandria*, whom he deceived by his Subtleties and Lies, and brought him to condescend to his most wicked and ambitious Desires. Being thus armed with the Patriarch's Authority he returned to *Constantinople* to enter into Possession of the Bishoprick; but the Catholics took up Arms to defend their Bishop, and thrust

MAY 9. thrust the wicked Usurper out of the City, being notwithstanding much displeased with St. Gregory, for having put so much Trust and Confidence in that Hypocrite, and false hearted Fellow, and admitted him into his most inward Friendship and Familiarity. And it was necessary for the Saint to give an Account of what he had done, and to declare to them *with what Love and Kindness we are to receive all those who demand holy Baptism, and forsake the Ignorance of vain Philosophy to embrace the Light and Truth of the Church.* In fine he brought them so good Reasons for what he had done, that they rested satisfied and appeased.

Theodosius the Great, a Spaniard, was at this Time Emperor of the East, a Prince more renowned for his Piety and Religion, than for his great military Prowess, where-with he had subdued and triumphed over his Enemies. He coming to Constantinople, honoured and respected St. Gregory as his Father, and as a great Light of the Catholick Church, and strong Pillar and Bulwark of our holy Religion, and desired him to take the Charge and Care, as became a good Pastor of this Flock, giving him many Thanks for the great Pains he had already taken. And because the Arian Hereticks did still possess the Patriarchal Church of Constantinople, the Emperor promised him to take it from them, and give it to the Catholicks, appointing also a Day when he would do it. This was presently noised about the City; the Hereticks stormed and took up Arms, complaining of the Emperor, and threatening to kill St. Gregory, as indeed they purposed and endeavoured to do; but Theodosius so disposed Guards about the City, that the Tumult, which they intended to raise, could have no Effect: And he himself came to the Church to put St. Gregory in Possession of it. That Day it happened that the whole City of Constantinople was overcast with a great and thick Mist, so that it seemed there to be rather Night than Day: Whereupon the Arians presently took Occasion to say, *that this was a manifest Miracle of God, who intended to shew how much it was against his Will to take from them their Church.* But they soon found themselves deceived, and put to Shame and Confusion, when they saw that as the Emperor and St. Gregory came near to the Church Door, the Mist vanished, and the Day became clear, bright, and shining, to the wonderful great Joy and Comfort of the Catholicks. When they came into the Church, St. Gregory fell upon his Knees, and with Tears gave Thanks to our Lord, *for the singular Favour he had done his People, shewing his Power in restoring them this Church for their Devotion, and his Majesty's Service.* The Emperor did the like; and

the Catholicks embraced one another, congratulating with themselves for that Blessing which God had given them: Only the Hereticks fretted, and were grieved and vexed at it. The Emperor would have had St. Gregory presently sit in his Chair, and take full Possession of his Dignity: But the holy Man excused himself, and begged of the Emperor not to command him. Then speaking to the People by a Cryer, (for the Noise was so great that they could not hear him) he desired them all that Day to lay aside all other Businesses, and spend it in Prayer and praising the most blessed Trinity, that had so gloriously triumphed over the Enemy. With this the Emperor was well satisfied, and admired the Humility and Sanctity of St. Gregory, and invited him to his Palace, desiring him also often to come and visit him; which notwithstanding St. Gregory did very rarely, because he loved Retirement, and shunned the Noise of the Court; and understood well that although the Emperor was a very virtuous Prince, courteous, just, and devout; yet diverse of his chief Officers were covetous, and favoured more those that would grease them in the Hand, than those that were the best deserving; and found not the Assistance and Correspondence from them which was both fitting and necessary. All the Kindness which the Emperor shewed to St. Gregory was Poison to the Hereticks, who were resolved to make an End of him one Way or other. And to compass their mischievous Design, they agreed with a young Fellow, an Heretick of their Sect, stout and bold, that he should insinuate himself into the Company of some that went to visit St. Gregory, who lay sick in Bed, and there watch his Opportunity to atchieve his Villany. The Murderer entered the Saint's Chamber, and when he saw that almost all were gone out, and himself alone, that he might easily have dispatched him, he threw himself at his Feet, asking Pardon of him with many Tears and Sobs. St. Gregory demanded *what he meant, and why he wept so bitterly?* The poor Man not being able to utter one Word, continued still weeping and sobbing, till at length one that stood by said: *Father, this young Man being set on by the Hereticks, came hither with Intention to kill you, and infallibly had taken away your Life with the Sword which he carrieth, if our Lord Jesus had not held his Hand: And now repenting himself of that cruel and bloody Design, he lamenteth his Sin, and beggeth Pardon of you.* Then the Saint turning himself towards the young Man, and most lovingly embracing him, said: *God forgive thee my dearest Child, and defend thee, seeing thou hast preserved me; and I do likewise pardon thee. One only thing I desire and beg of thee, that thou wilt forsake thy Heresy,*

MAY 9. *and become a Catholick, and serve our Lord with a sincere, perfect and entire Heart.* By this so mild and fatherly Admonition the young Man remained extremely confounded; and the Catholicks being exceedingly edified, praised our Lord, who had given them such a Pastor. But that he might be the constant and proper Pastor of *Constantinople*, and might be owned and acknowledged for such by the common Consent of all (for there wanted not some who said, *that Maximus, and not Gregory, was the Bishop*; and others who gave out, *that he having been once Bishop of Nazianzum, could not go to another Church, without the Decree and Authority of some legitimate Council*) the Emperor *Theodosius* procured a Council to meet at *Constantinople*, to ratify, approve, and confirm anew what had been decreed in the Council of *Nice* against the *Arian* Hereticks; and to condemn other Heresies, which had sprung since that Time; and withal to settle and establish *St. Gregory* in his Chair by so great Authority. In this Council were assembled a hundred and fifty Bishops of the East; yet there wanted the Bishops of *Egypt* with their Patriarch, who then was *Timothy*: As also there came to it no Bishop of the Western Church. In this Council the Patriarchal Dignity of *Constantinople* was confirmed upon *St. Gregory*; and the Catholick Faith was maintained against *Arians*, *Macedonians*, and *Apollinarists*. And *St. Damasus* Pope approved this Council as Oecumenical and General: And it is one of the four, *which, as saith St. Gregory Pope, are to be esteemed and revered as the four Gospels.* But there happened to be some Contentions and Debates in the Council, and the Bishops were divided and of different Opinions, whom *St. Gregory* endeavoured to unite and join together, giving them most wholesome Counsel, which was not equally grateful and pleasing to all; some shewed themselves disgusted and offended with him. And afterwards there came, in a Manner unlooked for, the Bishops of *Egypt* with their Patriarch, who excepted against the Election of *St. Gregory*, because the Council had not expected them, and they had not consented to it. This caused new Troubles and Divisions; for some would have *St. Gregory* to be Archbishop of *Constantinople*, and others gainsaid it, not for any Dislike of his Person, or that they judg'd him unfit or unworthy of that high and eminent Place, but to revenge themselves of those who had not expected their Coming; and for some other particular Ends which they had.

Then the Saint, as a Lover of Peace, and desirous of Rest and Retirement, spoke to all the Bishops assembled in the Council,

in this Manner: *Fathers and Pastors of our Lord's Fold, who are met here to make Peace in the Church, consider that it is a thing unworthy your Persons, to be at Variance and Discord among yourselves. If I be the Cause of your Dissention, behold here I am. Cast me like another Jonas into the Sea, that so the Tempest may cease. If your Desire be to have this Dignity bestowed upon some other, give it in God's Name to whom you please; for I never desired it, and took it much against my Will. If you think it fit that I shall leave the City, I am most ready to depart hence, and I will return back to my little Hole and Corner, that you may remain here quietly, and the Church of God may enjoy Peace.* From the Council he went to the Emperor, and told him *he came to beg of his Majesty a particular Favour; not Riches for himself, or any honourable Office or Preferment for his Friends or Kindred, or any temporal Advantage: But only his Licence and Permission to depose the Archiepiscopal Charge and Dignity, and to retire himself into some Solitude, there to lay down this mortal Life, which his old Age and frequent Infirmities would soon dispatch and make an End of. That what he asked might well be granted him, seeing it was very expedient for the Peace and Union of the Church, which he was obliged to procure and further above all things in the World.* And he did so urge and importune the Emperor, and those of his Counsel, that though it afflicted him to the very Heart, he was forced to grant him what he requested. As soon as this Licence was granted him, he took his Leave of the Emperor, of the Religious, Clergy, People, of the Churches, Hospitals, Palaces, of his own Cathedral and Patriarchal Seat, and in fine of all Things that might detain or delight him in that City, as a Man that was never to see them more, but went now to live and die with CHRIST. It is almost incredible what Sorrow this his Departure caused in *Constantinople*. For they lost a most vigilant Pastor, an irrefragable Master of Truth, a most perfect Model of Sanctity; one who always shewed them the Way by his good Example, and never taught any thing which he did not first practise himself. They lost a most stout and resolute Defender of the Catholick Faith, a Terror of Hereticks, a Father of Orphans, a Protector of Widows, the Comfort of the Afflicted, and Relief of the Poor; they lost an incomparable Doctor of the Church, the Light of Wisdom, the Ocean of Eloquence, and a Sun that enlightened all other Doctors of that Age. A World of People accompanied him, lamenting and most heavily taking on. But he returned Home into his Countrey, and there retired himself to a Countrey House which had belonged to his Father, called *Alianzo*,

MAY 9. *Alianzo*, being much spent and worn out with old Age and Sickness. And above all much troubled with the Gout, which continually pestered him, and kept him for the most Part in his Bed: But he comforted himself with Prayer and Meditation of that eternal Repose and Happiness which he hoped for. He gave himself also to Writing both in Prose and Verse; and composed then diverse of those Works which are yet extant, and esteemed to be his, in most neat and quaint Language, and full of weighty Sentences, not to be read without great Admiration. Among which he writ a large Discourse of his own Life in Verse, and coming to treat of this his Retirement, to give us an Example of Humility, and guard over ourselves, and to teach us to subdue and break our sensual Appetites, and not to confide in old Age, or in the Victories which we have formerly got in Matter of Chastity, speaking in his own Person, he exclaims thus against his Flesh: *When wilt thou give over, and make an End of thy rebellious and most unruly and impudent Proceedings? Wretch that thou art, when wilt thou subject thy old Age, already white and hoary, to the Spirit? Have some Respect for me, and refrain these lustful and unbridled Appetites, and make no longer War against me with so great Fury. For if thou dost go on in this Manner, I promise thee I will never cease to resist and oppose thee, and fight against thee with all Might and Main; and that I will quite tire thee out and break thee with all the Pains and Afflictions I can lay upon thee, till I do bring thee into Subjection, and make thee as feeble and weak as a dead Body.* And presently he begs for Tears that gushing forth and running down in great Plenty from his Eyes, they may wash away the Stains of his Sins. And exhorteth himself to fast, to do Penance, and prostrate himself frequently upon the Ground, and to eat his Bread mingled with Ashes, clothe his Body with Sackcloth, and afflict it with all kind of Austerities, that by this Means he may come to triumph over his Flesh. He goeth on, and speaketh other Things to the same Purpose, most admirable and of great Edification; wherein appeareth his singular Humility in discovering to us his Temptations, and the War his Flesh made him even in his old Age, by God's Permission, that he might know his Virginity, and his being not overcome by such Temptations in his Youth, was a special Gift of Almighty God; and that he might not grow proud, and be puffed up with a Conceit of himself for his great Learning and Eloquence; even as God permitted St. Paul to be molested with the like Sting of the Flesh, that the Greatness of his Revelations might not raise him above himself, and breed in his Mind vain Glory. Perhaps also St. Gregory would

teach us in his own Person the Fear we ought to live in; and the Arms we are to use to defend ourselves against so fierce, domestic, obstinate and restless an Enemy.

For the greater Glory also of the Saint, God permitted that an ill conditioned Gentleman, whose Name was *Valentinian*, that lived hard by, should harbour in his House certain wanton and lascivious Women, who by their rude, prophane and petulant Behaviour, did much offend and trouble the most pure and chaste Soul of St. Gregory. And he valuing more the Innocency of his Soul, than the Ease of his Body, and preferring true Quiet and Repose of Mind before all the Conveniencies that Countrey House had afforded him, left it, and removed to another Place; and sent a Letter to that debauch'd Gentleman, wherein he complains that he had driven him out of Paradise by those Women, as it were by Eve, endeavouring to deprive him of that Gravity and Innocency of Life, which he had hitherto ever maintained and professed. Neither was he persecuted and disquieted only by this *Valentinian*, a secular Man, dissolute and wanton; but also by some Religious, who bore the Habit and Name of Religion, but were far from the Sanctity of it; these Men being moved with Envy murmured against the Saint, and waged him War with their Tongues, and at length also with their Hands; for they flung Stones at him, and even would have killed him, if God by his great Goodness and Mercy had not delivered him; for his Ways are different and strange: And he oftentimes permits wicked Men to overpower for a While the good, and he makes use of them as of a Scourge to correct and exercise his Servants, and as a Fan to separate the Wheat from the Chaff: Also to give Occasion to them to shew their Charity to those who persecute them, as St. Gregory did now, who begged Pardon for his Enemies, of *Theodore* Bishop of *Trent*, who would have punished them. The blessed Saint, although during the whole Course of his Life he had given himself wholly to God, and to the Study of Mortification and Perfection, yet at the End of his Days he used more Fervour in this Kind, imitating a Stone, which the nearer it approacheth to the Center, is carried on with a swifter Motion. And this appeareth by what he testifieth of himself. For perceiving that he was somewhat prompt and ready to speak (though all his Discourses were necessary, or at least profitable, and of holy and divine Matters) for his greater Mortification he spent forty Days in a most strict Silence, without speaking one Word. After which Space he set his Tongue again at Liberty, loosing and untying it for the Service of our Lord.

MAY
9.

At length this most blessed Doctor having illuminated and adorned the Church of God by his Life, Doctrine, and Writings, being full of Merits, and fourscore and ten Years of Age, went to receive the Reward of his long and happy Labours, from the Hand of our Lord, whom he had served with great Devotion, Solitude, and Perseverance. He departed this Life on the ninth of May, in the Year of our Lord CCCLXXXIX, and the eleventh of the Reign of *Theodosius*. The whole Catholick Church did much resent his Death, though, to speak properly, he never died, seeing he remains always living in his Works and Writings, which all the holy Doctors that lived with him, or have succeeded him, have highly praised and commended; among whom, *St. Basil* the Great, and his special Friend, styleth him *a Vessel of Election, a profound Well, and Mouth of CHRIST*. And *Cassiodorus* writeth thus of him: *Gregory, like a most clear Light of Knowledge and Doctrine, though he seemeth to be obscured by Death, yet liveth still by his Authority, and by his Faith; and having been many Years ago absent in Body from the Church, he is still present with his Voice and Instructions of a Master*. *St. Gregory* was of a middle Stature, a pale Complexion, but not sad; his Nose was bowing, like an Eagle's Bill; his Eye-brows arched: He had a sweet and amiable Countenance; his right Eye was a little sunk into his Head; his Beard was not long, but thick and bushy: He was somewhat bald, and his Hair was white and

venerable. Thus is *St. Gregory Nazianzen* described by *Metaphrastes*, and pictured in an ancient Greek Book kept in the *Vatican Library*. Which I have set down here, because after his Death his Picture was hung up in the Church, and revered by all Catholicks with great Devotion; and by Means of it God wrought several Miracles: Among which, it is recorded, that Speech was restored to *Constantius*, Son of the Emperor *Leo Armenus*, who was quite dumb, as *Cedrenus* relateth. The Life of *St. Gregory Nazianzen* is written by another *Gregory*, a Priest, an ancient Author; by *Suidas*, *St. Ado*, and *Metaphrastes*: But none hath written it so well as *St. Gregory* himself, in a long Treatise, composed in Verse, of his Life; and in the Orations which he made of *St. Basil*, and to honour the Memory of his Father, and of his Brother and Sister. Cardinal *Baronius* relateth it at large in the fourth Tome of his Annals. The Body of this most holy Doctor, as the *Roman Martyrology* saith, was brought from *Constantinople* to *Rome*, and placed in a Monastery of Nuns, who were first of *St. Basil's* Order, and are now of *St. Benedict's*, and is called *Sancta Maria in Campo Marso*; where it remained till Pope *Gregory XIII.* of happy Memory, translated it thence, with great Pomp and Solemnity, into a Chapel of *St. Peter's*, which the said Pope had built with rare Skill, great Cost and Magnificence, intending to be buried there himself.



The Lives of St. GORDIAN, and St. EPIMACHUS, Martyrs.

MAY
10.

AFTER that the most ungodly and wicked *Julian* the Apostate had been proclaimed Emperor, by his Army in *France*, and by the Death of the Emperor *Constantius*, his Cousin-German, was made absolute Lord and Sovereign, he began presently to pluck off the Mask of Piety, with which he had before deceived and deluded the Christians, by seeming to favour them. For now he was wholly bent upon their utter Ruin and Destruction, and upon the setting up again and encreasing the Worship and Veneration of the false Gods. But because he affected still the Name and Reputation of a clement and merciful Prince, and envied the Christians that lost their Lives for the true Faith and Religion, the Glory and Title of Martyrs; fearing also, because Christian Religion was much spread, and did greatly flourish in the World, that an open Persecution might occasion some Stirs and Troubles in the Empire, he endeavour'd, for Reason of State, to undermine them secretly, and to go cunningly and craftily about the Execution of his

curfed and abominable Intentions. Therefore he put such Men in Office and Authority, making them Governours of Cities and Provinces, whom he knew to be cruel and barbarous Men, and to bear a particular Spleen and Spite against our holy Religion, so to fling the Stone, as they say, and to hide the Arm; and by means of his Ministers to bring that to pass, which he thought not fit to appear in himself. Among the Officers whom *Julian* made Choice of, to execute his wicked Design, was *Gordian*, whom he made Governour of *Rome*, and, as it were, his Vice-Roy. And *Gordian* executed his Commission with all manner of Cruelty, and shed much innocent Christian Blood. Among many that he had apprehended for their Piety and Religion, was a venerable old Priest, call'd *Januarius*, with whom *Gordian* had long and different Discourses; and at last, when it pleased Almighty God to move his Heart, he opened his Eyes to a Ray of heavenly Light that shone

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12.

MAY 10. shone upon him, and resolved to become a Christian, and soon after was baptized by St. *Januarius*, he and his Wife *Marina*, with three and fifty of his Family: And he delivered up to St. *Januarius* an Idol of *Jupiter*, which he had kept and worshipped in his House; which was presently cast into the Fire, and broken into Pieces, and the Pieces thrown upon a Dunghil. *Julian* came to know of this, which put him into a great Rage, that his prime Officers, whom he had chiefly intrusted with the Charge of extinguishing Christian Religion, and maintaining his profane Superstition, should fall off from him, and become Christians. Then discarding *Gordian* out of all Office and Honour, he gave Order to *Clementianus*, a Tribune to apprehend and punish him: Which he presently set about, commanding *Gordian* to be brought before him, loaden with as many Chains as he was able to bear; then taxing him of Ingratitude to the Emperor, threatened him with all sorts of Torments, if he refused to sacrifice to the Gods. But *Gordian* standing firm and constant in the Confession of JESUS CHRIST, scoffed at *Julian*, and his foolish Gods. Wherefore *Clementianus* made him be tormented, and most cruelly scourged, and to have his Bones bruised and broken with Whips armed with Lead, whilst the blessed Man gave our Lord Thanks for giving him Grace to suffer for him, and for placing him in the Rank of Martyrs. The Tribune at length seeing he lost his Labour, commanded he should be beheaded before the Temple of the Goddess *Tellus*, which signifieth the Earth; and

that none should offer to bury him, but that the Dogs should devour his Body. But our Lord, to shew his Goodness and Power, ordained that hungry Dogs coming to the Place, should not touch the Body, but with their barking, keep and defend it. After it had laid there five Days, one that had been St. *Gordian*'s Servant, and some other Christians, carried it away in the Night, and buried it a Mile from *Rome*, in the Way call'd *Latina*, in a Grot, into which St. *Epimachus*'s Body had been translated not long before; whose Martyrdom the holy Church celebrates also upon this Day: Who being taken at *Alexandria* for the Faith of CHRIST, after a long and hard Imprisonment, and several grievous Torments, which for many Days he endured with admirable Patience and Constancy, at length was burned, and his Bones and Ashes were brought to *Rome* by the Christians, and put into this Grot, as we said. And therefore the Church keepeth one Feast of them both, on the tenth of May, on which St. *Gordian* was martyr'd, in the Year of our Lord CCCLXII, in the Reign of *Julian* the Apostate. The Relicks of these most blessed Martyrs were afterwards translated into *Germany* in the Year DCCLXX, as writeth *Hermannus Contractus*, in his Chronicle. Those that have written of St. *Gordian*, and St. *Epimachus*, besides the *Roman Martyrology*, are, venerable *Bede*, *Ufuardus*, *Ado*, *Surius* in his third Tome, and *Baronius*, in his Annotations upon the *Roman Martyrology*, and in the fourth Tome of his *Annals*, Page 98.

MAY 10.



The Lives of St. NEREUS, ACHILLEUS, and DOMITILLA, Martyrs.

MAY 12. THE holy Martyrs, *Nereus* and *Achilleus*, were Brothers, Eunuchs and Servants of *Flavia Domitilla*, who was Daughter of St. *Plautilla*, and Niece of *Flavius Clemens*, that was Consul of *Rome*, and Cousin-German to the Emperor *Domitian*. These two Brothers were converted to the Faith of CHRIST by the preaching of St. *Peter* the Apostle. And their good Example and pious Discourses were so powerful and efficacious, that they persuaded *Domitilla* also to become a Christian, notwithstanding her Nobility and Alliance with the Emperor, her great Wealth and Riches, and the Persecution which infallibly she was to suffer for embracing this holy Religion. When *Domitilla* was now a Christian, her Friends treated of a Marriage for her with *Aurelianus*, who, for his Birth and other Qualities, was held inferi-

our to no Nobleman of *Rome*: And *Domitilla* seemed not to dislike the Offer. And one Day as she was putting on her best Attire, and dressing herself up with the richest Ornaments she could think of, these two faithful Servants spoke thus to her: *Madam, If you would be as curious and diligent to adorn your Soul with Virtues, as you are to trim and deck your Body, to please the Eyes of a mortal Man your Spouse Aurelianus a Consul's Son, you would, without doubt, win the Love and Affection of JESUS CHRIST, King of Heaven, and he would take you for his Spouse, and make this Beauty of yours, which otherwise will quickly fade, and fall away, to remain always in its Prime and Flower, yea, to receive great Encrease, and incomparably more Lustre in the Court of Heaven.* *Domitilla* answer'd, *There is no Harm done, if I marry to get Children, that*

MAY 12.

MAY 12. may succeed in my Family, and propagate my Race: And to this Purpose I may well set myself forth, pretending to enjoy the honest Delights of Matrimony, which are most conformable with this Nature of ours, made by God himself. To this Nereus replied, You fix your Eyes, Madam, on the short and uncertain Pleasures of this Life, which pass away in a Moment, and do not consider the solid and permanent Delights of eternal Beatitude. You look on the Conveniencies of Wedlock, and reflect not upon the Trouble and Burthen which accompany it. And yet this it is which I wish you seriously to think of, before you cast away what yet you hold and possess. For first, the Maid that marries, loseth that honourable Name of a Maid, or Virgin. And then, being before free, and at her own Disposal, she putteth herself in Service and Subjection to a Stranger whom she knoweth not, and frequently it happeneth that she is used like a Slave. For if her Husband taketh it in his Fancy, he will forbid her all Conversation with her nearest Kindred, and not permit her to speak with her own Father and Mother, or to have any thing to do with them, but will deprive her of whatsoever may give any Joy or Contentment. And if he be jealous, whatsoever his Wife can do with a sincere and innocent Mind, he will construe it in the worst Sense. Then Achilleus taking up the Discourse, said, Men, before they be married, shew themselves very sweet, affable, courteous, and friendly, even to the Wedding-Day; but when they have carried their Wives home to their Houses, they appear ordinarily other Men, quite different to what they made shew of before, and treat their poor Wives as they list, misusing them oftentimes not only with harsh and forward Language, but also in a more rude and unworthy Manner. But, put the Case that the Husband is neither jealous, nor carried away with any By-Love, or fond Affection, but holds fair and good Correspondence with his Wife, what great Comfort can she expect from his Company? if she have no Children, what Disgust, Affliction, and Bitterness is it to her? If she have Children, what Trouble, what Pain whilst she is great with them? What Pangs and Thraces when the Time comes that she is to be brought to Bed? To what Danger is she put of Life or Health? How many Mothers lose their Lives by giving Life to their Children? Now what Pains doth it cost her to bring her Children up? What Frights and Fears is she continually in of losing them? What an Affliction and Torment is it if they come to be disobedient, unruly, debauch'd, and lewd, or come forth into the World, lame, blind, deaf, dumb, crooked, deformed, wanting some principal Part, or Limb; if they be blockish, Fools, or Changelings, or, in fine, have any other Blemish, as we see daily befall the Children even of great Lords and Princes, and such as esteem themselves otherwise to be

the most happy of the World? I will not enlarge myself upon the Care, Solitude, and Danger there is in bringing up their Daughters, in looking to them, marrying, and providing for them. And among their Sons, how few are to be found, that by their Behaviour and Towardness, are a Comfort, Ease, and Help to their Parents, the Staff and Prop of their old Age? How many more are those, who rejoiced indeed their Parents much by their Birth, but incomparably more afterwards by their Death? How many Children have been born to serve for a perpetual Cross and Heart-break to those who bred and engendered them, proving to be the Dishonour of their Family, the Destruction of the Commonwealth, an Infamy of their Race, and their own Ruin; who, by their Calamities, sad Fortunes, and disastrous Ends, have converted all their Mothers Comfort into Sorrow, Joy into Grief, and Mirth into Tears? Finally, if I could set before your Eyes, as it were, in a lively Picture, all the Troubles, Sorrows, Fears, and Miseries, that a sad Wife is subject to, when she is match'd with a wicked and lewd Man, it would be enough to disabuse all silly Women, and to cool in them the Heat and earnest Desire which they have to marry. When Achilleus had made an End, Nereus his Brother pursueth the Discourse, and says, O what a happy thing is Virginity, which is free from all these Troubles, and most pleasing to God, and bath him for Spouse, and is upon Earth what the Angels are in Heaven! O rich and incomparable Treasure, which if it be once lost, can never be recover'd again! O divine Love! O Courage and Fortitude, not human but celestial, wherewith the Virgin overcometh the Flesh, resisteth sensual Appetites, triumpheth over the World, Death, and Hell; obtaining a new Crown in Heaven, which none can deserve that are not Virgins; and being in a continual Possession and Fruition of that delightful and most sweet Spring of Paradise, is always entertaining her self amidst those Fields full of wonderful Flowers of an unspeakable Fragrancy, without Fear of Sickness, of Corruption, or evil Usage from a Husband; because her most sweet Spouse JESUS continually embraces her with a most pure and chaste Love, recreates and regales her eternally. Determine therefore with yourself what Spouse is to be preferred, and make Choice of him, you have most Affection for: A mortal Man, who, be he never so good, will one Day leave you; or JESUS CHRIST, who will never die, and for all Eternity will rejoice and bless you with his Company. When Nereus and Achilleus had used these Reasons and Arguments, and explicated them fully to Domitilla; she, as a prudent Woman, being convinced by them, and receiving also a more clear Light from Heaven, said: Would to God I had heard this Discourse before I had been engaged to be a Spouse:

MAY Spouse: But though it may seem now too
 12. late, yet it is not so, if I can find some Means
 to conserve my Virginity, and free my self
 from Aurelian, to whom I am promised in
 Marriage. The two holy Brothers praise
 and commend her Resolution, and going
 straight to St. Clement Pope, who was her
 Cousin, acquaint him with Domitilla's In-
 tentions, and the Desire she had to conse-
 crate her Virginity to God, and instead of
 Aurelian to take JESUS CHRIST for Spouse.
 The holy Pope answered; It seemeth to me
 that the Time is at Hand wherein God is
 pleased to crown both you and me, and Do-
 mitilla, with Martyrdom. And since our
 Lord commandeth us not to fear those who
 can kill the Body only; let us not be troubled
 for the Displeasure of a mortal Man, when
 there is question of obeying the immortal God,
 who is our sovereign and absolute Prince.
 And with this he went in Company of Ne-
 reus and Achilleus to Domitilla's House, and
 there consecrated her to our Lord, according
 to her Desire.

The Troubles and Persecutions which the
 blessed Virgin Domitilla suffered upon this
 Occasion from Aurelian cannot be number-
 ed, nor almost believed. For he obtained
 of the Emperor, that if she refused to of-
 fer Sacrifice to the Gods, she should be ba-
 nished into the Island Pontia; Aurelian
 thinking this was the Way to force her to
 accept of him for her Husband. Nereus
 and Achilleus left her not, but attended and
 comforted her in this Banishment for some
 Time; till Aurelian coming himself into
 the Island to see if Domitilla had relented
 and changed her Mind, found her more
 firm and constant in her holy Purpose than
 ever; and perceiving she was chiefly en-
 couraged and strengthened therein by these
 two Brothers, he turned all his Rage and
 Fury against them, and resolved to take
 away their Lives. He caused them there-
 fore to be cruelly scourged, and then sent
 them to Taracina, to Minutius Rufus, who
 had been Consul, and was then Governour
 of that Place. Minutius seeing neither his
 fair Offers, nor Threats could induce them
 to sacrifice to his Gods (for they continued
 fixed in this, for the whole World not to swerve
 the least from the Doctrine, which had been
 taught them by the glorious Apostle St. Pe-
 ter) he commanded them to be put anew
 upon the Torture Equuleus, and to be burnt
 with Plates of Iron fiery hot applied to
 their Sides, and after all, to be beheaded.
 Auspicius their Disciple, who had the Care
 and Custody of Domitilla, took their Bo-
 dies, and buried them in a Manour be-
 longing to her, which was in the Way Ar-
 deatina, not far from Rome, hard by the
 Place where St. Petronilla, St. Peter's Daugh-

ter, lay buried. There was afterwards a MAY
 Church built in their Honour, where St. 12.
 Gregory Pope recited his eight and twen-
 tieth Homily upon the Gospels, wherein
 he exhorteth the Faithful to a Contempt
 of the World, by the Example of these
 Saints, whose Bodies rested then in the same
 Church. Their Martyrdom was on the
 twelfth of May, according to Baronius, in
 the Year of our Lord xcviij; and on the
 same Day the Catholick Church keepeth
 their Feast. Pope Clement VIII. in the re-
 formed Breviary, commanded that, together
 with them, should be honoured St. Domi-
 tilla, as Virgin and Martyr, and their Mi-
 stress; and that her Feast should be kept as
 a Semidouble: And so we will relate here
 the Course of her Martyrdom.

Aurelian seeing he lost his Labour with
 her in the Island, carried her with him to
 Taracina, and resolved either by fair Means
 or by Force, to make her marry him.
 He shut her up in a Chamber, and invited
 diverse to the Solemnity of his Marriage.
 They fell a dancing in great Jollity, and
 Aurelian danced so long, that he fell down
 dead in the Place, whilst the holy Virgin
 was at her Prayers, and besought our Lord
 to deliver her out of his Hands. And she
 was delivered from the Violence she feared
 might be offered her, but not from Death:
 For Luxorius, Brother to Aurelian, to re-
 venge his Death, which he charged Domi-
 tilla with, obtained a Commission from
 Trajan, who was now Emperor, to question
 Domitilla, and even to put her to Death,
 if she would not adore the Gods of the Ro-
 man Empire. With this Order he came
 to Taracina, where the holy Virgin was
 with two other Gentlewomen, whom she
 had persuaded to believe in CHRIST, and
 vow perpetual Chastity. He was very ur-
 gent with them all three to sacrifice to the
 Gods: He used all Manner of Protestations,
 and what other Industries he could, to per-
 suade them; but finding them most firm
 and resolute in their holy Resolutions, he
 put Fire to the Chamber where they were,
 to wit, Domitilla and her two Companions,
 Theodora and Euphrosina. The next Morn-
 ing Cæsarius a Deacon coming thither, found
 them all prostrate upon their Face, as if
 they had been praying; the Fire indeed had
 bereaved them of this mortal Life, but had
 not burnt or singed one Hair of their Head.
 The holy Deacon took their Bodies and
 buried them honourably. The Memory of
 St. Domitilla is solemnized on the seventh
 of May in the Roman Martyrology; and
 Eusebius, Nicephorus, and others, make men-
 tion of her. And St. Jerome writeth, that
 in the Voyage which St. Paula made by Sea
 from Rome to Jerusalem, she was at the
 Island

MAY
12.

Island Pontia, and visited with great Devotion and Reverence those Places where St. Flavia Domitilla had lived a long Time, and suffered much Hardship for the Love of CHRIST. Afterwards in the Year DCCVII, in the Time of Pope Clement VIII, Cæsar Baronius Cardinal, and Titular of St. Ne-

reus and St. Achilleus, translated the Bodies of them and of St. Domitilla from the Chapel of St. Adrian, where then they were, into an ancient Church of their own Name, on the twelfth of May. Which Translation was performed with great Pomp and Solemnity.

MAY
12.

The Life of St. PANCRA TIUS, Martyr.

WITH the above-named Saints, *Ne-reus, Achilleus, and Domitilla*, the holy Church joyneth St. *Pancratius* Martyr, a Child but fourteen Years old, who in the Reign of *Dioclesian* and *Maximian* Emperors, mastered with great Courage the Weakness of his tender Age; and, with the Force and Strength of Faith, obtained a glorious Triumph over the Devil.

St. *Pancratius* was of the Province of *Phrygia*, Son of a Nobleman called *Cledonius*, who on his Death-Bed begged of his Brother *Dionysius* that he would take Care of his Son *Pancratius*, and keep for him the great Estate which he left him, the poor Child being an Orphan, destitute of all Help, and having no other Kinsman to provide for him besides *Dionysius*; who promised his Brother *Cledonius* to take care of him, as he did: For when *Cledonius* was dead, he took *Pancratius* for his Son, and as such loved, cherished, and brought him up with great Care and Pains. After three Years he took a Journey to *Rome*, carrying with him this little Boy; and settled himself in a House out of the City, where St. *Marcellinus* Pope lay hid for Fear of the Persecution. The Sanctity of this blessed Pope was so great, and the fragrant Odour of his Virtues and Miracles was such, that it was spread far and near, and came to the Notice of *Dionysius* and *Pancratius*, and they being touched and inspired by our Lord, desired much to see and speak with him, and to be instructed by him: In fine, he converted them to the Christian Faith; and they conceived so great and fervent a Desire to die for CHRIST, that without being enquired after, they offered themselves to the Ministers of Justice: *Dionysius* died a few Days after a natural Death, and *Pancratius* was made Prisoner. But the Judge understanding he was most nobly

born, presented him to the Emperor *Dioclesian*; who having been (as he said himself) well acquainted with his Father, and his dear Friend, and seeing the Child so young, beautiful, and gracious, endeavoured by Allurements, smooth Words, and large Promises to persuade him to return to the Worship of his Gods. But the most holy Youth answered, *that he wondered how the Emperor, being so wise and prudent, could command him to esteem and worship them for Gods, who had been Men so full of Wickedness and Mischief; that if his Servants were like to them, he would punish them most rigorously.* Which Words put the Emperor into such Rage, that he presently commanded that the constant and most virtuous Child should be beheaded; which being executed accordingly, a holy Woman, whose Name was *Octavilla*, took the Body secretly in the Night, and embalming it, and wrapping it up decently in fine Linen, buried it honourably in a new Sepulchre on the twelfth of May, in the Year of our Lord CCCIII, according to *Baronius*. Many holy Authors make particular Mention of St. *Pancratius*. There is a Church at *Rome* dedicated in his Name, in the Gate of the City; which Gate having before been called *Aurelia*, is now called from St. *Pancratius*, and hath had that Name for many Years: As we may read in *Procopius*, in the fifth Book of his *Gothick War*. St. *Gregory*, Pope, speaketh of his Relicks; and St. *Gregory of Tours*, who lived at the same time with that holy Pope, saith, that they were translated into *France*: And he relates a perpetual Miracle wrought by the Merits of this most blessed Child and Martyr, which is, that all those who came to his Church to take their Oath about any thing, if they forswore themselves, were visibly punished by God; for either they presently died, or were possessed, and cruelly tormented by the Devil.

The Life of St. BONIFACE, Martyr.

MAY 14. **I**N the time of the Emperors, *Dioclesian* and *Maximian*, there lived a Lady at *Rome*, called *Aglæ*, very noble, rich, and beautiful, and allied to the best Families of that City, who being a Woman young and frail, making ill Use of God's Gifts, became very loose and light in Manners and Conversation, disgracing her Person and Condition. Among her Servants there was one *Boniface*, a Citizen of *Rome*, who was her chief Steward, and had the managing of all her Estate. *Aglæ* took a great Affection to him, as well for the comely Features of his Body, as for his Discretion, Prudence, and other such like good Parts. And as such Affections seem not to be very hurtful in the beginning, but by little and little getting Strength, commonly end in sad Consequences; so did this Love of *Aglæ* amount to a very disordinate Familiarity, and a filthy and dishonest Amity, to the great Shame and Infamy of her Person, wonderful Grief of her Friends and Kindred, and publick Scandal of all the People. *Boniface* emboldened with the Favour and Authority he had with his Lady and Mistress, loosed the Reins to all sort of Pleasure; yet, for all that, he omitted not to do some good Works: He was liberal and free in giving Alms; he did what good he could to the Poor; he had great Compassion for all whom he saw to be in Affliction and Misery, and afforded them what Relief and Comfort he could. This wicked Conversation, and lewd manner of Life, continued some Years, till our Lord taking Compassion of a frail Woman, and a miserable Man, and using, according to his Custom, his infinite Mercy towards them for some good Works which they had done, touched their Hearts, that they might open their Eyes and discover the Abyss of Misery into which they were fallen; the shortness and uncertainty of this present Life, the everlasting Pains of Hell, their lost Reputation, the Scandal of the whole City, and their Conscience, that like a cruel Executioner was incessantly tormenting them. With this Ray of Light they entred into themselves, saw and understood their sad Condition, wept and bewailed it, and resolved to convert themselves to God. But because they knew how grievous their Sins were, and how heinously they had offended and irritated God's Justice, they thought fit to seek for some Intercessors and Mediators, by whose Merits they might obtain of our Lord that Mercy and Pardon which they could not expect to merit by themselves.

At this time was still raging that horrible and cruel Persecution which *Dioclesian* and *Maximian* had raised against the Church; especially in the *East*, where *Galerius Maximian* commanded, a fierce and barbarous Tyrant, and a sworn Enemy of Christians. For although *Dioclesian* and *Maximian* had resigned the Empire, yet their bloody Laws and Orders were in vogue, and executed with the greatest Rigour: Though in the *West*, where *Constantius Chlorus*, who was Father of *Constantine* the Great, reigned, the Christians enjoyed great Rest, and were not any ways molested, by reason of the mild and meek Disposition of *Constantius*, who had an Horror to shed innocent Blood, and stood well affected to the Christian Religion. *Aglæ* and *Boniface* then resolved to procure the Bodies of some holy Martyrs, to honour and reverence them, hoping by that Service to make them their Advocates and Intercessors, and to obtain by their precious Merits, Pardon from our Saviour of all their Sins. They understood that in *Cilicia* there was a President, by Name *Simplician*, a Man no less covetous than cruel, who made a great Slaughter of holy Martyrs, putting an infinite Number of them to Death by most exquisite and bitter Torments, and afterwards sold their Bodies to other Christians, who bought them with wonderful Devotion, and carefully kept and conserved them as most rich and precious Treasures. It was concluded that *Boniface* should go to that Province, where he might easily and securely obtain what he so much desired. *Aglæ* gave him great quantity of Gold for the Charges of his Journey, and to distribute among the Poor, and to buy of the covetous Tyrant some Bodies of glorious Martyrs, and bring them to *Rome*. She furnished him with Horses and Servants to accompany him; also with fine Linen, precious Ointments, perfumes and Sweets to embalm the Relicks of the holy Martyrs. At his setting forth, either in Merriment, or that God inspired him so, *Boniface* said to *Aglæ*, *Madam*, *What will you say, if instead of my bringing you the Bodies of other Martyrs, my Companions bring back to you mine? will you look upon it as a Relick?* And *Aglæ* checked him, and answered, *Boniface*, *'tis not a time to jest and be merry; remember that we are not worthy to touch, or even to look upon the Relicks of holy Martyrs: Behave yourself so that you may deserve to obtain what I have recommended to you, and do so earnestly desire.*

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Thus did *Boniface* depart from *Rome* to begin this pious Voyage; and the Desire he had to honour the holy Martyrs was so grateful to God, that he gave him the Grace more and more to open his Eyes to despise and hate himself, and acknowledge how unworthy he was to handle or touch the sacred Relicks of Martyrs; and to dispose himself thereunto by Alms, Fasting, and Penance, which he practised in all that Journey, begging of our Lord to grant him that Favour and Benefit, which afterwards he received. They arrived at length at *Tarsus*, the head City of *Cilicia*, where the President *Simplician* was executing his barbarous Cruelty against the Christians. And presently *Boniface* giving Order to his Companions to find out a convenient Lodging, said, *he would take a Turn about the City*. He did already so burn with a Desire of Martyrdom, that he went straight to the Place where the holy Martyrs were tormented, and found twenty of them put upon the Torture, each one after a different Fashion and Manner, but all of them most pitifully torn and disjointed. He presently turned his Eyes where his Heart was, and considering the Patience, Fortitude and Constancy of those invincible Champions of our Lord, he was strangely moved, and inflamed with the Love of God, and running to them, fell down at their Feet, kissing their Wounds, and bathing them with his Tears, and anointing his Eyes with their Blood. Then he cried out aloud, *O blessed Martyrs! O Friends of God! stand firm, and endure courageously these Torments, for they cannot last long, and in Recompence of them our Lord will give you an everlasting Joy and Consolation*. The President minding this, commanded him to be apprehended and brought to him. He asked him his Name, and who he was? and understanding he was a Christian, caused him to be tormented, and his Body to be torn with iron Hooks, till the bare Bones did appear; and not satisfied with this, made sharp Reeds to be thrust under his Nails. And perceiving the holy Martyr, notwithstanding these Torments, to be ever chearful; and with his Eyes lifted up towards Heaven, to praise and thank our Lord for this so great and singular a Favour, he bade the Officers pour melted Lead into his Mouth. Then *Boniface* with much Fervour begged of our Lord to arm him with Strength and Constancy, and besought the other twenty Martyrs that were there tormented, to assist him with their Prayers, that by their Intercession he might obtain of God what his great Sins made him to be unworthy of. The Saints joined their Prayers with his, and he suffered all that was inflicted upon him with a serene and angelical Countenance; and all the People that were there present, exclaimed

against the Tyrant in favour of the Martyr; MAY
and made this Profession with a loud Voice, 14.
Great is the God of the Christians. Thou art a powerful King, O JESUS CHRIST! we all believe in thee; and as they had said this, they threw down an Altar that was set up there for the Christians that should renounce the Faith, to offer Sacrifice upon to the false Gods. They also flung Stones at the President *Simplicianus*, who, for fear, retired and hid himself in his House for that time. But he grew not better for this; for the next Day he commanded that *Boniface* should be thrown with his Head forward into a Cauldron of melted and scalding Pitch. Yet our Lord delivered him by sending an Angel, who preserved him from all Harm, and the Flame consumed divers Infidels that stood by to look on: In fine, he was sentenc'd to be beheaded; and the Saint demanding a little respite, made his Prayer to our Lord, begging and humbly beseeching him *not to have regard to his former Sins, but to the present Will and Desire which himself had inspired into him, to die for his holy Faith; and to be pleased to reckon him among his happy and blessed Martyrs; also to vouchsafe to enlighten all those Pagans there present, and to deliver them from their Blindness*. When he had ended this Prayer, his Head was severed from his Shoulders, and his blessed Soul flew up to Heaven, and five Hundred and fifty of the Gentiles there present, were converted to the Faith of CHRIST, which was the Effect of Saint *Boniface's* Prayer. The holy Martyr's Companions knew nothing of what had passed, and seeing *Boniface* returned not to them, they suspected that he, having been a Man of a dissolute Life, had got into some lewd Company, and entertaining himself there, had forgot his Duty. This was their Opinion and Discourse of him, (for as Men, we are apt to believe rather Evil than Good, especially when the former Life and Carriage of our Neighbours giveth us some ground to suspect the worst) they went to seek and inquire after him, and hearing no News of him, they met at length an Officer of Justice, whom they asked, *If he had seen a Roman and Stranger, that came to Town the Day before*. He told them, *that this very Day the Justice had put a Christian to Death, who seemed to be a Stranger, but he knew not whether he were the Man they meant*. No, said they, *be that we look for is none of those; we shall sooner find him among Courtisans, and such like Company, than dying for CHRIST*. Yet when the Man had described him, and given such Marks and Tokens of him as did well agree with him, they went to the Place to see, and found his Body separated from his Head, and saw it was *Boniface's*; which appeared yet more certain and evident, when taking up his sacred Head, they applied it
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MAY 14. to the Body; whereupon they shed many Tears, and demanded Pardon of the glorious Martyr, for the sinister Opinion they had entertained of him. And the Saint opening his Eyes, though he were dead, looked sweetly and lovingly upon them, signifying thereby, that he did truly pardon all they had thought or spoke amiss of him: For it is the Custom of Saints to pardon Injuries, and to be kind and loving even to their Enemies. These Companions of St. Boniface conceived that seeing their Business was to procure some Relicks of Martyrs, they could carry none more assured, and which would be more welcome to Aglae, than Saint Boniface's own Body. This Body then they demanded, and gave for it five Hundred Pieces of Gold, of the Money of that time, not being able to get it upon other Terms, and embalming it, and wrapping it up, they carried it to Rome; where Aglae was already certified by a Revelation of all that had passed; and was warned by an Angel to receive Bonifacius, not now as her Servant, but as her Lord, for that he was a Martyr of JESUS CHRIST, who for his Sake, and by his Intercession, would do her many Favours. Aglae went to meet the blessed Martyr with great Solemnity, accompanied with many of the Clergy; and she built in his Honour a Church, where his Body was placed, and God wrought great Miracles at it; and by his Intercession Aglae became a most holy and perfect Woman, and renouncing all things of the World, distributed her great Means among the Poor, enfranchised and made free her Slaves and Bondmen, and shut herself up in a Monastery, where she continued in Prayer, Fasting,

and other Mortifications of the Body for fifteen Years, and then dying most happily, was buried near to St. Boniface. Here let us all admire the Mercy of our Lord, who draws so much good from our Evils; of Sinners maketh Saints, and changeth Wolves into Sheep, and unclean Vessels into precious Vessels of Glory. It would be a great Disorder and Perverseness to let the Reins loose to our Appetites, and forget our Duty to God, presuming upon his Mercy, which he offered and bestowed so freely and bountifully upon Boniface and Aglae, and thence to take an Occasion of leading a licentious and wicked Course; for we find that ordinarily a bad Life is seconded by a bad Death. But the Man that is fallen, let him not despair, but exercise himself in pious and charitable Works, as Saint Boniface did; let him take the Saints for his Advocates and Intercessors to our Lord; let him give himself to Penitance, and bewail his Sins, imitating these two Saints, that so he may merit the Grace which they obtained of our Lord. The Martyrdom of St. Boniface was on the fourteenth of May, in the Year cccv. in the Reign of Constantius Chlorus and Galerius Armentarius Emperors, and the second Year of St. Marcellus Pope. St. Boniface's Church is one of the chief Churches in Rome, wherein St. Alexius was buried, and it was one of the two and twenty Abbeyes erected in that City, as is gathered out of an ancient Roman Ceremonial. Besides Metaphrastes, who wrote St. Boniface's Life, the Roman Martyrologe, Uuardus and Ado speak of him; and Surius in his third Tome of the Lives of Saints.

MAY 14.

The Life of St. UBALDUS, Bishop of Eugubium, and Confessor.

MAY 16. ST. Ubalduſ, noble for Birth, but more noble for his great Sanctity, was born at Eugubium in Italy. His Parents died whilst he was yet a little Child in the Cradle, and Ubalduſ was brought up in great Innocency and Holineſs by an Uncle of his of the ſame Name with him; but his Father's Means and Inheritance were ſeized upon by others of his Kindred, ſo that little or nothing came to Ubalduſ; which moved a Couſin of his to perſuade him to marry into ſome Family of equal Nobility, as being the only Means to recover his Right. But the moſt chaſte young Man, who had higher Thoughts, and had already reſolved to live in perpetual Chaſtity, answered, *God forbid I ſhould ever deſile my Virginity, which by Vow I have conſecrated to God, or come to loſe the Integrity which by God's Grace I*

do yet enjoy. As for the Poſſeſſions, and Inheritance due to me, our Lord is my Portion in the Land of the Living, and God is my Inheritance. When he came to riper Years, he was choſen by common Conſent Prior of the Monastery of St. Marianus and St. James, where his Uncle had for a while brought him up. But finding that all Diſcipline and regular Obſervance was there quite gone to Decay, he was in great Pain and Trouble what to do. At length God ſuggeſted to him this Means, relying upon the divine Grace and Aſſiſtance, he perſuaded three of the Monastery to aſſociate themſelves to him, and to live according to the Rule, in order to their Cell, Refectory, and Dormitory. Which when he had obtained, he goeth to another Monastery of the ſame Order of Canons Regulars, and liveth among them in all Humility

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MAY 16. militancy and Subjection for the Space of three Months, learning thereby Obedience, what afterwards he was to teach at Home. Then taking with him an exact Method of what he saw observed there, where religious Discipline flourished, and was in its first Vigour, he returned to his Monastery, and prevailed so much by his Example and efficacious manner of exhorting, that the whole Monastery was content to be reformed according to the Rule; which Rule, how acceptable it was to Almighty God, his Majesty declared by a Miracle. For as the holy Man returned from the other Monastery, and in the whole Journey would not eat any thing, being weary and spent, he rested a while by a Wood's side, and there fell asleep, and rising up, forgot to take with him the Book wherein this Rule was written. But being well advanced in his Way, he missed it, and was very solicitous, fearing that either it was taken away, as lying by the high Road, or else spoiled by the Rain, which in the mean while had fallen in great Showers; wherefore he returned back to the Place, and found the Book where he had left it, not touched with any one Drop of Rain. Whilst he was busied about the Reformation, it pleased God that a great Part of the City, and in it this whole Monastery, was burnt down to the Ground: Whereat *Ubaldu*s was much afflicted, and consulted with a most holy Man whether he might not take this Occasion to discharge himself of the Office and Dignity of a Prior, and go live privately in some other Place. But he sweetly rebuking and prudently advising him, told him, *It is the Custom of God to try the Just with Afflictions, as Gold is tried by Fire; that he shall never be crowned who doth not fight competently; and that he would do an unworthy Act, and very displeasing to God, if he should leave his Brothers committed to his Charge in this so great Distress and Necessity.* With this wholesome Advice *St. Ubaldu*s setteth upon the renewing and rebuilding the Monastery, which, by God's Blessing, succeeded so well, that within a short time it was better, and more commodious than ever it was before; so that the burning served only to repair it in a better Form, and to encrease it also in Piety and religious Observance.

The holy Man was twice demanded to be Bishop, first of *Perusia*, which he avoided by lying hidden in a Desert; then of another Place, which, partly by himself, partly by some Cardinals, his Friends, he did deal so efficaciously with Pope *Honorius* to excuse him from, that his Holiness accepted at length of his Excuse, and would not contristate him; but it seemeth Almighty God reserved him to govern and feed the Flock of his own City; for the Bishop being dead,

and the People not agreeing upon those who were nominated, and presented to that Dignity, *Ubaldu*s, with some others, were sent to the same Pope *Honorius*, to desire him to give them a Bishop; who being inspired by God, chose *St. Ubaldu*s, and consecrated him with his own Hands. And this Dignity did not make him alter his former good Practices, but gave a great Encrease to all his Virtues, especially to his Charity, Humility, Meekness, and Patience, whereof he gave most admirable Examples: He was most saucily and impudently affronted sometimes by his own Servants, and he dissembled all the Affronts: He was once shut out by the Porter of his House, who clapp'd the Door so violently against him, that it wounded him in the Forehead, and this Injury he put up most patiently, without ever taking Notice of it. The Magistrates upon a time were very urgent with him to excommunicate certain Persons, which the blessed Bishop thought not fit or just to do; wherefore they commanded all the Clergy, and those who belonged to the Church, to leave him, and to assist him in nothing, inasmuch that he could scarcely get one single Man to serve him at Mass; which he also bore with strange Patience and Meekness. Once it happened that in repairing the Wall of the City, they encroached too much upon his Vineyard, he sweetly warned them of it, and desired them to forbear to build upon his Ground. The Overseer of the Work took this Admonition in duceon, and not only slighted it, but also scornfully pushing him, threw him into a great Vessel of liquid Mortar. The holy Saint came out of it all covered over with that white Stuff; and with a most calm and serene Mind and Countenance, went home as if nothing had been done to him; but his Friends and Kindred, as most principal and powerful Men, would by all means have the Fellow's House pulled down, his Goods confiscated, and him to be banished out of the City. The People also were no less incensed against him for so unsufferable a Disgrace and Affront offer'd to their Bishop: And he, to appease the Tumult and Mutiny, making semblance that he would punish the Man most rigorously, said, *This Crime belonged to his Court, and that it was for no other than himself to examine and punish it.* Presently the Criminal is brought before the Bishop, who asked him, *whether he be content to stand to his Sentence?* and he answering that he was most ready to undergo any Penalty, yea, even Death it self: *I fear*, saith the Bishop, *you will not accept with Patience what I shall enjoin you.* And as the poor Man protested he would refuse no Punishment, how grievous soever, that should be laid upon him: And all the People were in Suspense and Expectation what

MAY 16. what the Bishop would do with him: The holy Prelate rising up from his Chair, with a smiling Countenance came to the Man, and said, *Well then, my Son, in Token of Reconciliation, embrace me, and give me the Kiss of Peace; and as for the rest, I beseech God to forgive thee both this and thy other Offences.*

He was a great Maintainer of Peace, and feared no Danger, when there was question of reconciling those that were at Variance. There arose once in one of the Streets of the City a great Fray, wherein some were wounded and killed. The Bishop hearing of it, comes presently among them, and ventureth himself between their naked Swords. But with all this, not being able to part them, he fell down upon the Ground, as if he had received a deadly Wound: Presently the mutinous People thinking him dead, threw away their Weapons, running to take him up, and every one condemn'd himself to be the Murderer of their holy Bishop. Then the Saint thanking Almighty God that the Tumult and Sedition was appeased, raising himself quietly up, signified to them that all went well, and that he had no harm. Nor was he less powerful to defend his Flock from foreign Enemies. Eleven strong and powerful Cities having conspired to destroy *Eugubium*, came against it with so numerous an Army, that this poor Town could scarcely oppose one Man against forty of their Enemies. St. *Ubaldu*s instituted a general Procession thorough the Town for three Days, and when it was thought fit to go out and fight the Enemy, he armed them with his Blessing, and bid them set upon their Enemy with great Courage and an assured Confidence of obtaining Help and Succour from Heaven. During the Fight he went upon the Walls, and making the victorious Sign of the Cross against the Adversaries Camp, cast them into such a Fright, that they threw down their Arms, and betook themselves to their Heels, every Man making what Speed he could to his own Home, not thinking himself secure even when he came thither. But those of *Eugubium* enriched their City with a great Spoil and Booty. The Emperor *Frederick* being upon his March from *Germany* to *Rome*, passed by *Eugubium*, and at the Instigation of some ill-affected neighbouring People, exacted of the City a Sum of Money, and many Hostages. St. *Ubaldu*s went to the Emperor to make Intercession for his Flock, and the Emperor was so moved with his Authority and Sanctity, that he presently granted him all he asked, and withal, casting himself at his Feet, begged his Blessing and his Prayers.

This holy Man, as he was most loving and liberal to others, so was he most hard and rigorous to himself, mortifying his Flesh con-

tinually in his Apparel, Lodging and Diet; MAY 16. for although, to avoid Vain-glory, he seem'd to eat promiscuously of what was set before him, yet he lived only of hard and dry Bread. Our Lord also, to exercise his Patience, and to consume in him whatsoever Dross might have been contracted by that pure Soul, as also to work him a more rich Crown of Merits, was pleased to visit him with frequent Infirmities. Twice he broke his Leg, and once his Arm; he was troubled a long time with an intolerable Ulcer in his Side, which, notwithstanding, never hindred him in the Exercise of his Function. In his last Sickness, which held him about two Years, although he were so weak, and so much spent, that he could hardly turn himself in his Bed, yet because the People desired to enjoy the Presence and Comfort of their Prelate and Pastor upon *Easter* Day, he obtained of our Lord that he might rise up without Assistance of any body, sing Mass and Preach. His Sermon ended, having given his Blessing to the People, he returned sick to Bed, and remained so till *Whitsunday* Eve; for then as he drew near his End, all the People, Men and Women, came in Troops to see him, to kiss his Hands and Feet, ask his Blessing and his Prayers, and crave him Pardon for whatsoever Offence or Disrespect they had done him. They watched continually with lighted Tapers in their Hands before his Chamber, till on *Monday* in the Evening the holy Man, having received all the Rites of the Church, praying and singing Psalms and Hymns, gave up his most blessed Soul to God the sixteenth Day of *May*. His Body could not be buried before *Thursday*, for the Devotion of the People resorting thither to see it, whereof divers were cured of several Infirmities; and all that time it remained fresh, and yielded a most sweet and odoriferous Savour: He was buried honourably in his Cathedral Church, some Bishops assisting at the Funeral; and the People sent to their neighbouring Cities, with whom they had been a long time at Variance, that now they would forget all Injuries, and give Freedom and Security to all that would come to this Solemnity. This was the beginning of a good Peace, which that Year was made between them; which questionless was the Effect of St. *Ubaldu*s's Prayers; as also was a most wonderful and excellent Spirit of Charity and Mercy, which about the same time God inspired into the Hearts of the People; for no Poor stood in need then to ask Alms, but were desired and urged to accept of all that was offered them. It was a most pleasant and delightful Sight to behold two, three, and sometimes four Hundred poor People, that were in the Church, to be at one time invited, and entertained, and abundantly furnished

MAY 16. nished with Victuals, and whatsoever else was necessary for the Sound and Sick. *St. Ubal- dus* wrought many Miracles both alive and dead; but this seemeth to be the most admirable and most profitable of all, which I pray God we may see renewed in our Days. He wanted not the Grace of curing Diseases in his Life-time. A Man that had been four Years blind, earnestly begged of him that he might have the Honour to kiss his Hand, and he had no sooner touched it with his Lips, but he recovered his Sight. Another, after ten Years Blindness, calling upon him, was at the same time cured. One of his Priests had a sore Hand, which put him to so great Pain, that he could not rest in the Night. *St. Ubal- dus* yet living, appeared to him, and with the Sign of the Holy Cross healed him. Yet when another blind Man address'd himself to him to be cured, the Bishop under-

standing that his corporal Sight would be prejudicial to his Soul, did so satisfy him that his temporal Blindness was to be recompensed with a clear Vision of God in Heaven for all Eternity, that the good Man would not have been cured though he might. Whence we are to learn, that when sometimes we obtain not by the Intercession of Saints such Favours as we demand, it is not that they do not hear us, or that they are unwilling or unable to help us, but that they see those things are hurtful to us. He is said to have died in the Year of our Lord MCCX, though some do question it. This Life is taken out of *Surius*, who compiled it out of two ancient Copies, whereof one is extant in Print, the other is a Manuscript. The *Roman Martyrologe* maketh mention of *St. Ubal- dus*; and *Baronius* in his Notes upon it.



The Life of St. PUDENTIANA, Virgin.

MAY 19. WHEN the glorious Apostle, and Prince of the Apostles, *St. Peter*, came to *Rome*; it is a common and certain Tradition that he lodged in the House of a grave and principal Senator, whose Name was *Pudens*, and had for Wife a most worthy and honourable Lady, *Priscilla*; by whom he had two Sons, *Novatus* and *Timothy*; and as many Daughters, *Potentiana*, or rather *Pudentiana*, and *Praxedes*. All of them, as well Parents as Children, became Christians, and were great Servants of God, receiving manifold Blessings from his liberal and bountiful Hand. *Pudens* had besides for his Master, the holy Apostle *St. Paul*, who maketh honourable Mention of him in his second Epistle to *Timothy*. These Saints deserved to have their House turned into a Church, which was call'd the *Title*, or *Church of Pudens*, from the Master and Owner of it, or of *Pastor*; because when *Hermes*, a Priest, was to consecrate it, there appeared to him an Angel in the Shape and Habit of a Pastor, or Shepherd, and was the first Title that was ever erected at *Rome*, and is at present called the *Church of St. Pudentiana*; whose Feast (to omit at this time to speak of the Saints her Brothers) the Church celebrates this Day, as of a most holy Virgin, who, after the Death of her Parents, sold her Estate, which was very great, and gave the Price of it to the Poor, and retired herself into a little House with her Sister *Praxedes*. These two virtuous Sisters attended Day and Night to Prayer, Fasting, Penance; and busied themselves in gathering up the

Blood of Martyrs, burying their holy Bodies, maintaining and encouraging all Christians. *St. Potentiana*, by her most exemplary Life, and wholesome Counsel and Admonitions, converted all those of her Family, in Number Ninety six, to the Faith of CHRIST, who were all baptized by Pope *Pius* the First; and because the Emperor *Antoninus* had commanded that the Christians should have no Churches, publicly to resort to, to celebrate Divine Service, the said holy Pope repaired to the House of *St. Potentiana*, where he said Mass, and many Christians came thither secretly to hear it, and to receive the most sacred Body of our Lord. And the holy Virgin entertained them all with a most sincere Affection, and relieved their Necessities. And whilst she was wholly taken up in these laudable Exercises of Devotion and Charity, it pleased our Lord to call her to himself, to give her the Reward of her holy Labours, and to change her mortal and temporal Life into an eternal Happiness and Bliss. Her Body was buried on the nineteenth of May, in her Parents Sepulchre, in the Churchyard of *Priscilla*, in the Way *Salaria*. She died in the Year of our Lord CLXXIV, in the Reign of *Antoninus Pius*. On the same Day the *Roman Martyrologe* maketh Mention of her Father, *St. Pudens*. Besides the *Roman Martyrologe*, venerable *Bede*, *Uuardus*, and *St. Ado*, speak of *St. Pudentiana*; as also *Baronius* in his Notes upon the *Martyrologe*, and in his second Tome of his Annals.

*The Life of St. BERNARDIN of Siena, Confessor of the
holy Order of St. Francis.*

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THE glorious Confessor, and admirable Preacher, St. *Bernardin of Siena*, of the Order of St. *Francis*, was born at *Siena* in the Year MCCCCLXXX, in which very Year St. *Catherine of Siena* died: His Father was called *Tulus*, and his Mother *Nerea*, nobly descended, and very virtuous, and particularly devoted to the Service and Worship of the ever Glorious Virgin, Mother of God, by whose Intercession they begged of Almighty God to bestow upon them a Son, and he gave them *Bernardin* for their Comfort, for the Honour of their Family, the Good of *Italy*, and the Benefit of the whole World. His Mother died when he was but three Years old, and his Father left him an Orphan at the Age of Six: He was commended to the Care and Charity of his Aunt, his Mother's Sister, called *Diana*, who look'd to him as to her Son, as well for the Obligation she had to do it, as for the rare Parts and towardliness of the Child, which won the Affection of all that dealt with him. He was devout, humble, and modest, and took great Delight to visit Churches, serve Mass, dress up Altars, and hear Sermons; and he minded the Preacher so attentively, that when he returned home, he would gather together little Children of his own Age, and from some eminent Place would repeat what he had heard in the Church, imitating the Voice, Countenance, and Gesture of the Preacher, with so good a Grace, that many did even then think our Lord had chosen him to be a famous Preacher. In that tender Age he had great Compassion for the Poor, and an Inclination to give Alms. It happened once that there was but one Loaf of Bread left in his Aunt's House, which made her refuse to give it to a poor body that demanded Alms; which *Bernardin* was much troubled at, and said to his Aunt, *For God's sake let us give this poor Creature Alms, for otherwise I will neither dine nor sup this Day; I had rather the Poor should be refreshed than myself.* This did wonderfully comfort and rejoice his good Aunt, who being a very virtuous Woman, incited him to all sort of Piety, and to Fasting; and as young as he was, he fasted every *Saturday* in Honour of our Blessed Lady, which pious Custom he continued ever after. At the Age of Thirteen he was sent to School, where he surpassed all his Companions; for one of the best Masters of those Times was wont to say, *He never had a Scholar that was to be compared with*

Bernardin, either for Wit or good Nature. He was so modest and so wary in his Words, that he never spoke, nor would suffer any one in his Presence to speak any unhandsome or unseemly Word; for if any such Word chanced to fall from the Mouth of any body, by his blushing he testified how much it confounded him, and wounded his very Heart; and being otherwise most civil, respectful, and condescending, yet he never bore with Patience any dishonest Language. A Man of Quality having transgressed before him in this Kind, the modest Youth could not refrain his Hands from him, and not being able to strike his Cheek, gave him such a Blow under the Chin, that the Sound of it was heard a good way off. And it was a Warning to that Man all his Life long to moderate his Tongue: And many Years after, hearing *Bernardin* preaching in that Place, he was so moved, that he seemed to be drowned in Tears. Hence it came to pass, that in what Company soever the Entertainment and Discourse was too free, as soon as this blessed Child appeared, they would ordinarily say among themselves, *Away with this Discourse, Bernardin is coming.* He that could not endure to hear an uncivil Word, we may easily conceive what a Horror and Detestation he had of those whose Manners and Conversation was infectious. A certain lewd Fellow was so impudent as to solicit him to something most contrary to the Law of God, and his virginal Purity, and notwithstanding the Constancy, the Scorn and Indignation wherewith he was often rejected, ceased not to be importune: This Angel in Chastity, as well to secure himself, as to teach that blockish Dunce his Duty in that Language which he was capable to understand, gathering together some of his little Play-fellows, bid them lie in wait till he should give them a Sign to appear; then he goeth to find out his Fellow, who spying *Bernardin*, presently draweth out a handful of Gold, therewith to tempt and entice him; but he perceiving that he was not in a fit Place to set upon him, makes a Sign to him to follow him; and when they came near to the Place where his Companions lay in Ambush, he gives them the Watch-word, by crying out aloud, *Here is the impure Wretch, here is the Villain that deserves to be burnt alive, at him, at him;* and at the very Moment his little and innocent Squadron, well arm'd for the Defence of Chastity, riseth up, and following the fellow, did so pelt him with Clods

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Clods and Stones, that he was forced to be-
take himself to his Heels; and he had little
Mind afterwards to meddle with *Bernardin*,
or any that kept his Company. About this
time it happened that on the Feast of St.
Onufrius, which is kept with great Solemn-
nity at *Siena*, going to the Church, he
found it to be so full of People, that there
was Place for no more to enter, but a great
Multitude was standing without the Doors;
which as he saw, being moved with the
Love of God, and transported with his holy
Spirit, he got up into a high Place, and af-
ter he had made the Sign of the holy Cross,
he preached with so much Confidence, De-
votion, Grace and Eloquence, that the Au-
ditory admired him, and praised our Lord
for the excellent Sermon they had heard.
And although some measuring all things
so by humane Prudence, as never to re-
flect that Almighty God doth sometimes by
an extraordinary Way direct and move his
Servants, did esteem him half mad; yet
when they saw the strange Effects, and ad-
mirable Conversions which followed upon
his Sermon, they looked upon it as an Essay
of what he was afterwards to do by the
Power of God's Grace.

St. *Bernardin* had learned of his devout
Parents, who, as we said before, were parti-
cular Clients of the Blessed Virgin *Mary*,
Mother of God, to have a very tender and
filial Devotion towards this great and mighty
Princess, and to omit no Day to perform cer-
tain Duties, which his Piety, and the Zeal
of her Son's and her Honour, had suggested
to him: And as ordinarily the Tongue speaks
what the Mind thinks and the Heart loves,
he did frequently, especially discoursing with
those with whom he could be more familiar,
signifie the great Love and Affection he had
for this ever glorious Virgin Queen, some-
times plainly and openly, sometimes in hid-
den and obscure Terms. Among those whom
now and then he went to visit, to receive
from them good and wholesome Counsel,
and to entertain himself with Discourses con-
cerning Heaven and Eternity, was a grave
and venerable Matron, of the third Order of
St. *Francis*, and of great Holiness and Auster-
ity of Life, his near Kinswoman, by Name
Tobia, whose Soul St. *Bernardin* many Years
after, as he was preaching at *Milan* on *Ash-*
Wednesday, saw to mount up to Heaven the
very Hour she departed out of this Life at
Siena. To this good Woman he would often
say, as he was taking Leave of her, and just
ready to depart, that *he was to visit a certain*
Virgin that was most beautiful, and of rare
Parts, who was dearer to him than his own
Life; for she had so ravished his Heart, that
should he forbear but one Day to visit her, he
should not take any Sleep or Rest the Night fol-
lowing; yea, that it would be very strange if
he did not even die for Grief and Affliction.

These Words cut the very Heart of *Tobia*, M A Y
who loved *Bernardin* like her Son, and was 20.
respected by him no otherwise than if she
had been his Mother, although by his manner
of Discourse he held her for many Days in
Suspence: For on one side, his Gravity, Mo-
desty, and most virtuous Behaviour, did not
permit her to suspect any Harm; and yet on
the other side, considering the Heat of Youth,
the Slight of the Devil, and the Proneness of
humane Nature to Sin, made her somewhat
fear that her Cousin might be seized by some
fond Affection, which Fear was not a little
encreased, when one time holding the like
Discourse, he added, That *the Lady he so*
much affected, dwelt out of the Gate of Ca-
mollia, which leadeth to Florence; for she
knew that in that Place there were certain
Maids of light and loose Behaviour, that
might well be a Snare to young Gentlemen.
Therefore to rid herself of all Fear and Sus-
picion she went that Way, and put herself in
such a Place, that she might see *Bernardin* if
he came, without being discovered by him.
Not long after he comes, and casteth him-
self upon his bare Knees before a Picture of
our Blessed Lady, little thinking that any
body minded him, and there entertained
himself with most sweet and devout Collo-
quies for a long while together, and then re-
turned modestly home. This did *Tobia* see
not one only, but several Days, and took also
with her sometimes a devout Companion,
to be witness of the same: And yet after-
wards, as if she knew nothing, after a long
while, she conjured *Bernardin* to tell her,
who was that Lady for whom, as he said, he
had so great a Love, and strong Affection;
and he replied, *that he would tell her what*
he had never yet communicated with any mortal
Creature. I am wholly taken, saith he, and ra-
vished with the Love of the most Blessed Vir-
gin Mary, the Mother of God, whom I have
always most tenderly and dearly loved; in
whom, next after God, I have placed all my
Hope and Confidence; I love her with all my
Heart and Soul, I seek after her, and have a
longing Desire to see her; which because I
cannot expect to do in this World, I have pur-
posed and resolved for her sake, as long as I
am able, every Day to go visit a Picture of
hers, which is out of the Gate Camollia, be-
cause of all the Pictures which I have yet
seen, it seemeth to me to be the best made,
and more lively to express her Beauty and Ma-
jesty: Therefore I go every Day to it, and
there upon my Knees I recommend myself to the
glorious Virgin, hoping by her Intercession to
obtain the Grace and Favour which I so ear-
nestly desire. *Tobia* was much recreated to
hear him speak thus, and encouraging him
to continue this laudable Custom, desired
him withal, particularly to recommend to our
Blessed Lady's Custody the most precious Treas-
ure of his Chastity, that she would vouchsafe
to

MAY to secure it among so many Dangers as it was
20. exposed unto, especially in his Youth. The Devotion towards the Queen of Angels increased in him with his Age; and when he came afterwards to be a most famous Preacher, he took a singular Content to speak of her Praises. Once in a publick Sermon he uttered these Words: *I Friar Bernardin have been always devout to the blessed Virgin. I was born on the Day of her Nativity; I was baptized the same Day; on the same Day I put on this Habit, and was professed in my Order on this Day, and said my first Mass, and preached my first Sermon on this Day, and I do desire on the same Day to depart out of this Life.* When he came to the Age of seventeen, he studied the Canon Law and holy Scripture, and to this latter he did so apply his Mind and Affection, that all other Science and Knowledge was displeasing to him; and that which cleared and whetted his Understanding, the better to conceive and comprehend it, was the Mortification of his Body, which he tamed with Fasting, Disciplines, and Hair-cloth, lying in his Cloaths, and often upon the Floor, eating very sparingly, and of the coarsest Meats. He was wonderfully sweet and affable in his Conversation, and never gave any Sign of Anger, Disgust, or Aversion of Mind from any one, yet was not familiar with any but those who were modest, civil, and delighted with pious and spiritual Discourses; and the more to perfect these and other Virtues, he asked to be admitted into a Sodality, or Confraternity, called the *Hospital of our blessed Lady de Scala*, which hath been, as it were, a Seminary or Nursery of most worthy Men, and great Saints, and who indeed, would not admit among them any but such as they knew to be of a virtuous and exemplar Conversation, and therefore it was called, *Sodalitas bene moratorum*: The Sodality of Persons of good Edification. Soon after his Admittance into this holy Congregation, Almighty God provided him with an admirable Occasion and Matter to exercise all manner of Virtues, but especially Charity, Fortitude, and Patience: For in the Year mcccc, the Plague was very hot thorough all Italy, and particularly at Siena; where, by reason of the Hospital, which was the most famous then perhaps in the World, innumerable Pilgrims that went to Rome for the Jubilee, going and coming were entertained, and all sick and infected People were most carefully attended. And this great Concourse did so increase the Plague, that for above a quarter of a Year there died every Day in the Hospital more than twelve, and sometimes eighteen or twenty; and which was the saddest thing of all, those who were to assist and serve the Sick for Soul or Body, as Priests, Infirmarians, Apothecaries, Servants and Boys that be-

longed to the Place, were almost all dead, MAY nor could others be got to succeed in their 20. room, neither for Charity, nor for Money; so that it was a most lamentable Spectacle to see that Place then destitute of all Help and Succour, when it was in the greatest Need of it. The good Rector, a most virtuous and worthy Man, though weak, and spent with old Age, bestirred himself even above his Forces, and spared no Cost or Charges to invite Men to attend the Sick: But it seemeth that Money, though never so greedily sought after, hath not Force enough to make a Man cast away his Life, it is only Charity which is stronger than Death; this wrought upon St. Bernardin, who being then scarce twenty Years old, offered himself to this most pious and charitable, but withal, most toilsome and laborious Employment, and exposed himself to an eminent Danger of losing his Life to secure his Neighbours from Death of Body and Soul. And finding, after some time, that though he could have been in several Places at the same time, he could not have sufficed to assist all the Sick, he gathered together twelve young Men, able of Body, and vigorous in Mind, and declaring to them *what a Sacrifice it is to Almighty God to serve Christ in his sick and needy Members; and seeing Death did now equally threaten every one, they could not desire a greater Favour, than to lay down their Life (which the Sickness however would take away) in so meritorious and heroical an Exercise of Charity; but if it pleased God to preserve them longer in Life, they would never want the Comfort of having employed themselves in this glorious Enterprize, nor the Confidence of obtaining great Blessings of his Majesty, in recompence of their Charity*: With this he persuaded them to bear him Company in the Service of the Hospital, which they undertook with great Courage, and Love of God and their Neighbour, having first all confessed and communicated; and they all strived who should imitate the nearest St. Bernardin, in Fervour, Alacrity, Assiduity in assisting, Cheerfulness in comforting the Sick, and Humility in performing the most abject and vile Offices about them, and most careful Industry that nothing should be wanting to a vast Multitude of Pilgrims that came every Night to lodge in the same Hospital. Their Example moved divers others, who freely offered themselves to this most pious and Christian Service. But Bernardin had, in a manner, the whole Care and Government of the Hospital committed to him, with full Power to distribute the Alms and Revenues of it as he should think fit; which he performed with no less Prudence and Discretion, than Bounty and Liberality; for in the Space of four Months, by his singular Care, Diligence, and Charity, he put the Hospital

MAY into excellent Order, cleansed it, and made
20. it a wholesome Place; and it is hardly credible how many he preserved in Life, and restored to perfect Health, the divine Goodness concurring with his Labours, and protecting him so, that all the time he never was infected, nor suffered any the least Harm in the midst of greatest Dangers: But when the Plague ceased, and he was now return'd Home, our Blessed Lord thought fit to add to his Crown of Charity another nothing inferiour, of Patience; and as he had been visited in his poor and sick Members by St. Bernardin, in recompence thereof now to visit him; for thus did the blessed Man interpret a sharp and tedious Sickness that held him four Months, during which time he did no less edifie all the City by his Patience and Resignation, than he had done before by his indefatigable Labour and Pains-taking in the Hospital: Yet he was scarce well recovered when he returned to the Works of Charity; for understanding that an Aunt of his, called *Bartholomea*, a most virtuous Widow, that was fourscore and ten Years old, blind, and sick of the Palsey, stood in need of one to attend her in this Extremity, he took that charitable Employment upon him, and performed it with as much Diligence, Care, and Love, as if he had been her Son, and never left her till God called her to his blessed Kingdom, and she did well recompence this charitable Assistance which her dear Nephew afforded her; for among other Devotions which she had, being most tenderly addicted to that sweet and venerable Name of Jesus, in which is our only Hope and Salvation, in so much that as often as she heard it pronounced, she was in a manner transported out of herself with Excess of Joy and spiritual Comfort: She communicated this Devotion to him, and his pious Heart, most capable of every good Impression, devoutly received it, and carefully ever after retained it.

At this time he was deliberating about his Course of Life; and presently after the Death of his virtuous Aunt, retiring himself into a Cottage, where he erected an Altar, did incessantly beseech our Blessed Lord to direct his Mind to embrace that religious Order which was the most fit for him to serve his Maker, and perfect his own Soul. Here he afflicted his Body with Fasting, Watching, Disciplines, Haircloth, and all manner of Austerity, as well to obtain Heavenly Light for his Direction, as also to try his Forces corporal and spiritual, giving an admirable Lesson to all those who pretend to take upon them a Religious Habit, to begin beforehand to practise what all their Life after they are to exercise, and not under Pretence of taking Leave of the World, to live more

loosely and dissolutely; whereby religious MAY Discipline is made more hard and irksome 20. to them, and they expose themselves to an eminent Danger of not persevering, Almighty God justly refusing that precious Grace to those who have dealt so niggardly and ungratefully with him. As St. Bernardin was thus imploring Light and Direction from Heaven, and often prostrated himself before a Crucifix, he seemed once to hear our Lord speak thus to him, *My Son, behold me hanging naked upon a Cross; if thou hast any Love for me, and a Desire to imitate me, be thou also fastened naked to thy Cross, and so follow me, and thou shalt assuredly find me.* By this Voice, and by a Vision which he had, he understood that it was God's Will he should enter into the holy Order of the Seraphical Father, St. Francis. He receiv'd the Habit from the Hands of Friar *John Tristorius*, a most venerable and holy Man, who, as he was cloathing him, by a particular Instinct of the Holy Ghost, spoke thus, aloud: *There is come to us this Day a skillful Warrior, and stout Labourer, who will fill our Lord's Granaries with a plentiful Harvest, and will prove the Credit and Ornament of our Order.* He was eminent in all Virtues, but particularly in Obedience, Humility, Meekness, Mortification, and Patience; and so great a Contemner of the World, that those who were familiarly acquainted with him before, looked upon him as a Fool or a mad Man, his Life and Conversation was so contrary and opposite to theirs. A near Kinsman of his once in publick inveighed most bitterly against him, for having frustrated the Hopes and Expectation of his Friends, and disgraced his Family by that poor and contemptible Manner of Living. The Saint heard him with wonderful Patience and Meekness, but at length answer'd him thus: *I despise and trample under my Feet this foolish World, with all its Pomp: Yes, this I will tell you, as poor and contemptible as I am, our Family shall be so adorned, and become so honourable by me, that for Glory and Renown there will not be a Family in Siena comparable to it.* As he was walking once through the Streets bare-foot, in a short Coat, which came not down to his Ankles, some impertinent and insolent Boys threw Stones and Clods at his bare Legs and Feet, but he took no more Notice of them than if he had felt nothing; whereupon his Companion being offended, asked him why he did not check them for it, and repress their Impudence? to whom he replied, *Let them do what they please, they give us a good Occasion of Merit; for by this Trouble we exercise our Patience, by which we possess our Souls, and are made worthy of the Kingdom of Heaven.* These and the like Virtues he learned out of that living Book of CHRIST crucified, which he

MAY he studied without Intermission; whence also
20. he got a most burning and insatiable Thirst of the good of Souls purchased by the dear Blood of his Lord and Saviour: This made him more willing to submit himself to the Burden of Preaching, which his Superiors thought fit to lay upon him, notwithstanding a natural and great Impediment which he had, his Voice being both weak and hoarse: But Charity and Zeal overcame all Difficulties; for he addressed himself with singular Confidence to his glorious Patroness, the Queen of Heaven, and by her Intercession obtained of her Son a Remedy of whatsoever might be a hindrance to him in preaching the Word of God.

His main Drift in preaching, was to teach Men the Way to Salvation, to make them grateful to our Blessed Lord for his bitter Passion and Death, and bring them to have a great Esteem of their Souls, for which he shed his Blood, and laid down his precious Life; and for this Cause he did most highly commend, and in all his Sermons perpetually inculcate a Devotion and Reverence to the sweet and blessed Name JESUS, that by Means thereof they might obtain of God Grace and Mercy to do Penance, and wash away their Sins: And the Fruit of his Sermons was so great and abundant, that it can hardly be explicated, or set down, even in many Volumes; for our Lord gave him so great Force and Grace in preaching, that he turned Men's Hearts as he pleased; not only particular Persons, but also several Cities and States that bore deadly Hatred one against another, cast away all Memory of Injuries and Wrongs received, abolished all desire of Revenge, and were joined together in perfect Peace and sincere Good-will and Amity, by the Force of his divine Eloquence. Innumerable Persons of all Conditions that lay wallowing in Sin, and had lost both Will and Hope of rising and getting out of that Puddle, after they had heard him preach, conceived so great a Love of Virtue, and Detestation of their wicked State, that not content to renounce Sin, they most joyfully embraced the Cross, and entered into the narrow Path of Perfection. Many Usurers, Pirates, Thieves, Highway-Robbers, were so forcibly touched, and became so compunct by the Word of God sounding in his Mouth, that they did publicly confess and detest their Crimes, demand Penance, and made Restitution of what they had violently or craftily taken from others. It was an ordinary Custom as he came down from the Pulpit, out of which he had thundered God's Threats against Sinners, and inveigh'd against such things as used to be the Occasions, Instruments, or Baits of Sin, to have a Multitude of his Auditors flock about him, and cast down at his Feet Cards, Tables, Dice,

Looking-Glasses, Boxes of precious Ointments, Perfumes, and such Stuff as fond Women used to paint their Faces with; all which the holy Man commanded to be thrown into a Cart, carried into the Market-Place, and there in the publick View of the City to be consumed by a great Fire, as a most grateful Sacrifice to the divine Majesty, which cannot be better honoured, than by the Destruction of the Devil's Spoils, and Instruments of Sin. These and divers other Fruits were not the Effects of his great Wit, profound Learning, and natural Eloquence, wherein notwithstanding he was eminent, but of the Spirit of God, which having possessed his Soul, made use of him as of a most fit Instrument for the Salvation of Men. And indeed, what Wonder is it that the Word of God was in his Mouth like a *burning Torch* (as the Scripture speaketh of the Prophet *Elias*) seeing that he himself was a Man of Fire, all inflamed with the Love of God and Zeal of Souls? This Testimony a worthy Man, and great Preacher of his own Order, gave him, who preaching at the same time with St. *Bernardin*, but with far less Fruit; and being demanded the Reason of so great a Difference, seeing they were equal in natural Talents, answered, *We are both of us Coals, but Friar Bernardin is a fiery glowing Coal, I am only warm and hot; and a Coal that is but hot, hath not the Virtue to kindle others, as a burning Coal hath.* The Fame of his Preaching and Sanctity was so great, that in what Place soever, and at whatsoever time he was to preach, Tradesmen shut up their Shops, and every body else their Houses, to be at his Sermon; many would come thirty Miles to hear him, and divers betimes in the Morning before Day, took up their Place, and expected him in the Church. And those Countries which could not enjoy the Benefit of hearing him preach, made earnest Suit to get his Sermons and Writings, which were published throughout all *Spain, France, England, Ireland, Scotland, Germany, Hungary, Cyprus, Asia, Greece,* and several Countries of the *East*, to the incredible Benefit of the Christian World. Yet this general Applause wherewith he was followed, could not hinder some envious and malicious Men from flandering him, and even accusing him to the Pope, who at that time was *Martin* the Fifth: The holy Man had a pious Custom about the End of his Sermon, to shew unto the People the most sacred Name of JESUS, most curiously set out in a Table with golden Characters, and environ'd with the Sun-beams, the better to move and stir up his Auditors to Devotion and Veneration of it, and all the People upon their Knees did Homage and Reverence to it. This was interpreted amiss by some, who also cavilled at some Words and Propositions which

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MAY 20. which he used in persuading this Devotion. His Holiness being informed of these Complaints, sent for Bernardin, and silenced him for a while, and he, as a dutiful Ghild of the Church, did most meekly obey; all his Writings were read and sifted by most learned Divines, and himself rigorously examined concerning his Doctrine and Practices; and being found to be sound in Faith, and an irreprehensible Preacher of the Word of God, he was dismissed with great Commendation and Praise by his Holiness, who gave him his Benediction, and an ample Commission to preach in any Place, with leave to carry about him, and expose to the People, the venerable Name of JESUS, drawn out in the manner aforesaid.

His Humility was very great, for there never appeared in his Words, Actions, or Behaviour the least Sign of Ostentation or Vanity. Those who did not know him, judging of him according to the Simplicity and Meanness that appeared in his Carriage, took him to be of no great Wit or Learning; so dexterously did he hide and conceal the rare Parts and Talents which God had given him. And what Account he made of this Virtue, appeared by a Passage between him and a certain Brother of his Order; for in a spiritual Conference, when the Brother demanded of him, *how one might soon arrive to the Perfection of a spiritual Life, and daily increase in all Virtue?* Instead of answering by Words, St. Bernardin prostrated himself at his Feet, thereby giving to understand, that whosoever aspireth to the height of Perfection, must lay a sure and solid Foundation of Humility, wherein he was so settled, that he could by no Means be drawn from the low and mean State of a poor religious Man, and be elevated to the Dignity of a Prelate. He was in election of three several Cities, to wit, of Urbane, Ferrara, and Siena, and yet would never agree to be chosen Bishop. And once as he was kneeling before Pope Eugenius, his Holiness put a Mitre upon his Head, but he humbly begg'd that he would not urge it upon him, pretending that if he were tied to that Dignity, he could not so freely and largely employ himself in the Help of Souls. Every Morning before he would treat with his Neighbour, he spent, at least, one Hour in Prayer and Conversation with God; during which time no body, of what Dignity or Quality soever he were, even though he were Prince or King, could have Access to him; for by that Communication with God, he got to be so powerful with Men. He was asked once by one of his Companions, what was the Way to preach profitably, and to gain many Souls? and he made this Answer: *Before all your Actions seek the Kingdom of God, and his Glory; and direct all you do to his Honour and Praise; perse-*

vere in true brotherly Charity, and what you desire to teach others, practise it first yourself, and by this Means the Holy Ghost will teach you interiously all Truth that shall be necessary for you and others whom you are to preach to, and will give you such a Tongue and Wisdom, that no Adversary will be able to stand against you. This Counsel the blessed Man took to himself, and therefore in his Mouth the Word of God was as Fire, and as a Hammer breaking a Rock. In a general Council, at which many Grecians were present, St. Bernardin, moved with Zeal, desired very much to preach to them, and explicate some Articles of the Catholick Faith, which they had Difficulty to believe. But what should he do? for he could not speak their Language, nor they understand his. He commendeth himself by Prayer to Almighty God, who communicated all Languages to the Apostles, and goes into the Pulpit, and preaches in Greek as readily and accurately as if it had been his native Tongue. When he had ended his Sermon, the Grecians came to congratulate with him for his Skill in their Language; but he giving all Honour to God, confessed his Ignorance, and that now he knew no more one Word of Greek. When he preached in a Church, he would have Men and Women to be separated, and a great Veil to hang betwixt them, that not being able to look upon one another, they might be more attentive to the Sermon. It happened once at Siena, that a young Gallant put himself in a Place where he might have a View of the Women; St. Bernardin sweetly admonished him to sit down among the Men, which he very impudently refused to do: Then the Saint spoke aloud to him, and said, *You young Man that stand there so boldly and impudently, glistering in Cloth of Gold, I do much fear that you will come to a wretched End:* And so it fell out, for not long after, he was executed as a Thief and Villain at Ancona. There was a great Dissention at Perouse, a City in Hetruria, which the Saint hearing of, went thither to compose it, and exhorting the People to Peace and Concord, spoke in this Manner to them: *Almighty God seeing this Debate and Dissention among you, which is highly displeasing to him, hath sent me as his Angel, to declare and publish upon Earth Peace to Men of Good-will; and after this, made four Sermons to perswade them to forgive one another, and come to an Agreement: In the last of which Sermons he used these Words: Whosoever are of a Good-will, and desire to have Peace and Quiet with their Neighbours, let them come to the right Side; but those who will not follow my Counsel, but still persevere in their Rancour and Hatred, let them go to the Left; and presently all the Assembly flocked to the right Hand of the Preacher,*

MAY 20. Preacher, only one powerful but perverse young Man, with his Servants, stood most obstinately at the left Side, muttering between the Teeth, and grudging greatly at the Saint's Words, and slighting his good and wholesome Counsel. St. Bernardin beholding him so proud and refractory, spoke thus to him: *Behold you are the only Man, who will remain still on this Side, and most peremptorily refuse to obey the Orders which God sendeth this People by my Mouth; but I warn you again, in the Name of God, to pardon and forgive all Injuries whatsoever you take to have been done to yourself, or any of yours, and with the rest to remove to the right Hand; and in case you will still be stubborn, and not obey, assure yourself, you shall never return Home alive.* The impudent Man laughed at his Prophecy, and said, *That none, but Fools, would believe him, or obey him.* But he found by sad Experience, what a dangerous thing it is, to resist the Messengers and Ministers of God, seeing God doth esteem the Affront done to them, as done to himself, and punisheth it accordingly; as it happened to this miserable Man, who taking no Notice of the Saint's Words, went homewards, and as he put his Foot upon the Threshold of his Door, died most unfortunately without the Sacraments of the Church. At this time there raged a most cruel and bloody Dissension in *Italy*, between the two Factions of the *Guelfi* and *Gibellini*, that if the Furies of Hell had been let loose, they could not have done greater Mischief, nor spoiled and ravaged the Country more by Fire, and Sword; no Man can express how much Blood, and how barbarously it was spilt. Not only different Princes, and States were at War, but Cities and Towns belonging to one and the same Dominion, banded one against another, and within the same Walls there were most deadly Enmities: Brothers fought the Life of their Brothers, Fathers of their Children, and Sons vaunted themselves, as of an Act of Prowess, to have killed their Parents; the nearest Allies, and those that before had been the dearest Friends, did tear and pull one another in Pieces, as Wolves are wont to do in greatest Hunger. But all this Fire was extinguished, this Fury allay'd, these Dissensions and Disagreements compos'd by the Industry, Efficacy, and most divine Eloquence of St. Bernardin, who also at the same time rooted out another most sacrilegious Superstition, which was then far spread about *Italy*, of dealing and consulting with the Devil for the Knowledge of future Events, or finding and recovering of such things as were lost: In fine, the blessed Man was sent by God to that Age, and that Part of the World, to be a heavenly Trumpet, a sovereign Preacher of the Gospel, an industrious Labourer in the Vine-

yard of the Church, to rid it of Briars and Brambles; a living Spring of clear Water, a fertil Shower of Rain falling seasonably upon the Fields, a new Sun; which by its Heat and Motion giveth Life and Health to the World; for he did not only quicken secular People with a new Spirit, but also reformed many Religious that were fallen from their primitive Fervour, and did wonderfully dilate his own Order; for when he took the Habit, there were about twenty Convents of it in *Italy*, and about two Hundred Religious of that Profession in all; and before he died, he left more than two Hundred and fifty Convents, and above five Thousand Religious. And God chose him to renew by his rare Sanctity and Prudence the holy Order of his blessed Father St. Francis, and to restore it to its ancient Lustre of Piety and Fervour in the divine Service, and for this Design he made him be elected Minister and Vicar General of all the Convents in *Italy*.

The Arms of this blessed Man's Warfare were not carnal, but mighty to God to the Destruction of Munitions, destroying Counsels, and all Loftiness extolling itself against the Knowledge of God; for he spared no Power that oppos'd itself against Piety and Virtue, but with an undaunted Courage withstood and controlled Princes in Behalf and Defence of the Glory of God. The Duke of *Milan* came to that height of Arrogancy, that he would be honoured, in a manner, like God. St. Bernardin very freely and publicly reprehended his Insolency, even when the Duke himself was present at the Sermon, who being thereupon highly displeased, sent him word that it should cost him his Life, if he ever spoke so again. In the next Sermon the holy Man told the People what a Message had been sent him, and how grateful the News was to him, since he desired nothing more than to lose his Life for speaking Truth; and then inveighed sharply against the same Vice, exhorting the People to fear and honour God, and not to humour Princes when they demanded what could not stand with the Divine Law. Which Confidence of his did so daunt the Duke, that he durst never after trouble him; but yet to try whether he could be corrupted, sent him a golden Bowl, with five Hundred Ducats of Gold in it, which, though the Saint rejected with a great deal of Indignation, the Duke commanded it should be again presented him, with much Intreaty to admit of it. They that carried it, did so press the Saint, that when he saw there was no End, rising up, he bade them follow him, and going directly to the Prison, where divers were detained for Debt, examined every one how much he owed, and paid it with the Duke's Money, which was sufficient to set them all

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free, excepting two, and these two did so importune the blessed Man to get them also their Liberty, that he promised them, that *if he could not otherwise help them, he would remain there Prisoner in their Place*; which did so move the People to Compassion, that they discharged their Debts, and freed them. In the mean while the Duke, not seeing his Money to be brought back again, thought he had got an Advantage over Bernardin, and said to his Courtiers, *This Friar giveth out, that he despiseth and careth not for Money, but we find it now to be otherwise*: But when he understood how the Gold was bestowed, he conceived a high Esteem of his Sanctity, and ever after revered and respected him as an Apostolical Man, and true Servant of God.

A certain Nobleman that had served the Duke of Milan a long time in the Wars, and had lived an innocent and chaste Life, came to St. Bernardin, and asked of him, *Whether it would be more available to his Salvation to hold on the Course he had begun, and serve his Prince faithfully, or else to become a religious Man?* The Saint replied, *Without question, Sir, you will provide better for your Salvation by serving the King of Heaven, than by any Service you can do to an earthly Prince*. With these Words the Man being forcibly moved, cast himself at the Feet of the Saint, and besought him to admit him into St. Francis's Order. St. Bernardin having well examin'd him, put the holy Habit upon him, and in touching his Head with his sacred Hands, cast such a Heat of Devotion into his Soul, that it redounded into his Body; for his Head, Hands, Arms, and the upper Part of his Body, as far as his Heart, seemed to melt away with Fire. God was pleased to testify the Sanctity, and confirm the Doctrine of his Servant with great and frequent Miracles; among which it is recorded, that he raised four dead Men to Life. He had preached a Lent in a certain City, to the wonderful Satisfaction, and spiritual Fruit of the People, and at his Departure from thence, all the Inhabitants almost accompanied him to the Gates of the Town; and whilst they were there taking Leave and demanding his Blessing, an unruly Ox, affrighted with so great a Multitude of People, runneth amongst them, and woundeth a certain Youth so pitifully, that he was thought to be dead. This made a great Consternation, for all cried out, that *there was one killed*. The blessed Man was much afflicted at it, and said, *All the Good which God hath wrought for some Weeks in the City, the Devil goeth about to destroy in an Hour*. And then he came to the Place where the dead Man lay, and lifting up his Eyes to Heaven, made the Sign of the holy Cross upon him, and said, *Take him up, for he is*

whole and sound. And presently he stood up on his Legs, and ailed nothing. A poor Man sick of the Leprosie, whose Feet were most pitifully swoln, and full of Ulcers, begged of St. Bernardin a Pair of Shoes, who presently gave him his own, and went himself bare-foot. When the poor Man had walked a while in them, he found them full, as he thought, of little gravel Stones that troubled him, and hurt his Feet, but putting them off, he perceived it was nothing else but a hard dry Scurf, like the Scales of Fishes, which was fallen into his Shoes, and found himself cured in his Feet and Legs; wherefore giving many Thanks to Almighty God, he putteth on his Shoes again, and goeth on his Way. But not long after he was troubled as before, and pulling off his Shoes, shaketh out of them the like Scales, and was whole and sound as high as his Middle. Whereupon being exceedingly overjoyed, and commending himself to the Merits of Friar Bernardin, he continueth his Journey; but had not gone far, when he was forc'd to pull off his Shoes the third time, which were as full of Scales as before, but all his Body was as clean and healthful as if it had never been infected. Then he turned back to the Town, whence he had been driven away not long before, and most gratefully acknowledged the Favour which God had done him by the Merits of St. Bernardin. The Servant of God going once to preach, was to cross a River, and desired the Ferry-Man to pass him over for God's sake, for he had no Money to give him, and withal, told him, *that all the City expected him for a Sermon*: The covetous Churl answered, *that if he paid not the Fraught, he should not enter into his Boat, and that it imported him little whether there were any Sermon that Day or no*. Hereupon the Saint turning to his Companion, asked him, *if he had full Confidence in God?* Yes, Father, saith the Friar. *And can you imitate*, saith St. Bernardin, *what you shall see me do?* And when he answered *that he could*, the Saint spreads his Cloak upon the Water, and going upon it, kneels down, and his Companion doth the like; and in this Manner, upon their Knees, with their Eyes and Hands lifted up to Heaven, they were carried upon the Cloak over the Water, and came to the other Side before the Boat was come half way, to the great Astonishment of the Passengers, and of those that stood on each Side of the River, and neither they nor the Cloak was wet. In the City of *Aquila* there is a Street which taketh its Name from the holy Cross, where our Blessed Lady is particularly honoured: Here St. Bernardin had a Sermon in Praise of that ever glorious Virgin, at which was present *Alfonso*, King of *Arragon* and *Sicily*, with many great Princes, and Dukes, and an infinite Multitude of People. His

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MAY 20. His Text was out of the twelfth of the *Apo-*
calypse: *A great Sign appeared in Heaven; a Woman clothed with the Sun, and the Moon under her Feet, and on her Head a Crown of twelve Stars.* Which Words he did fitly apply to the Queen of Heaven, and interpreted the twelve Stars to be as many rare Virtues and Privileges wherewith she was adorned. And when he was explicating the first Star, there appears over his Head, whilst the Sun was shining brightest, a most fair and beautiful Star, blazing out its Brightness, even above the Sun, the Beams whereof did so environ the Saint, that he seemed to be in Glory. This happened not long before his precious Death, and certainly did foretel it. For that *great Sign which appeared in Heaven*, the admirable and incomparable Virgin Mother, shining and burning with unspeakable Charity, did by this glistering Star give the World to understand that this Servant of God, and her special Client, being a true Pattern of a religious and spiritual Life, and an excellent Mirrour of all Virtues, was soon to quit our lower World, to be exalted and crowned with infinite Glory in Heaven, which was confirmed with no less a Wonder afterwards; for Friar *John Capistranus*, who was then General of the Order of the *Franciscans*, being in *Sicily* (where Pope *Eugenius* employed him in Matters of great Concern for the Good of the Church) hearing of the Death of St. *Bernardin*, made all Haste to *Aquila*, to gather Informations of his Life and Miracles, in order to his Canonization: And whilst he was wholly taken up with these pious Cares and Labours, the same Star appeared again at Mid-day, which wonderfully confirmed the good General in the Hopes he had to succeed in those Intentions; and the next Day taking his Journey to *Rome*, to prosecute the Business, and negotiate it with his Holiness, the Star went before him, and led him on in his Way, like that Star which formerly conducted the Sages to *Bethlehem*. He had fore-knowledge of his Death by a Revelation, and spoke of it in his last Sermon. And not long after falling sick, he was carried, as he desired, to *Aquila* in *Abruzzo*, into a Convent of his Order, where being despaired of by Physicians, he armed himself with all Rites of the holy Church, and perceiving his Time drew near, he made a Sign (for he could not speak for Weakness) to be taken out of his Bed, and laid upon the Floor; where lifting up his Eyes to Heaven, he rendered his blessed Soul into the Hands of his most bountiful Creator and sweet Redeemer, on the twentieth of *May*, in the Year MCCCCXLIV, upon the Eve of the Ascension of our Lord *Jesus* into Heaven, whilst the Religious in the Choir were singing that An-

tiphonne before *Magnificat*: *Pater noster* *MAY 20.*
sestavi Nomen tuum hominibus, quos dedisti mihi; nunc autem pro eis rogo, non pro mundo, quia ego ad te venio. Alleluia. Father, I have manifested your Name to Men, whom you have given me; now I pray for them, not for the World, because I come unto you. Alleluia. The Magistrates took the sacred Body out of the little and narrow Church of the *Franciscans*, and carried it to the Cathedral, there to be publicly exposed and revered by an infinite Multitude of People, who resorted thither from all Places, being moved as well by the Fame of his Sanctity; as by the many Miracles which were then wrought by him. But a most remarkable Miracle was a Reconciliation and Peace which was on a sudden made among the Citizens, who were before at Variance, and great Seditions were feared. After some Days the holy Corps was brought back to his Convent, and kept for a while in a Chapel fenced with Iron Grates, and guarded with a Watch Day and Night, till a handsome Shrine could be made for it. Thus it lay two and twenty Days, and recreated all with a most sweet Odour; and the Devotion of the People was so great, that every Day seemed to be holy and festival. But, I do not know upon what Occasion, the former Dissension broke out again, and the People being offended with the Nobility and Magistrates, violently apprehended most of them, and cast them into a common Jail; and their Disgusts mounted to that Height, that not permitting them to speak or answer for themselves, against all Order and Equity, without the least colour of Justice, they gave Sentence against their Lords and Rulers, and condemned them to be publicly executed, like Rogues, in the Market-Place, by the common Hangman: It was a woful Spectacle. The prime Gentlemen and Governours of the City were brought to the Place of Execution, they knelt down, their Eyes were covered, and the Hangman had now lifted up his Sword to let it fall upon the Neck of him that was the first in the Rank; when on the sudden there was heard the Voice of a Child crying out most fearfully in the Air, *Hold, and shed not innocent Blood, but go to the Convent of the Franciscans, and there you shall be satisfied.* The mutinous People were all struck with Amazement; the Executioner, as he was bid, withdraws his Hand, raiseth up the Magistrates, yet keeps them fast bound, that they may not escape and get away. They go all to the *Franciscans*, enter the Chapel where St. *Bernardin's* Body was kept in a wooden Chest, and see Blood to run out of his Nostrils in so great Plenty, that Water floweth not more abundantly from two Fountains; the Garments and Cloths which he was wrapp'd in, were all

MAY 20. all bloody; the Chest was so full of Blood, that the Body did swim in it, and it bubbled up with that Force, that it lifted up the Cover of the Chest. This mitigated the Fury of the People, and presently, with all Humility and Devotion, they demanded Pardon of God, and Mercy by the Intercession and Merits of the Saint. Pope *Nicolas* the Fifth canonized him for a Saint few Years after his Death, and in the Year MCCCCLXXVII, *Sixtus* the Fourth permitted his Body to be translated into a fair Church which those of *Aquila* built in his Honour, together with a Monastery of *Franciscan* Friars, where it

is yet kept in a Case of Crystal, which very few are permitted to see, and that Case is inclosed in a costly Shrine of Silver curiously wrought, and that again shut up in an Iron Chest well lock'd. Pope *Alexander* the Seventh hath lately commanded his Feast to be kept as a Semi-double throughout the whole Church: His Life was written by one of his own Order, and related by *Surius* on the twentieth of May. The *Roman Martyrologe* maketh Mention of him, and *Baronius* in his Notes upon it, also St. *Antoninus*, and others.



The Life St. URBAN, Pope and Martyr.

MAY 25. **S**T. *Urban*, Pope and Martyr, was born at *Rome*, and was Son of *Pontianus*: He succeeded St. *Calixtus* in St. *Peter's* Chair. He was a very holy Man, and a most amiable and sweet Conversation, and by his exemplar Life and Apostolical preaching, he converted at *Rome* to the Faith of CHRIST, a great Number of Citizens and Gentlemen; among whom was *Valerian*, St. *Cecily's* Spouse, with his Brother *Tiburtius*, whom the holy Prelate baptized, and encouraged to die constantly for CHRIST: He dedicated the House of St. *Cecily* to our Lord, and made a Church of it. There is extant an Epistle of his full of admirable Doctrine, out of which are collected some Decrees. At these Times the Faithful bestowed their Goods and Possessions upon the Church, for the Service of God, and Maintenance of the Clergy and the Poor. St. *Urban* commanded that those Means should be put to no other Uses, appointing grievous Penalties to those who should wrong the Church of her Goods, which are, saith he, the Offerings of the Faithful; the Ransom of Sins, and Patrimony of the Poor. And because sometimes the Possessions and immoveable Goods belonging to the Church used to be sold for the Relief of the Poor, he ordained that ever after the Revenues only and Rents should be imploy'd in those charitable Uses, and that the Lands and Possessions should not be alienated, but constantly remain to the Church, to be, as it were, a continual and ever-flowing Fountain for the Maintenance of the Ministers of the Church, and Comfort of the Poor and Needy. He commanded that no excommunicated Person should be chosen Bishop, although the Sentence of Excommunication had not in all respects been just; and that the Faithful, after Baptism, should receive the Sacrament of Confirmation from the Hands of the Bishop. He was the first that had Pa-

times, Chalices, and other Vessels of Silver, for the Service of the Altar, and Administration of the holy Sacrifice of Mass; and then the Saints had Chalices and Vessels for the Use of the Church, not only of Silver, but also of Gold and precious Stones, which the Faithful Christians offered to our Lord in Testimony of their Piety and Devotion, and to acknowledge that whatsoever Men esteem to be most precious, ought to be employed in the Service of our Lord God, who created all things; for all are his Gifts, and belong to him. Pope *Urban* sat in St. *Peter's* Chair six Years, seven Months, and four Days, and having laboured hard, and suffered much for the Church of God, he was apprehended by Commandment of *Alamachus*, Governor; and when he had been scourged in a cruel Manner with Whips, armed with Plumets of Lead, was at length beheaded, and his Body was exposed to Beasts and Birds of Prey. But one *Marmenia*, a holy Matron, with her Daughter *Lucina*, took it up, and gave it Burial in the Churchyard of *Pretextatus*, in the Way *Appia*. His Martyrdom was on the five and twentieth of May, in the Year of our Lord CCXXXIII, and in the tenth Year of *Alexander Severus*. For although this Emperor was none of the sworn Enemies of JESUS CHRIST, and raised no new Persecution against his Church, for he kept the Image of CHRIST, our Redeemer, in his Closet, or private Chapel, among the Statues of his false Gods; yet some of his Ministers of State, in whom he put great Trust, were fierce and cruel Enemies of JESUS CHRIST and his Cross, and endeavoured utterly to abolish Christian Religion. St. *Urban* gave holy Orders five times in the Month of *December*, and made nine Priests, five Deacons, and eight Bishops. St. *Damasus*, and other Authors of the Lives of the Popes, have written of St. *Urban*; and

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MAY 25. Mention is made of him in the *Roman Martyrology*, and in those of *Bede*, *Ussuardus*, and *Ado*. *Baronius* also treateth of him in his Notes upon the *Martyrology*, and in the second Tome of his *Annals*, Page 356. MAY 25.

The Life of St. ELEUTHERIUS, Pope, and Martyr.

MAY 26. **T**WENTY Days after the Death of St. Soter Pope, was chosen in his Place *Eleutherius*, who was born at *Nicopolis* in *Greece*. He was a Deacon, and Disciple of St. *Anicetus*, Pope. In his time the Church enjoyed some little Calm and Tranquillity, because the invincible Squadron of valiant Soldiers, and glorious Martyrs of CHRIST, by their Constancy in Torments had conquered and gained the Hearts of many *Gentiles*; and withal, the exemplary Life and heavenly Doctrine of holy Popes, accompanied with the Miracles which God wrought in all Parts of the World in Testimony of the Truth of the Christian Faith, had greater Force and Power to plant and dilate it, than all the Fury of Tyrants had to oppress and extinguish it. By Means of this Calm the Church of God did wonderfully increase and multiply; and at *Rome* divers Gentlemen and Senators, being weary of the Superstition of their sottish Deities, and detesting the Cruelty of the Emperors, by the Doctrine and preaching of *Eleutherius*, admitted the Light of the Gospel, and were converted to our Lord. Nor was our holy Faith thus spread only at *Rome*, but also in other Provinces and Kingdoms it discovered its bright Rays and Splendor; but most particularly in *Britany* (which is now called *England*;) for King *Lucius* having understood of the Holiness of Life, and Miracles of the Christians, and that by their Prayers the Emperor *Marcus Aurelius* had obtained a most signal Victory over the *Marcomanni*, People of the higher *Germany*, for which Cause he used them civilly, and permitted them to live according to their own Law: Hearing also that many of the prime Nobility of *Rome* demanded Baptism, and sought to be enrolled among the Soldiers of JESUS CHRIST, to serve under his Colours, was touched and enlightened by our Lord to follow the same Profession; and notwithstanding there were several Doctors and Bishops near at hand, in *France*, and other neighbouring Places, of whom he might have asked to be instructed, he sent a solemn Embassy of principal Men, whereof the chief were *Elvine*, and *Meduine*, two great Peers of his Realm, to Pope *Eleutherius*, because he knew him to be the Head, the Father, and universal Pastor of faithful Christians, to beg of him that he would be pleased to send some to

teach, baptize, and make Christians, himself, his Royal Family, and all his Kingdom, and by this Means would acknowledge them for his Sheep, belonging to the Flock and Fold of JESUS CHRIST. The good Pope received this Embassy with incredible Joy; and to grant and perform compleatly what was desired of him, he sent into *Britany* *Fugatius* and *Donatius*, (whom most Authors call *Damianus*) worthy Persons, and proper for that great Enterprize, to instruct King *Lucius* and his Realm in the Mysteries of our holy Faith, and to regenerate them in CHRIST, by the sovereign Water of holy Baptism. They obey'd willingly, and did according to St. *Eleutherius*'s Order and Desire: And the King was baptized, and became a Saint, and as such he is registred in the *Roman Martyrology* on the third of *December*, and his Kingdom received and professed publicly the Faith and Law of JESUS CHRIST. And this is the first Nation and Kingdom in all the World, which by publick Decree, general Order, and common Consent of the Inhabitants, made Profession of the Christian Religion; although at that Time there were very many Christians in *Spain*, *France*, and other Countries and Provinces. This Conversion of King *Lucius* happened in the Year CLXXXIII, according to *Baronius*. There were in this Island, before it was taught the Faith of CHRIST, two and twenty *Flamines*, three *Archflamines*, (for so the *Gentiles* called their Priests and High Priests) who renounced their Superstition, and were likewise converted. In their Place the Saints, *Fugatius* and *Damianus*, instituted that there should be consecrated two and twenty Bishops, and three Archbishops, which they distributed about the Land, appointing to every one his Church and his District, that so the young and new converted Christians might not want Pastors to govern and direct them in Matters of the true Religion, seeing the idolatrous *Flamines* were so careful before in teaching them the Rites and Ceremonies of worshipping false Gods.

By Occasion of the great Peace and Quiet which the Church had from Tyrants and Persecutors, there arose certain Hereticks to molest and trouble it; as the *Va. nianians*, *Marcionists*, *Severians*, and suchlike Monsters, whom St. *Eleutherius* valiantly resisted, and was much helped in the Combat by St.

MAY 26. *Irenæus*, Disciple of St. Polycarp, who was afterwards a glorious Bishop and Martyr, and St. Papias, Disciple of the Apostles: For *Irenæus* being then a Priest, came to Rome, whither he was sent by the Church of Lyons in France, and whilst he remained there, writ against the Hereticks, and disputed against them, as a learned and Apostolical Man, confuting their Follies by the Doctrine and Tradition which he had received from the Apostles; and after returning to Lyons, was made Bishop, and at length crowned with a glorious Martyrdom. And because some of these Hereticks did teach that God created divers things that were naught and evil, and that some Meats were not to be eaten; for that Reason St. Eleutherius commanded, that none should refuse any kind of Meat upon that Score, and with that Superstition, seeing God created all Creatures good, and made all Meats for the Use of Man; not but that it is lawful, and very laudable, to abstain from dainty and delicate Fare, to mortifie and subdue the Flesh and its Appetites; nor but that we are bound to obey the holy Church when it commands us to abstain from certain Meats upon fasting Days; but not to refuse any Meat as naturally evil, seeing that all are Creatures of

Almighty God, who made all things good. MAY 26. This holy Pope ordained also, that no Priest should be deposed, unless he were before legally convicted of some great Offence which deserved that Punishment, and that none that was absent should be condemned; but should first be heard, and permitted to speak for himself, seeing CHRIST our Lord did not condemn Judas, nor bar him from the holy Communion (though he knew full well who he was) because his Sin was not yet known to others. He gave Orders thrice in the Month of December, at which he made twelve Priests, eight Deacons, and fifteen Bishops: At length, having governed CHRIST's Church in all Holiness of Life fifteen Years and three and twenty Days, he was martyr'd, freely offering up his Life for the Honour of God, and Defence of his Church, as the ancient Roman Martyrologies testify, though they do not specify with what kind of Martyrdom he was crowned. The Church keepeth his Feast on the six and twentieth of May, on which Day he died, in the Year cxciv. Of St. Eleutherius, besides the Authors that write of Popes, all the Martyrologies make mention, and Cardinal Baroniſ in his Notes, and yet more at large in the second Tome of his Annals, Page 226.



The Life of St. PHILIP NERIUS, Founder of the Congregation of Oratorians.

MAY 26. THE blessed Philip Neriſ was born at Florence, of Francis Neriſ, and Lucretia Soldy, in the Year of our Lord MDXV. From his tender Years he gave manifest Signs of that eminent Sanctity to which the Divine Majesty intended afterwards to raise him; for he was very obedient to his Parents, very industrious and very patient in his Infirmities: Even while he was only eleven Years old, he willingly visited Churches, and heard God's Word with great Devotion, and singular Contentment. And as for his Conversation, it was, by reason of his Reverence and Respect to his Superiours, his Sweetness and Affability to his Equals and Inferiours, so winning and attractive, that he was singularly beloved of all, and commonly called *Philippus bonus*, good Philip. When he was about eighteen Years of Age, he was sent by his Father to St. German's in Campania, there to live with his Uncle, a very rich Merchant, with Hopes that he would not only employ him in Merchandise, but also that he would make him Heir of all his Goods, for he had never a Child of his own. But about this time Philip beginning to feel in his Soul ardent De-

fires, and vehement Incitements perfectly to follow and imitate JESUS CHRIST, after he had remained there a little while, he departed thence to Rome, in the Year MDXXXIII, where, in the House of Galeatus Caccius, a Citizen of Florence, he lived so exemplarily, that the Renown of his Sanctity spread itself to his own Countrey: Ordinarily he eat only once a Day, and hardly could he be brought to add to Bread and Water a few Olives, and a small Quantity of Herbs; yea, oftentimes he passed whole Days without eating any thing at all: his Cloathing was very plain and ordinary; he frequently retired himself from all humane Conversation, into a little Chamber, passing whole Days and Nights in Prayer, satiating himself there at his Leisure with abundance of spiritual Delights. The wicked Enemy of Mankind, not being able to endure so happy a Beginning, began also on his Part to persecute the holy young Man in divers Manners, and upon a certain Day incited some rude Companions to solicit him to Impurity, but his wicked Pretensions happened quite contrary to his Expectation; for our chaste Joseph immediately calling to Mind the Force and Power of God's

MAY 26. *God's Word*, to wit, that it is *sharper than a two-edg'd Sword*, that he might escape out of their Hands, spoke to them with such Fer-
 vour, of divine Matters, and of the Turpi-
 tude and Baseness of Sin, that he not only
 delivered himself, but also freed them from
 the Danger they were in of committing a
 damnable Sin, and dissolved their obdured
 Hearts into a holy Compunction. After this,
 our Lord, that he might be fitter for the
 great Services for which he had design'd
 him, inspired him to give himself to the Stu-
 dy of Philosophy and Divinity, and he com-
 plied with the holy Inspiration, to the end
 he might better please the Divine Majesty;
 and gave such signal Proofs, amongst the rest
 of his Fellow-Students, of his sharp Wit
 and good Judgment, that he was singularly
 admired by all, and particularly by his Ma-
 ster: Nor did he render himself more ad-
 mirable for his Wit, than amiable for his
 sweet and winning Conversation, and hum-
 ble Carriage and Behaviour; neither did his
 Diligence in Studies make him omit the least
 of his spiritual Exercises and Devotions; but
 as a true Lover of holy Solitude, although
 in the Day-time he busied himself in Dis-
 putes and Conferences with other Seculars,
 yet he would be sure to spend a good Part
 of the Night in Prayer and holy Contem-
 plation, and oftentimes would visit the se-
 ven Churches, with his Mind continually
 elevated to Almighty God; nor did he cease
 to catechise the Poor at St. Peter's, or St.
 John Lateran's. He was such a Lover of
 holy Poverty, that he would never receive
 any thing from his Friends or Kindred. He
 kept nothing in his little Chamber but a lit-
 tle Bed, a few Books, and a Shirt, which hung
 against the Wall upon a Cord. In his first
 Beginnings at Rome, he accepted of a Shirt
 or two from his Father, by whom he was
 singularly beloved. He studiously avoided
 all Cares of transitory things, especially of
 such as might concern his Allies and Kin-
 dred; and that which was not a little to be
 admired in this Age, he was so estranged
 from all kind of Pastimes, and suspected
 Manner of Conversation, that he was ge-
 nerally esteemed by all that knew him, for
 a Virgin. In fine, after he had made so good
 Progress in Learning, that he was held one
 of the best Scholars of his time, being desi-
 rous still to approach nearer and nearer to Je-
 SUS CHRIST, whose sweet Attractions he con-
 tinually felt in his Soul, leaving his Studies,
 and selling his Books, he gave himself whol-
 ly to Prayer, being about the Age of three
 and twenty Years, continually, in a manner,
 lamenting and sighing, and separating him-
 self as much as was possible from all kind of
 Conversation; he spent whole Nights in the
 Churchyard of Calixtus, and when he was
 oppressed with Sleep, his Manner was to re-

pose in some one of the Porches of the se-
 ven Churches. By these Means the Fire of
 divine Love did so vehemently inflame his
 holy Soul in a little time, that often prostra-
 ting himself upon the Ground, he was forc'd
 to cry out, with abundance of Tears, *It is e-
 nough, my dear Lord, it is enough; with-held a
 little at present, I beseech you, the Influences
 of your Grace; depart from me, Lord, depart
 from me, I am a mortal Man, and am not
 able to endure such an abundance of celestial
 Sweetness; I die, my dear Lord, if you do not
 succour me and help me.* Whereupon our Lord
 (as himself afterwards recounted) did in some
 measure remit the violent sensible Heats of
 his burning Love, to the end, as we believe,
 that he might prolong his Life for the Profit
 of so many Souls, to which he was to give
 spiritual Life, by his teaching, Example, and
 Prayers; wherefore no wonder that being
 taught by his own Experience, he was wont
 to say, *that to one that truly loveth God, no-
 thing can happen more grievous, more hard, or
 more troublesome than Life itself*; according
 to that of St. Gregory, and St. Augustin,
*Sancti viri mortem in desiderio, & vitam in
 patientia habere dicuntur. The Desire of holy
 Men is to die; to be content to live, they stand
 in need of Patience.*

This amorous Lover of Almighty God,
 perceiving himself to be called by the Sove-
 reign Master of all to an active Life, gave
 himself to visit the Sick in Hospitals, com-
 forting and assisting them with great Cha-
 rity, especially such as were dying; and by
 his Example and Exhortations, the ancient
 Custom of visiting Hospitals, which had been
 a long time neglected, began again to be prac-
 tised in Rome by secular People. Moreover,
 every Day he went to a kind of Exchange, or
 certain Place of the City, whither the Floren-
 tine Merchants resorted, where by sweet
 Words, and pious Discourses, he drew divers
 young Men from Vice to the Practice of Vir-
 tue, and for the same holy Purpose he often
 frequented Schools and such like Places; in
 a Word, he used singular Diligence to in-
 nuate himself into the Familiarity of the
 most rude and debauched Sinners, to the
 end he might draw them, as he happily did,
 to a better Life. For he thought it was fit-
 ting they should be especially helped, who
 especially stood in need of Help; notwith-
 standing he carefully avoided the Conversa-
 tion of Women, fearing lest thereby he
 might make Shipwreck of his dear Virgini-
 ty. His Endeavour was to gather to CHRIST
 as many as he possibly could; and many,
 induced by his holy Discourses, entred into
 a religious State, insomuch that St. Ignatius,
 Founder of the Society of Jesus, was wont
 pleasantly to compare him to a Cymbal, or Bell,
*because he called others to Religion, but staid
 in the World himself*; which, notwithstand-
 ing,

MAY 26. ing, none can doubt but it was according to God's Will, who ordained him to institute a new Manner of Life, very profitable to the whole Church, and for the Salvation of many Souls, as the Effect hath proved. But the malignant Enemy of all Good, not being able to endure the high Undertakings and happy Exploits of the new Champion of JESUS CHRIST, endeavoured by divers Devices, and subtle Stratagems, to divert him from his holy Enterprizes; sometimes appearing to him in the Night, in a horrible Form, thereby to terrify and affright him, other-whiles in other Shapes, to infect his Mind with impure Thoughts; but the Saint converting himself to God by his Prayers and Tears, happily extinguished those impure Flames. One Night as he was all alone, making his wonted Visit of the Seven Churches, three infernal Spirits with a design to fright him, and hinder his holy Pilgrimage, put themselves in his Way, in a Place called *the Ox's Head*; but he nothing mov'd with their terrible Looks, contemning them, passed on without giving any Sign of Fear, which the wicked Spirits perceiving, despairing of the Victory, instantly fled away; of such Moment it is to overcome our proud ghostly Enemies, to slight and contemn their vain Frights and Fears, whether sensible or spiritual. But the infernal Fiend, not contented to impugn him by himself alone, incited certain lewd young Fellows, out of Envy, to make a Prey of his Chastity; who, according to the Instigation of the filthy Enemy, as he was in a certain House, performing his wonted Office of Charity, before he was aware, shut him up in the same Room with two most impudent lewd Women, so as he had no Possibility of flying from them. What should he do in this Exigence? he betook himself to the most powerful Weapons of ardent Prayers, hoping that he who had preserved untainted the Bodies of so many holy Virgins, publicly exposed to the raging Lust of wanton young Men, would not be wanting to him, who was now in like Danger; nor did his holy Hope of the divine Aid deceive him. For no sooner had those impudent Creatures cast their Eyes upon him, but, whether struck with a Fear of the divine Vengeance, or, which is more likely, daunted with the sacred Authority of the holy young Man, retiring themselves into a Corner of the Chamber, they never dared again so much as to look him in the Face, much less offer him any Incivility.

As this invincible Soldier of JESUS CHRIST was exercised with great and violent Temptations by the Enemy, so was he favoured with signal and unparallel'd Graces by his dearest Lord. While he was yet a Laick, he was wont every Day with all Earnestness to beg of the Holy Ghost that he would be

pleased to replenish his Will with his holy Gifts and Graces; nor were his Prayers in vain: For upon a certain Day, praying according to his Custom, all on the sudden he felt such an impetuous Motion from the divine Spirit, that his Heart was wholly inflamed with it; which violent Heat Nature being not able to sustain, his Heart fell a beating and leaping within his Body with such Violence, as it would undoubtedly have killed him without an evident Miracle. But our bountiful Lord, willing that he should yet live many Years for the Good of Souls, miraculously enlarged his Breast, breaking and elevating the fourth and fifth Rib of his left Side above the bigness of one's Fist, that his Heart might more freely exercise its Motions, and receive those extraordinary Agitations, which continued for above fifty Years; and this with such Vehemency, that when he prayed, not only his whole Body trembled, but even his Bed, or whatever was under him, shaked as in an Earthquake. This Fire of divine Love burning in his Heart, oftentimes spread itself all over his Body. Hence in the very Depth of Winter, when he was fourscore Years old, and all his natural Heat, in a manner, consumed, yet when he was at his Prayers, his Heart and whole Body was all on a Fire with Heat, so that, lest otherwise he should have been stifled, it was necessary for him to uncover his Breast, open the Doors and Windows of his Chamber at Midnight, and use other Means to refrigerate his Burnings. And because he was inflamed with an ardent Desire of helping his Neighbour by all Means he possibly could, together with *Persianus Rosa*, a Priest of singular Piety, he began a *Confraternity under the Title of the most holy Trinity*, in a Church of our blessed Saviour *de Campo*, for the Service and Assistance of poor Pilgrims. Hither those of the Confraternity often resorted to frequent the holy Communion, and hear the divine Discourses of St. Philip. Externs also did the like, with no small Fruit. When the time of Prayer was ended, he was wont to say to them, *Our Hour of Prayer is passed, but not the time of lamenting your Sins, and following of Piety*. Considering that in the Year of Jubilee many poor Pilgrims were constrained to lie in the Streets and other Places of the City, in the open Air, for want of Lodgings destined for them, he resolved, with those of his Company, to search them out all over the City; and after he had conducted them to certain Houses, partly borrowed, and partly hired for this Intent, he carefully provided them of all things necessary. Whilst he was exercising himself in these and such like Works of Charity, it pleased our Lord, for his Encouragement, by a manifest Miracle, to declare to him how grateful these Exercises were to him. For going one

26. **MAY** one Night when all were quiet and at their Rest, to carry an Alms to a noble Personage that was in Necessity, but ashamed to beg, it happened that he met with a Coach, which whilst he endeavoured to give Way to, he fell into a very deep Ditch, but was miraculously held in the Air by an Angel, and drawn forth by the Hairs of his Head, without any Harm. So certain is it that the very Angels will come from Heaven to their Succour, who labour in Works of Mercy, rather than their Charity to others shall be mischievous to themselves. One Day imploying himself with more Fervour than ordinary in Works of Charity, an Angel appeared to him in the Habit of a poor Man, demanding an Alms of him, and the Saint giving him what Money he had, with a ready and willing Mind, immediately the Angel told him, *that he came to try him what he would do*; and having said so, vanished out of his Sight. Hereupon St. Philip conceived such an affectionate Compassion to the Poor, that from that Day he never denied any one an Alms that asked him: He gave poor Men and Women abundantly what they stood in Need of; young Men that were inclined to study, he furnished with Money, Books, and Cloaths; not a Week passed but he sent an Alms to the poor Prisoners. When he heard that a certain Woman was so poor, that she had not wherewithal to cloath her, he pulled off his own Garment, and sent it her. Poor young Men that had a Desire to consecrate themselves to God's Service in religious Monasteries, having first made Trial of their Spirit, he provided them with sufficient Money to buy themselves Cloaths suitable to the Institute they intended to embrace. Wherefore with good right we may say of him, *He had nothing, and yet possessed all things*; seeing that so great a Contemner of Riches as he was, who had no Ecclesiastical Benefice, yet, notwithstanding, in all his Life he never wanted any thing, either for his own Uses, or to relieve the Necessities of others.

This notwithstanding, the Saint was now more than ever desirous of Solitude, provided that it were the good Pleasure of God, that he might more freely give himself to the unitive Way. But uncertain what manner of Life would make more for the Glory of God, by continual Prayers he endeavoured to find out the Divine Will, ready to follow that which our Lord should design him; and at length his Prayers were heard: For one Morning as he was affectionately praying, St. John Baptist appeared to him, by which Vision he was wonderfully recreated, and his Mind so powerfully inclined to the Help of Souls, as he made no doubt that it was God's Will he should attend not only to himself, but also to the Salvation of his Neighbour. Nor did God Almighty

from Heaven only reach him the State of **MAY** Life most pleasing to him, but also the Manner how he was to behave himself in the State. For one Day being asked *why he used such a spare Diet?* he made this Answer: *Once as I was in Prayer, the Souls of two Saints now in Glory, appeared to me, one of which seemed to be feeding upon a hard Crust of Bread, which he held in his Hand; and I being desirous to know what was meant hereby, I heard a Voice, which said, Philip, the Will of God is that you live in the middle of the City, as if you were in a Desert. By which Words I understood I was to live soberly and temperately.* And this Parsimony, or rather Austerity in his Diet, he used not only in his first Beginnings, but to his very dying Day; and after he was made Priest, his Diet was a slender Breakfast in the Morning, and a small Supper in the Evening; he used a little Wine, but well corrected with Water, and oftentimes nothing but pure Water: His Supper was two soft Eggs, or a Mess of Broth, or a few Herbs, or Beans; but more Dishes than one he would not permit to be set before him: he seldom eat any Flesh, and rarely Fish, never Milk, or any thing made of Milk. For many Years he led an eremitical kind of Life, refreshing himself rather with Tears than Bread, cruelly whipping himself every Day, and making the bare Ground his Bed, drinking nothing but fair Water, nor eating any thing but Bread, and sometimes a few Olives, Herbs, or Apples. This was his Diet when he was alone, but when he was at Table with others, which often happened, to the end he might gain Souls, he avoided all Singularity and note of Ostentation. But being, as we said, satisfied that it was God's Will he should employ himself in the Help of Souls, at the Command of his Confessor, *Persian Rosa*, he received the Dignity of Priesthood at six and thirty Years of Age, his Humility not permitting him to presume it sooner, nor his obedience to defer it longer. Being made Priest, he went to live at St. Hieron's, called *of Charity*, with Intention there to spend the rest of his Days, if so be it were the Will of God. Here certain Priests of a holy Life, all desirous of helping their Neighbours, lived together under the same Roof, but had their Diet apart, and followed that Manner of Life which each one thought best. St. Philip would never admit of any thing from this Sodality, but only a little unfurnished Chamber, and this, that he might more conveniently attend to the winning of Souls to CHRIST. Here he celebrated holy Mass every Day; or if he were hindered by Sicknes, every Morning he received the most blessed Sacrament, which Custom he inviolably observed ever after. And it was wonderful what abundance of sweet and heavenly Con-

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solations and lively Affections he felt in offering up the divine Sacrifice. Before he put on the sacred Vestments, he was forced on set Purpose to abstract his Mind from divine things, that he might be able to celebrate; and yet he was often hardly able, for the abundance of spiritual Gifts, to end the Sacrifice; such a Difference there was betwixt him and other Men, and those holy and good Men too. Others by a most diligent Preparation, and spending some Hours in Prayer before, labour with all their Might that they may acquire some pious Affection towards God, whilst they are celebrating the sacred Mysteries. But he was so far from needing any previous Preparation, that such was the abundance of divine Heats sent into his Soul from Heaven, that it was necessary for him to abstract his Mind from them as much as he could possibly, and daily to beseech Almighty God not to increase them. Oftentimes whilst he was saying holy Mass, he was constrain'd to stop till his Body had recovered those Forces which the Vehemency of holy Affections had exhausted; and very often lifting up the sacred Host, or holy Chalice, he was suddenly so wrapp'd into God, that he was not able to let down his Arms, but was constrained to keep them elevated in the Air; nay, such was his Devotion and Love to the most divine Sacrament, that the very taking of the empty Chalice into his Hands, filled him with an unspeakable Joy; the spiritual Sweetness he tasted in the sacred Flesh and Blood of our Saviour, discovered itself by his devout sucking his consecrated Fingers, and savoury licking his Lips after Consummation of the divine Species; as also by his frequent returning of the Chalice to his Mouth, which in another would have been Indecencies, but in him were a mere excess of amorous Affection and Devotion to the most holy Sacrament. After he had celebrated, he was sometimes so abstracted from his Senses, that he seemed to be rather a dead Body, than a living Man. Nor did he with less Piety and Devotion distribute the holy Eucharist to others, than he received it himself. Nor was his Assiduity in hearing Confessions, that other Sacerdotal Function, less admirable than his devout Oblation of the divine Sacrifice. For being ordered by Superiours to attend to this charitable Function, though much against his Mind, he chose rather to obey others, than to believe himself, well knowing how pleasing and grateful to God Almighty it is to conform ourselves to the Will of others. And he was so diligent in this spiritual Office of Charity, that, wholly forgetful of himself, early in the Morning he went immediately to Church, and would not stir thence, unless some notable necessary Business occurred, which could not be deferred till another time. And which is more to

be admired, although he spent a great Part of the Day herein, he was never weary of the Employment; so great was his Desire of gaining Souls to God's Service. Nay, it caused in him an excessive Joy and Delight even to sit in the Seat in which he was wont to hear the Confessions of penitent Criminals. And it is incredible how many and how great Sinners, drawn by him out of the Mire of a sinful Life, were induced to a holy Conversation. Nor is it credible how many, both Men and Women, through his Means embraced a Monastical Life; insomuch, that there was no religious Order which had not very many of his Disciples, particularly the holy Order of St. *Dominick* gloried in them. He more willingly heard the Confessions of Men than Women, being conscious of the Devil's Craft and Malice, who ceaseth not to endeavour to make even good Works a Snare to God's Servants, especially those who are too confident in themselves. And when he was forced to hear their Confessions, he spoke to them rather sharply than mildly, till such time that he obtained, as he said, by God's singular Gift, to be able to speak to them in what manner he pleased, whereby he not obscurely signified a special Gift of God, by Virtue whereof he was, especially for thirty Years before his Death, as insensible of any impure Motions, as if he had not been of Flesh, insomuch, that he was free from them, even in his Sleep. He was always either in the Church or his Chamber, unless Necessity or Charity forced him to be elsewhere. So mindful he was of the Counsel given him from Heaven, not only in matter of Diet, but also in cutting off all unnecessary Conversation, to live in the City as if he were in the Desert.

But St. *Philip* being inflamed every Day more than other with an ardent Desire of reducing wicked Men to a better Life, and preserving those whom he had already reduced, from returning back again into *Egypt*, in the Year of his Age thirty seven, began in his Chamber every Day after Dinner, oftentimes sitting upon his Bed, for that he languished with divine Love, to instruct those who recurred to him, in heavenly Matters. In those his Discourses he felt such a Power and Force of divine Love, as not only his whole Body trembled, but even his very Bed and Chamber shook under him. None that was present, what Vice soever he was entangled in, but was moved to repent, and to convert himself to God.

But the sworn Enemy of Mankind, foreseeing the great Good and inestimable Fruit which these Beginnings were likely happily to end in, stirr'd up certain wicked Apostates, then Chaplains of the Church of St. *Jerom*, to persecute him in divers Manners, both with Words and Deeds, to make him weary of the Place, whom they could not

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MAY 26. endure to see there. But he would by no means give way to the Temptation, partly because the said Church of St. Jerom was very commodious for his helping of Souls, as also that he would not fly those Crosses God Almighty sent him, but endured chearfully and courageously the malicious Slanders with which they reviled him, never once opening his Mouth in his own Defence, or complaining of them, revolving in his Mind those divine Words of St. James: *Omne gaudium existimate, fratres mei, cum in varias tentationes incideritis. My Brethren account it all Joy when you fall into divers Temptations.* Upon a certain Day, after the wonted Irrisions and Scorns of those wicked Priests, whilst he was at holy Mass, he sweetly expostulated with Almighty God: *How comes it to pass, my good Jesus, that I have so often with all Earnestness asked of you the Gift of Patience, and yet every Day there should offer themselves to me so many and so great Occasions of being angry?* Which he had no sooner said, but he clearly heard a Voice within him, which made Answer: *What would you have, Philip? do you ask me Patience? I will give you Patience; but my Will is that you endeavour to acquire it according to the utmost of your Power, by Means of these Impugnations and Crosses:* With which Words he felt himself wonderfully recreated. At another time, one that had Care of the Sacristy, bitterly cursing and reviling him, the Saint received all his contumelious Language with that Chearfulness of Countenance, and Courage of Mind, that he exulted for Joy. Another of those Apostates being present, considering with himself the invincible Patience of St. Philip, in bearing Injuries, was struck at Heart, and falling upon the Reviler, had like to have killed him, in Defence of the blessed Father's Innocency: And then presently began to repent at the Remembrance of the Monastery he was come out of, and returning to himself, by the Help and Prayers of St. Philip, he instantly conceived such a Hatred of his sinful Life, that he resolved to do Penance, and to return to his Monastery, as he did. So pleasing to Almighty God it is, that we defend their Innocency, whose Humility and Desire of Suffering, will not permit them to speak for themselves. In fine, one *Vincencius Tecotius*, the Author of all the aforesaid Injuries and Affronts, moved at the Saint's Patience and Mildness, of his own Accord, came to him, and upon his Knees, begged his Pardon, which St. Philip willingly gave him, and most kindly embracing him, received him into the Number of his Children. By the divine Bounty being freed from these Troubles, deeply wounded with the Love of the Spouse of CHRIST, he converted himself wholly to the Help of his

Neighbours, hearing their Confessions, and refreshing them with the heavenly Bread. Whence it came to pass, that the frequent Use of the holy Sacraments of Confession and Communion, by the Fraud of the Devil, less frequent, was again by little and little renewed: He was so affable and courteous, that he was beloved of all: And indeed, he perpetually used a singular Diligence to make himself all things to all, that he might have a fairer Opportunity to help his Neighbours. He had such an ardent Thirst of freeing Souls out of the Power of the Devil, that it is wonderful what he did and suffered to reduce but even one Soul to CHRIST. He kept his Chamber open Night and Day, that all at all times, might have more free Access to him. He heard the Confessions of all that came, with a chearful Countenance; and partly by his pious Discourses, and partly by his Prayers, wonderfully excited them to Piety, and the Love of heavenly things. He often heard the Confessions of forty Persons in the Night, before Day, who after Confession, at his Persuasion, spent the rest of the time in Prayer, till holy Mass began; at which they communicated: After which they went silently to several Hospitals of the City, and in these Places wonderfully comforted the Sick by their pious Discourses, excited them to Patience and Confession of their Sins, and Hope in the divine Mercy. Moreover they carried with them certain Provisions for the Refreshment of their Bodies; which thing having been at that time much neglected, it is not to be thought how much it profited the Souls both of the Sick, and also of their Keepers. And here again an Occasion offered itself of speaking of his Angelical Purity and Chastity, which was such, that hearing the Confessions of unchaste Persons, he felt such a filthy Stench, which exhaled from their Impurities, that he was forced to stop his Nose with his Hand, or Handkerchief, and sometimes quite to turn himself another Way, which, notwithstanding, he did so dexterously, that no body could take Notice of it. And he hath been heard to say, *that he felt such a horrid Stench to come from this filthy Vice, as he never felt any thing so noisome.* Many of his Penitents, after his Death, testified, that being infected with impure Sin, they not opening to him this their Malady, he, of his own Accord, would detect to them the Kind of their Disease, and the Causes of it, and suggest suitable Remedies, saying to them, with all Freedom, *Children, to me you cast forth an ill Savour; you are fallen into such a Kind of Impurity, manifest your guilty Consciences, cast out the Poison of the Sins you have committed, by Confession:* Which they hearing, astonished at his miraculous Knowledge of the Secrets of their Thoughts,

MAY 26.

MAY 26. Thoughts, made sacramental Confession of all, and accepted of condign Penance.

The Renown of his Sanctity increasing every Day more and more, many Persons of Quality addressed themselves to him, moved by his Exhortations and Discourses, and above all, drawn by the Example of his Life. By his Counsel they frequented the most holy Sacrament, and visited Hospitals with wonderful Fervour, to the great Edification of the People. He was wont to distribute them into divers Companies, and to send them to several Hospitals of the City. In the Beginning, that he might by his own Example the more inflame them to so charitable a Work, he went himself in the Afternoon to visit the Sick in Hospitals, comforting, and officiously assisting them with all Kind of Service, whereby his Children in CHRIST, and Followers, were not a little excited to do the like. He governed these his spiritual Children, with such Sweetness and Prudence, that there was nothing so hard, in which they did not willingly and gladly obey him. No body came to him to ask Counsel about their Soul's Health, but went away from him with a light Heart. Those who were cold in the Love of God, by his daily Prayers he warmed them, and those that stagger'd, he confirmed them. He converted an infinite Number of Sinners to a better Life; many of which were wont afterwards to say, with deep Repentment, *Ab! blessed be God that did me the Grace to grant me the Knowledge of Father Philip.* Indeed, his Discourse was so taking, and his Manner of Conversation so accommodate to every one's Disposition, with a certain Majesty, and yet so full of Sweetness, that he could no sooner open his Mouth and Heart with any body, but instantly they felt themselves touched with a Love of Virtue, and Horror of Sin. He happily reclaimed a very rude young Man, desiring him only to say every Day seven times the *Salve Regina*, and after to kiss the Ground, and say, *May be I shall be dead to Morrow.* Which he did, with such Success, that fourteen Years after, he died holily. Meeting with another young Man, (for that was one of his Means to advance God's Glory, to insinuate himself into the Company of young People, that he might gain them to God) and understanding him to be a Stranger in the City, he courteously demanded of him *what he came thither for?* The young Man made Answer, *To study, to make himself a Scholar.* The Saint demanded further: *But when you have made yourself a Scholar, what do you intend then? Why then I hope I shall get to be made a Priest.* Very well; but *when you are a Priest, what will you do then? Why then I hope I may get to be a Canon.* And *what then? Then it may be I may come to be a Bishop.* And *what then?*

Then it may be I may come to be a Cardinal. MAY 26. *And what then, when you are a Cardinal? And who can tell but I may come to be a Pope? And what will you do then? Why then, after I have lived so many Years, I must die. What, Must you die? and only May you be a Cardinal, and May you be a Bishop, and who can tell but you May be Pope? Follow my Counsel, first provide against that which Must be; and then think of that which May be, and you hope will be, and who can tell but it shall be? But it is impossible to commemorate all the holy Arts of this blessed Saint to gain Souls. Many of his Penitents in a short time attained to so great a Perfection, that they appeared to him after their Death, all in Glory, and invested with Light. One called Vincentius, and another called Martinus Tofinus, both of very holy Lives, appeared to him immediately after their Death; and he saw them both ascend up to Heaven. This notwithstanding, he was a sharp Reprehender of those who were delighted with Visions, and he was wont to exhort his ghostly Children not to care for them, but to condemn them as dangerous Snares of the Enemy, affirming, that nothing was more pernicious to pious Men, than these mad Mockeries of the Devils, who easily transform themselves into Angels of Light. He inculcated to them, that they should use all Diligence in correcting their Manners, in extirpating Vices, and getting Virtues, in moderating their Passions, and such like Exercises: But as for Visions, to reject and slight them, assuring themselves, our Lord would not take it ill that they did so, although, perchance, he himself should truly appear. And this, certainly, is the securest Way for those who cannot well distinguish between the good Spirit and the bad. For the wicked Spirit being thus slighted, as he is intolerably proud, will fly away, and the Spirit of God will never want Means to make himself known, if he be pleased to manifest himself. One Night the Devil, in the Likeness of the ever blessed Virgin, appeared to one of his Disciples, called Vincent Ferrariensis, who, the next Morning, told St. Philip of it. Vincent, said our Saint, the most holy Mother of God hath not appeared to you, as you imagine, but the Devil in her Shape; and I command you, the next time the same Vision is represented to you, that you spit in the Face of the Person that appears. The Night following, as Ferrara was praying with a great deal of Fervour, the Devil in the same Shape, and resplendent with the same Glory, appeared to him again. He remembering the Precept of his holy Father, instantly spit in the Devil's Face, who confounded at it, and basely foiled, immediately vanished: No sooner was he fled, but the most sacred Virgin herself clearly shewed herself to him, and bid him spit in her Face also, if he could.*

MAY 26. At length, after she had singularly comforted him, she left him, and went up to Heaven. And indeed, the Saint had a strange Gift of distinguishing false Visions and Lights, from true ones; insomuch, that a certain Person, who seemed to himself in a Moment, by a strange kind of Light, clearly to penetrate very many divine Truths, desirous to know from what Spirit this Light came, after he had consulted divers religious Men, and these of a great Name too; he still remained unsatisfied, till, at length, consulting our Saint, he manifestly understood from what Spirit that Light was sent into his Soul; so clearly did St. Philip explicate to him the Nature of the true and false Vision, or Light. About the Year of our Lord MDLVII, and of his Age forty two, having heard read in his Chamber certain Letters concerning the Affairs of the Indies, he was inflamed with such a Desire of converting those Infidels to the Faith of CHRIST, that contemning the many Difficulties and Dangers, which presented themselves in such an Undertaking, he resolved, with about twenty of his Disciples, to go to the Indies, but he resolved first to commend the Matter to Almighty God, by daily Prayers; and that he might be more certain of the divine Will, to consult about it certain Persons then eminent for Piety and Sanctity: And indeed, he was not wont to undertake any thing, either great or little, without first asking Counsel of God about it, and making him propitious. And it pleased God Almighty to inspire him to go to a certain religious Man, of the Order of St. Bernard, called *Augustine Gettine*, famous for Sanctity, to enquire of him God's Will. The holy Man, after three Days Prayer, told St. Philip, that he was called to Rome, not to the Indies, and that St. John Evangelist had appeared to him, and told him, that this was God's Will, to wit, that he should cultivate God's Vineyard there, and that he should gather to himself there many Disciples, and that God would use his and their Labour in Rome, for the Salvation of many Souls. Which St. Philip having understood, he resolved to conform himself to the Will of our Lord; and he did it so constantly, that thenceforward he would never stir out of the City, either to visit his Friends, or for Change of Air, having no other Aim in his Designs, but the Service of the divine Majesty, and Profit of his Neighbours.

The Number of his Auditors encreasing daily more and more, he obtained of the Confraternity of Charity a larger Place for them to meet in. He judged it also expedient to exercise some of his Children to make certain devout Exhortations. Amongst which was *Cæsar Baronius*, afterwards Cardinal; *John Baptista Modius*, and others; who making certain Discourses to the People, of di-

vine Matters, so inflam'd them with the Love of God, that by these their first Essays, they proved themselves to their Auditors worthy Children of so venerable and holy a Father. Otherwhiles he would read himself, or appoint some other to read some spiritual Book, and afterwards take Occasion out of something that was read, to ask those that were present, by way of a spiritual Conference, certain Questions concerning heavenly Matters, and conclude all with a short Discourse; not artificial and flourishing, but pure and simple; by which he wonderfully inflamed them to the Love of God, Contempt of themselves and the World, and Practice of Humility. After this, he led them to some Church or other, to be present at the divine Office. He opened also an Oratory in the Evening for all sorts of People to meet together to pray in; where, after half an Hour of mental Prayer, they recited together the holy Litanies; and some of them thrice a Week, for a certain space of time, took some corporal Penance, with great Fruit of Souls. In fine, to take away all Occasions of Sin from his new Converts, he ordained, that at *Sbrovetide*, when People ordinarily take more Liberty to live viciously and disorderly, they should all together with him visit the seven Churches: And a short time discovered this to be an Inspiration from Almighty God, for although at the first only a few accompanied him in this holy Pilgrimage, yet; notwithstanding, some Years after, their Number increased to about a Thousand. The Saint procuring by this holy Invention not only the Preservation of his dear Children, but also the gaining of many other Souls, who by this Means were freed from the Tyranny of Satan. This devout Pilgrimage was made in so good Order, and with such spiritual Joy and Alacrity; that the People were wonderfully edified at it. But this good Work, by how much the more pleasing it was to the Good, by so much the more it displeased the Envious and Wicked; who hence took Occasion furiously to oppose the Saint; proclaiming him to be ambitious; and one that desired his own Praise, and affected to be followed by the People: Nay, they went so far; that they accused him before the Vicar of his Holiness, not only of *Pride and Ambition*; but also for holding of *Conventicles and Assemblies*; whence there was Danger of his being Author of a new Sect; blaming, especially, his late Work of opening an Oratory: Whereupon he was sharply reprehended by the great Vicar, and even threatened to be imprisoned; if he did not leave these his new Ways of proceeding: And, in fine, the said Vicar ordained, that for fifteen Days he should hear no Confessions, nor preach without new Licence. All which St. Philip hearing, with a chearful Countenance, without any ways de-

MAY 26. sending himself, made Answer; *That in this or any thing else which should be commanded him by his Superiors, he was most ready to obey, having no other End but God's Honour, and the Salvation of Souls.* Notwithstanding, at these humble Words of the Saint, the Vicar was highly incensed, and commanded him immediately to be gone out of his Presence. The Saint endured all with an admirable Patience and Cheerfulness, saying, *that God permitted him to be so treated, that he might become humble.* Moreover, he excused in the best Manner he could, the Authors of his Troubles, especially when he met with such as were scandalized hereat, and with abundance of Tears besought the divine Majesty to give them Grace to acknowledge their Mistake. In fine, by his holy Prayers, constant Patience, and modest Indifference to conform himself to the Will of Superiors, he obtained, after Enquiry made into the Innocency of his Manners, Leave to live after his wonted Manner, and to draw by what holy Arts he pleased, Sinners to God. Whereupon his Chamber began to be frequented as formerly, not only by the common People, but also by the prime Nobility, to the singular Profit of their Souls; for which he had such an ardent Charity, that he seemed to be born for the common Good of all. Hence it came to pass that he was touched with such a tender Compassion towards wicked Men, that when he did but even look upon them, he could hardly contain himself from pouring out abundance of Tears, no small Testimony of his great interior Charity. He would have his Chamber open to all Comers, and was wont to say, *that he neither desired Time to attend himself, nor Place to be alone in, but it was sufficient for him, if, according to his Power, he could help his Neighbours.* Even immediately after the holy Sacrifice, although it were then very pleasing to him to attend to Contemplation, yet even then, those who came to him, he received with all Charity; he was, indeed, singularly addicted to Prayer and Contemplation, but he preferred the Profit of his Neighbours before his own, and to the Satisfaction of his holy Desire. And he was wont to say, *That to a Soul that loveth God, nothing can happen more grateful, and nothing more sweet, than to leave CHRIST for the Love of CHRIST.* Although, indeed, amidst all his Occupations, his Heart was so continually united to its divine Treasure, that if upon all Occasions of elevating his Mind to heavenly Matters, he had not used a singular Industry to repress the violent Flamings of holy Love, which burned continually in his Heart, he would have been ever and anon in an Extasy, and his Body have been elevated above the Ground in the Sight of every one.

If any who made Use of him for their Di-

rector, were tempted by the evil Spirit, it is MAY 26. not to be expressed what Care and Diligence he used to aid and remedy them. He prayed long for them, watched, sighed, afflicted himself, and with divine Words set them right in the Way of Truth and Salvation. Nor was his Charity less to those who were sick, whom he singularly assisted, especially those who were drawing towards their last End. For besides that he visited them, and lovingly comforted them; for some of them, by his Prayers he obtained corporal Health, he freed others from most grievous Temptations, and from others he drove away the Devil. In a word, he assisted all by all Means he possibly could, nay, in a manner, above what he could; so excessive were the Pains he took. Nor was his Charity to others in their Sicknesses more remarkable than his Patience in his own. When he was sick, although besides his Fever he were afflicted with most sharp Pains, he was no ways solicitous for his Recovery. He bore the Grievousness of his Disease, looking upon it as sent from God, not only courageously, but willingly, never complained of the Violence of his Infirmary, or called upon those about him for Help. If he said any thing, his Words favoured of nothing but Sanctity, by which, mixed with Tears, he inflamed to Piety the Hearts of those who were present. The only thing he grieved, was, as he said, (so profound was his Humility) *that he led an unprofitable Life, and void of good Works; but if it pleased God to restore his Health, by his Grace he would mend.* He did nothing more willingly when he was sick, than hear the Confessions of his Children, provided he were not prohibited by the Physicians; for he always readily observ'd their Commands in those things which concerned his Recovery. He was often sick, he had frequently two grievous Sicknesses a Year: But as his Sicknesses were rather miraculous than natural, so also were his Recoveries beyond all Hope of the Doctors. After he had been weakened by a continual Fever for about five and twenty Days, his Fever had scarce left him, but he was most grievously afflicted with a most intolerable Pain in the Reins, without being able to render any Urine, inasmuch that the Doctors expected his Death within a few Hours. He recovered notwithstanding, in the Manner following, no less than four Physicians being present, God Almighty so disposing it to the greater Evidence of the Miracle. He was now scarce able to stir himself, or even to speak, so as to be heard, when all on the sudden he cried out with a loud Voice, *He that loveth any thing but God, is deceived; he that loveth any thing but God, mistaketh most foully:* And when he had twice or thrice pronounced these Words, his whole Body was lifted up, to the Admiration of all that were

MAY 26. were present, without any thing to sustain it; and, as if he had embraced some body whom they could not see, he said, with Tears, most clearly and distinctly, *O most dear Virgin, are you, you come to me, to free me from these Dolours? O Virgin most beautiful, abounding with Grace and Comeliness! And who am I, that I should be worthy of your Presence? assuredly I am not one, upon whom such Graces should be conferred. There is nothing in me which might allure you to love me. I am wholly unworthy to be visited by you. What did I ever do, most holy and good Virgin, that you should vouchsafe to visit the lowest of your Servants?* Then full of Tears, moving his Hands, as if he had embraced with his Arms the most blessed Virgin, he cried out continually, *O most holy Mother of God! O as well the best, as most beautiful of all Creatures.* And whilst he uttered these Words, his Body was a Cubit or more lifted up from his Bed, without any thing to sustain it. And then again: *O most holy Virgin! O most sweet Mother of God! what have I done to deserve that you should come to me? Therefore most holy Virgin, I will presume to embrace you, who to Day have visited me: And what should hinder me from doing so?* He continued in this Rapture a long while, still invoking the most holy Mother of God. At length, returning to himself, he said to those who were about him, *Did you not see the most blessed Mother of God, who by her Presence hath driven away my Sickness?* But perceiving he had discovered the Favour, confounded at what he had done, he besought the Physicians not to tell any one what had happened to him.

His Life was so exemplary, and the Fruit of his holy Labours so remarkable, that in the Year LXIV, he was earnestly intreated by the Florentines to take Care of their Church; which, after he had for a long time commended the Matter to Almighty God, he accepted of, whither he sent certain of his Disciples, himself remaining still at St. Jerom's: He governed them with a great deal of Sweetness, rather intreating than commanding them any thing; and that he might introduce amongst them some Form of a spiritual Congregation, by the common Consent of all, he made certain Rules, which they exactly observed, but would oblige none by Vows, neither now, nor afterwards. He commended particularly, and exhorted them to Obedience, and a total Abnegation of their own Will, saying, *That this was the shortest and most assured Way to attain to Perfection.* His Design was, that their Manner of Life, who lived in this Congregation, should be a Mean betwixt the Looseness of Seculars, and Austerity of Religious Orders, that so those who had a Mind to leave the World, but were not able to bear the Severity of reli-

gious Observances, might have a Place of Retreat, where they might give themselves to the Practice of Virtue, and Service of God; not only to the Salvation of their own Souls, but also of many others. He left it free to any one of the Congregation, who was more desirous of a perfect Life, to go out to what religious Order he pleased; but desired that those who continued in it, should not change the first Institutions, but should behave themselves, as they might seem to be religious, by the Example of their Life, and preaching of God's Word. So he ordered, and so his zealous Children practised, not preaching for Ostentation, or affecting fine Language; but laying aside subtil Questions, they treated of such things, as might touch the Heart, and reform the Manners: Above all, they laboured in piously and profitably representing the Lives of Saints. His Holiness Gregory XIII. confirmed this Congregation, and permitted them to settle themselves in the Church of St. Mary in Valicella. Whereupon, leaving the Church of the Florentines, they transferred themselves thither, where they remain to this Day. But still St. Philip resolved not to leave his first Habitation at St. Jerom's, whence, he said, *he would not depart, lest he should fly the Cross, unless God Almighty gave him further Light.* But in the Year LXXXIII, being commanded by the Pope to spend the rest of his Days with his Children, he promptly obey'd. He was there most diligent in the Service of the Church, in hearing Confessions, and other holy Exercises. Being called to say holy Mass, he presently laid aside all other Business, and willingly made Use of the simpler sort of Ornaments. In the Year LXXXVII, by common Consent, his Children, who acknowledged him for Author and Founder of their Congregation, chose him for their General, Praepositus, or Superior, though much against his Will; such was his Humility, and Love of a private Life: And it is not to be expressed what a heavy Burthen it seemed to him to command others. And, in fine, in the Year XCIII, he obtained that Casar Baronius might be chosen to succeed him in the Government, his Age sufficiently excusing him of such a Burthen.

In the Year xcv, and eightieth of his Age, the Time being come of the Recompence of all his Labours, our Lord was pleased to send him a most troublesome Fever, which held him all the Month of April; but by the Aid of the two glorious Apostles, St. Philip, and St. James, he obtained sufficient Forces to rise out of his Bed, and celebrate holy Mass, and distribute the blessed Sacrament upon the first of May, sacred to those holy Saints. Not many Days after he fell a vomiting Blood in such Abundance, that the Physicians said there were no Hopes of his Life;

MAY 26. Life; whereupon *Cæsar Baronius* gave him Extreme Unction. Afterwards Cardinal *Borromæus*, understanding by the Doctors, that he had yet sufficient Forces to receive his *Viaticum*, brought him the sacred Body of our Lord. Scarce had *Borromæus* entered into his Chamber with the most holy Body of CHRIST in his Hands, when the Saint cried out with a loud Voice, and abundance of Tears, to the Amazement of all there present: *Ecce Amorem meum. Behold my Love, behold my Love; this is he in whom I delight myself; this is the only thing that's dear to me, give me therefore, give me my Love; give me him quickly.* When the Cardinal pronounc'd those Words, *Dominic non sum dignus*, St. Philip with a tender Love, and earnest Desire of his Lord, repeated them, superadding, *I was never worthy to be fed with thy Body.* And having received the sacred *Viaticum*, he said, *Medicum meum hospitio excepi: I have taken into Lodging my Physician;* as if he had foreseen his miraculous Cure. A Day or two after, the Doctor coming in the Morning to visit him, he said to him, *Go you your Ways hence; my own Remedies are better than your Medicines: For having sent certain Alms to be distributed to divers religious Houses, that Mass might be said for me, immediately my vomiting of Blood ceased, the Pain of my Breast vanished, and I have recovered my lost Forces.* The Doctor coming near, and feeling his Pulse, quite astonished at the Miracle, confessed he was restored to his former Health. A good Lesson for sick People, so to make Use of Doctors, that their chief Confidence be to make God propitious and favourable to them by Alms, Prayers, and the Intercession of Saints. St. Philip continued in so perfect Strength, that he celebrated every Day, to his Death, and was so well, that the Fathers thought he would yet live some Years. But the time of his happy Dissolution was nearer at hand, as he himself both foresaw, and foretold to divers. Upon the Day of his Death he celebrated holy Mass in such a Manner, as he even seemed to sing for Joy. A great Part of the Day he spent in hearing Confessions, and gave the blessed Sacrament to divers of his Children. He heard with great Attention the Lives of Saints read to him, and he was wonderfully delighted with that kind of reading. The last which was read to him, was of St. *Bernardin of Siena*. In the Evening before his Death, he foretold the Hour of his happy End, which was about Midnight, betwixt the twenty fifth and twenty sixth of May, in the Year of our Lord MDXCV; and of his Age fourscore, when he was suddenly seized upon by a fresh vomiting of Blood, to the stopping whereof many Means were used, but all in vain. The Fathers, his dear Children, were called to him, who all weeping about him (as indeed, who

could not but weep to see him die, who, whilst he lived, wholly forgetful of himself, took content in nothing but in doing good to others) *Cæsar Baronius* said the Prayers for the recommendation of his Soul, and perceiving that his holy Soul was going to engulf itself into the Ocean of immortal Glory, he besought him with a loud Voice, before his Departure, to give at least his Benediction to his dear Children. At these Words the blessed Saint opened his Eyes, which before he held shut, as weary of seeing the World, and lifted them up, for a short Space, towards Heaven, and then cast them down upon his Children, shewing hereby that he obtained a Blessing for them from the divine Majesty. And after this, as if he had fallen into a sweet Sleep, he passed to an eternal Repose, and at the same Instant he appeared to divers Persons, environed with a glorious Light, making them understand that he was going to receive the Recompence of his happy Labours: Particularly, he appeared to a certain Virgin of singular Sanctity, who continuing her Discourse with him somewhat long about certain Scruples, he said to her, *Let me be gone, for I am in my Journey; they (meaning his Children) have staid me long enough already, and too long;* which when he had said, he mounted up to Heaven. At the same time another Virgin, consecrated to God, as she was at rest, saw the blessed Father, clothed in a white Garment, shining with a heavenly Light, betwixt two young Men; and he said to her, *I, as you see, am carried up to Heaven, to the Reward of my Labours. Have you then a Care to keep that Course of Life which you have begun, to your Death; for if you do so, you shall be Partaker of the same Happiness with me; nor have you any Cause to fear; I'll continually pray to our Lord for you.* And having said so, he vanished out of her Sight. The pious Virgin in the Morning hearing of the Death of St. Philip, understood what her Night Vision meant. His Body, after it had been washed according to the Custom of the Country, and vested in the Habit of a Priest, was carried the same Night with convenient Ceremonies to the Church. In the Morning, his Death being once divulged, there was a great Concourse from all Parts, of all sorts of People, to see him, and especially of many Cardinals, Prelates, Religious, and other Persons of Quality, all exceedingly lamenting the Loss of so worthy a Man, some kissing his sacred Feet and Hands, others, out of Devotion, touching his Body with their Beads, and others taking away the Flowers which were strowed upon him, as holy Relicks. The Night coming on, the Church Doors were shut, and his Body opened in the Presence of divers of the Fathers, they found two of his Ribs, as we said above, broken miraculously

MAY 26. loudly, that his Heart might have more Space to move itself in its extraordinary Palpitations, from the excessive Heats: They found also that in the *Pericardium*, or Case which covereth the Heart, there was not left the least Drop of Water, which most skilful Physicians judged to have been consumed by the Ardours of divine Contemplation. His Heart also was of an extraordinary Bigness, which they attributed to the same holy Cause. There happened one thing very remarkable at the opening of his Body, to wit, that when upon Occasion they turned him, he always moved his Hands, and covered his Nakedness with them, as if he had been alive, which he was observed also to do, the Night before, by those who washed him; an evident Sign of that singular Purity both of Body and Mind, which he so carefully conserved all his Life long.

He wrought many Miracles both alive and dead, recounted at large by Father *Anthony Gallonius*, in his Life, whereof I will recount one or two. One *Augustin Magistrius*, a Roman, had been troubled for seven Years with certain Ulcers in his Neck, no ways curable by the Art of Physicians, one of which especially, caused a Loathing in all that beheld it, by reason of the filthy Matter that continually flowed from it. He hearing of the Death of the blessed Saint, immediately went to the Church where his Body was exposed, where devoutly praying before his Hearse, he kissed the Saint's Hands, and then laying them upon his Neck, where the Disease was, found himself immediately cured; the Truth of which Miracle was attested by five Eye-Witnesses upon their Oath. The like happened to a Gentlewoman of honourable Parentage, called *Maria Justiniana*: Certain Scabs or Blisters had so spread themselves over her Head, as they were become incurable by any Medicines: Her Mother hearing of the Death of the Saint, immediately carried her Daughter to his Body, beseeching Almighty God, through his Merits, to restore her to her former Health; and having secretly cut off a Lock of Hair from the Saint's Head, not doubting of her Daughter's Recovery, returned Home; whither being come, she gently rubbed her Daughter's Head with St. Philip's Hair, praying to him in this Manner: *Holy Philip, I beseech you by the Thoughts which you continually had of profiting the Faithful of CHRIST, that you would be pleased to cure my Daughter, as I hope you will*: Nor did her Piety fail her; for immediately her Daughter was better, and within three Days was so cured of that noisome Contagion, as there remained only one little Ulcer in her Head, which, by the Repetition of the same holy Remedy, in a short time also vanished away; the Truth of all which was attested in like manner by Eye-Witnesses upon their

Oath. A certain young Man being unawares set upon by a lewd Woman, and much sollicitated, was in great Trouble; on the one side, to yield to the Temptation he accounted it abominable; on the other side to resist, he saw was dangerous. Being upon the very Point of falling, St. Philip succoured him. For having about his Neck in a Reliquary, a Lock of Hair of the Saint, and a little Piece of his Linen, all on the sudden he felt something shake upon his Breast, and press his Heart, and withal heard St. Philip say to him, *Take heed what thou dost; be gone hence lest thou perish*: Whereupon he violently fled away out of the Hands of the impudent Harlot. Of such Moment it is devoutly to wear about us the Relicks of God's Saints.

There is no Christian Virtue, whereof this holy Man gave not very rare Examples. As for Humility, he practised it most diligently himself, and most seriously commended it to others, as the Head, Fountain, and Preserver of all Virtues. He looked upon himself as the unworthiest Man upon Earth; he heard nothing more unwillingly than his own Praises; he could not endure to be esteemed a Saint; and to those who praised him he made this Answer, *Would to God I were such a one, as you say I am. O miserable Man that I am, how many Virgins, how many poor Labourers will have a greater Glory in Heaven than Philip*? He thought himself the most ungrateful Man living to Almighty God, and never ceased to admire the divine Goodness and Power in making Use of him for the Conversion of Souls, and founding that Congregation, of which he used sometimes to say, *What was done, God himself did it; never was it in my Thought to institute a Congregation*. Being intreated in his latter Days to say to Almighty God with St. Martin: *Lord, if I be yet necessary for thy People, I am not unwilling to labour*: He presently made Answer, *Far be it from me to make such a Prayer. I am not one that may dare to confide I should be able to help the Salvation of Men*. The same Humility and Desire of concealing his Sanctity, made him sometimes pleasantly jest in his serious Conversation. He was such a Lover of Poverty, that he frequently besought Almighty God to bring him to that State that he might stand in Need of a Penny, and find nobody that would give him one. Hence also he ordained that none of his Congregation should have to do with the Purse of their Penitents, saying, *It was impossible to gain their Souls and their Goods*. He was so addicted to Prayer, that he spent in it what Time soever he had vacant in the Day, and frequently whole Nights, and was so wounded with divine Love, that he was like a sick or infirm Person. Saying Mass in a private Chapel, frequently at *Agnus Dei* he sent away his Server, who re-

MAY 26. turned about two Hours after, which the Saint spent in Contemplation of so great and wonderful a Sacrament, with a strange Sense of Piety, and abundance of Tears, before he consummated the divine Species. At the very naming of our Lord's bitter Passion, or the Sight of a Crucifix, he could not forbear weeping. Upon a time being visited by his Holiness, Gregory the fourteenth, when he was dangerously sick, a Thought of the Passion of our Saviour occurring to his Mind, it so struck him, that instantly with a great Shower of Tears he cried out, *You, O my JESUS, you who are Lord, are upon a Cross; I who am your Servant, am in a Bed! You hang upon a Cross, despoiled of all Comforts, without any body to serve you: I lie here upon my Bed with so many of my Children about me, who are only sollicitous in my Behalf that they may content me.*

As for Meekness, he knew not how to be angry, he had so perfectly repressed, and got such an absolute Command over all Motions of Anger. When it was necessary to correct any one, he did it with a wonderful Mildness and Lenity. He won the Hearts of all by his sweet Affability, and merry Countenance, with which he looked upon every one. His Discourse was always pleasant and grateful, and yet whatsoever he said or did, favoured of Sanctity. His Prudence in giving of Counsel, was rare and admirable; hence was that continual Concourse of all Stations to him, of Persons of Quality, religious Men, and Princes, to ask his Advice in all weighty and difficult Matters. Of the Love he bore to God I will only add to what hath been said, his most amorous Complaint; no obscure Testimony of his excessive Love for the divine

Majesty: *O Deus cum sis adeo amabilis, cur dedisti nobis tantum unum cor, & adhuc tantum parvum? O God, seeing you are so amiable, why have you given us only one Heart to love you with, and that such a little one too? Proportionable to his Love he bore to God, was that of his Neighbour, as this whole Story doth testify. Nor hath Almighty God ceased to glorify his faithful Lover, by granting daily many Graces and remarkable Favours to those who devoutly invoke his Aid; in testimony whereof are to be seen many Gifts and Donaries both of Silver and Gold, hung up at his holy Shrine; where he is continually honoured by great Multitudes of all Estates and Conditions, but especially upon the Day of his Feast, which is celebrated every Year upon the twenty sixth of May: He was canonized for a Saint by Gregory the fifteenth. His Life is written at large by Anthony Galonius, a reverend Father of the Congregation of the Oratorians, whom I have chiefly followed in this Narration. And Cardinal Baronius (who had been St. Philip's Disciple, and Child in Obedience, and to whom St. Philip is said, after his Death, to have appeared two several times in Glory) in the beginning of his eighth Tome doth gratefully acknowledge himself to be chiefly obliged to this glorious Saint, for undertaking and perfecting that great Work of Ecclesiastical Annals, so beneficial to the whole Christian World; for St. Philip first set him upon this glorious Exploit, encouraged and urged him incessantly to pursue it, and helped him by his Prayers most happily to perform it. Wherefore Baronius styleth him, *Annalium primum Authorem & Architectum: The first Author, and original Contriver of his Annals.**



The Life of St. JOHN, Pope, and Martyr.

MAY 27. **S**T. John, Pope, the first of that Name, and glorious Martyr of our Lord, was of Tuscany, Son of Constantius: He succeeded in the Apostolick See to St. Hormisdas, whose Death, for his great Virtues, was much lamented; but soon after, the Faithful were wonderfully comforted by the Election which was made of St. John, for they well knew his rare Parts and Talents; his Holiness of Life, his Doctrine, Prudence, Magnanimity, and other Virtues, which are requisite in the chief Pastor of CHRIST's Church. And the holy Prelate began presently to manifest his Piety and Zeal in advancing and augmenting our holy Religion, and the Worship of God. He made a Cemetery in the Way Ardeatina, which he dedicated in Honour of the holy Martyrs, Nereus and Achilleus, and ano-

ther in Honour of the Saints, Felix, and Adauctus, likewise Martyrs, and yet a third, which is called from St. Priscilla Virgin. He adorned the Altar of St. Peter with many Jewels and precious Stones of great Value; and in all things appertaining to the Honour of God, he was wonderfully careful and vigilant. There reigned at this time in Italy, Theodorick, King of the Ostrogoths, with great Power, and the Fame of a valiant, prudent, and clement Prince: For although he were an Arian in Sect, he permitted Catholicks to live quietly, and oftentimes did them no small Favours and Courtesies; he gave also great Presents to St. Peter's, and to some other Churches, endeavouring, for Reasons of State, to make a fair Correspondence between Catholicks and Arians,

MAY 27. *Arians*, and conserve both Parties in Peace and Quietness: But after a while he became suspicious, mistrusted the Senate of *Rome*, and thought that some principal Men among them held Intelligence against him, with the Emperor *Justin*, who at that time governed in the *East*, and so by little and little he lost much of that Sweetness of Condition, and Moderation in Government, which he had before; and, on the contrary, he grew to be jealous, inhumane, and cruel. There happened also another Cause of his Discontent, which was, as it were, Oil cast upon a Fire. For the Emperor *Justin*, as a most Catholick Prince, laboured to reduce all his Subjects in the *East* (where the *Arians* had hitherto born great Sway) unto the Catholick Religion, and to take away the Confusion of Sects and Differences in Points of Faith which was in his Empire; whereupon he commanded that no *Arian* should be ordained Bishop or Priest, and that all their Churches and Dignities, which they possessed, should be taken from them, and bestowed upon faithful Catholicks. This alarmed King *Theodorick*, who entered into a Fury, and roared like a Lion, as well for that, being an *Arian* Heretick, he desired to maintain and keep on foot his perfidious Sect, those who were of it in the *East* demanding his Help and Protection, as also for that he extremely feared that the stronger the Catholick Party should grow, he should stand less firm in his Kingdom. He threatened *Italy* with Fire and Sword, and to make a horrible Slaughter of all the Catholicks throughout his Dominions, if *Justin* did not revoke his Edict, and restore the *Arians* to their Churches in the *East*. He took Notice of all the best qualified Persons that were Catholicks, supposing them to be addicted to the Emperor *Justin*; and commanded the most wise and learned Man *Severinus Boetius*, and *Symmachus*, his Father-in-Law, two the most eminent, and of the greatest Authority and Esteem in all *Rome*, who had also been Consuls, to be apprehended, together with divers other principal Men, because they were suspected to favour the Emperor, and to be of his Party. But before he would discharge his Fury upon them, he dispatched Ambassadors to the Emperor with terrible Threats, if he restored not the Churches to those who were of his false Religion. He made Choice for this cruel Embassy, of *Theodore*, and two of the same Name *Agapitus*, Persons of great Quality, and would have the holy Pope to go with them, as Head and Chief of them all, hoping by his Authority and Presence the more easily to obtain of the Emperor what he desired. And the good Bishop, being moved with the Prayers and Tears of all *Italy*, (although he were sickly and weak) refused not the Pains of the Journey, to satisfy the

Tyrant, and prevent the Mischief and Calamity which was hanging over the whole Countrey, and to endeavour to find out some Expedient in so difficult a Business, wherein, both on the one side and of the other, there appeared so many and so great Inconveniences. Although (as appeared by the Event) the blessed Man went with a full Resolution to prefer Religion before State, and hazard the temporal to conserve the spiritual, and to maintain the Faith of JESUS CHRIST entire and pure.

The holy Pope then began his Journey with this Design, and St. *Gregory* the Great recounts, that when he came to *Corinth*, a Gentleman lent him an easy-going Horse, and very quiet, which he kept for his Wife; which when the Pope, after some Days Journey, had sent back, the Horse would not endure the Gentlewoman to ride him any more, as formerly he was wont, giving thereby to understand (for such was our Lord's Will) that it was no ways fitting that a Woman should use that Steed, which had served the great Vicar of JESUS CHRIST. Whereupon the Gentleman gave it freely to the Pope, humbly entreating him to keep it for his own Saddle. When he arrived at *Constantinople*, he was received with extraordinary Joy, Pomp, and Solemnity, by the Emperor *Justin*, and the whole City, who said, *they never had the Honour to entertain the Bishop of Rome within their Walls before*. The Emperor alighted off his Horse as soon as the Pope came within Sight, and falling on his Knees, with great Humility did him Homage, as God's Vicar upon Earth. The holy Pope, as St. *Gregory* also writeth, entering the Gate of the City, gave Sight to a blind Man, by putting his Hands upon his Eyes. He treated with the Emperor of the Affairs he came about, and dispatched them all according to his own Desire, although both of them agreed that the Churches should not be restored to the *Arians*, nor be defiled and made profane by any Ceremonies contrary to the Purity of Catholick Profession. The Pope was highly honoured, served, and regaled by the Emperor, with several rich Presents, who, although he had been already crowned by the Patriarch of *Constantinople*, begged with great Earnestness of St. *John*, that he would put the Imperial Crown upon his Head with his sacred Hands, which he did with great Pomp and Ceremony. Then leaving the Emperor well satisfied, the City of *Constantinople* replenished with the Admiration of his Virtues, the Catholicks encourag'd and confirm'd in their Faith, though grieved for his Departure; and in fine, the *Arians* desperate and raging, he returned back into *Italy*. When King *Theodorick* was informed of all that had passed, he gave Order that the most holy Pope should be

MAY 27. be taken, and cast into a dark and loathsome Prison at *Ravenna*, where then he was. But he lost not Courage for this, nor ceased, for any Fear of the Tyrant, to advance and defend, to his Power, the holy Catholick Faith and Religion. But, on the contrary, he writ a Letter to the Bishops of *Italy*, whereof I thought fit to set down some Part here, that we may better understand the Courage of this holy and valiant Martyr, and what he did at *Constantinople*; it being a quite different thing, and contrary to what some Historiographers have left in Writing. Thus he speaketh then: *I have often found by Experience that the holy Care and Devotion which you have for Christian Religion doth always grow and increase, and that the Catholick Faith, which doth not comfort and strengthen me alone, but also all other Priests of our Lord, is manifested, dilated, and propagated by means of your Labours and holy Works: Wherefore I exhort and admonish you, my most dear Brethren, that you arm yourselves with the Sword of our Lord's Spirit, against the Perfidiousness of the Arians, which not only once, but many times, hath been condemned, and now appears to be revived again in divers Places. Persecute it, and make War against it so, that there may not remain any Root or Trace of it, and consecrate with Catholick Rites and Ceremonies, without any Delay or Hinderance, the Churches of the Arians, wheresoever they be. For we, whilst we were at Constantinople for the Catholick Religion, and the Affairs of King Theodorick, all that we found in those Places, we reconciled them, reunited and restored them again to our Lord; the most pious, most Christian, and truly Catholick Emperor Justin concurring with us, and assisting us with his Favour, to root out by that Means the Arian Hereticks. And although King Theodorick, being infected with the Arian Pestilence, threatens us, that he will destroy both us and all our Countrey, and put all to Fire and Sword, be not troubled at his Threats, nor let this binder you, or make you backward in this your Duty; but rather take more Courage, and labour manfully in the Vineyard of our Lord, in Conformity to those divine Words: Do not fear those that can kill the Body and not the Soul; but rather fear him who can destroy both Body and Soul, and cast them headlong into Hell-fire.* These are the Words of the holy Pope and Martyr, St. John, by which, and by the hard Usage he received from King Theodorick, and also by his Death suffered in Prison, is clearly seen with what Intention and Resolution he went to *Constantinople*, and how he behaved himself there; and that like a holy and good Pastor, he chose rather to lose his Life, than the Sincerity of his Faith, by failing indiscreetly

in his Office and Duty. The blessed Pope MAY 27. was kept so long in that nasty and dark Prison, and used there so hardly, that after a while he gave up his holy Soul to God. And Theodorick not satisfied with his Death, made also Symmachus and Boetius to die, whom he kept Prisoners; both of them being so eminent and worthy Persons, that they were the Glory and Ornament of the City of *Rome*, and Boetius so holy a Man, that after he was beheaded at *Pavia*, when one of the Executioners, scoffing at him, said, *Who hath put thee to Death?* He answered, *Wicked Men:* And immediately taking up his Head with his own Hands, like St. Dennis Arcopagita, he walked with it to a Church hard by. But Theodorick could not long rejoice, and boast himself of his wicked Exploits; for fourscore and ten Days after the Death of St. John, he was chastised by God most severely in Body and Soul, in this Manner following: As he was at Supper, there was served in at his Table the Head of a Fish of a strange and unusual Bigness, which he fancied to be Symmachus's Head, which he had commanded not long before to be cut off, and he thought it looked ghastly and grim upon him, and gnashed the Teeth at him. Whereupon he began to be extremely troubled and changed in Countenance, sunk down, and fell out of his Senses, so that they were forced to carry him to his Bed; and within few Days, acknowledging that this was a Vengeance sent him from Heaven, for having most unjustly put those holy Men to Death; but not crying to God for Mercy, or asking Pardon for his Sins, gave up his unfortunate Soul to the Devils, which (as St. Gregory writeth in his Dialogues) a holy Hermit saw taken and led away as Prisoner, loaden with Chains, and bound by the Saints, Pope John, and Symmachus, as Executioners of the divine Justice, and cast by them into a deep Pit in *Vulcan's Island*, which joins to that of *Lipara*, and continually casteth up Smoke and Fire, there to be eternally tormented. So doth our Lord often permit his Servants to suffer, and to be afflicted and tormented by Tyrants, to crown their Patience, and afterwards to punish the same Tyrants with his strong and powerful Hand; shewing himself in the one just, and in the other merciful. St. John died on the one and twentieth of May, in the Year of our Lord DXXXVI, according to *Baronius*, having held the Chair of St. Peter two Years and eight Months. He gave holy Orders in *Rome*, before he parted for *Constantinople*, and ordained fifteen Bishops. His holy Body was carried from *Ravenna* to *Rome*, and buried in St. Peter's Church, on the twenty seventh of May, on which the Church celebrateth his Feast and Translation. The

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MAY 27. Authors of the Ecclesiastical History, and of the Lives of Popes, write of St. John, Pope, and Martyr, and all the Martyrologies, and Cardinal *Baronius* in the second Tome of his Annals.

27.

The Life of St. FELIX, Pope, and Martyr.

MAY 30. **S**T. Felix, Pope, the first of that Name, was born at *Rome*, and was Son of *Constantinus*: He succeeded St. *Denis*, Pope: He was martyred in the Time of *Aurelian*, Emperor; who, although in the first Years of his Reign, by reason he was much engag'd in Wars, permitted the Christians to live in Peace; yet after he had gained some signal Victories over his Enemies, and had made Triumphs over them at *Rome*, rais'd a Persecution against the Church of CHRIST, which was the ninth Persecution she endured; wherein died many brave Martyrs of our Lord by the cruel Edicts of *Aurelian*, and amongst them our holy Pope, St. *Felix*, after he had governed the Church two Years and five Months, according to Cardinal *Baronius*, though some allow him four Years and odd Months. In the time of St. *Felix* there came from Hell two Hereticks to wage War against the Catholick Church; *Paulus Samosatenus*, Bishop of *Antioch*; a Syrian by Nation; and *Manes*, a Persian, Author and Beginner of the *Manichean* Sect, which last-ed and molested the Church for many Years. But our glorious and sovereign Pastor valiantly oppos'd the Hereticks, labouring all he could to bring them to their Wits, and to confirm the Catholicks in their Faith. He omitted nothing that belongs to the Duty of a good Prelate; and as such he writ an Epistle, full of admirable Doctrine, to *Maximinus*, Bishop of *Alexandria*, of the Divinity and Humanity of the Son of God, and of the two distinct Natures in one Person; where he gravely refutes the Errors of *Paulus Samosatenus*, and of *Sabelius*; of which Epistle Mention is made in the Council of *Chalcedon*, and St. *Cyrill* also citeth it, and Urgeth it as of Authority against the Hereticks. He declared that none could say Mass, but Priests only, and ordained that Mass should not be said out of the Church, or in a profane Place, but upon urgent Necessity; which other holy Popes and Councils did also confirm, judging it to be less inconvenience, not to hear Mass, than to hear it in a profane and indecent Place. He determined, that in case of Doubt whether the Church were consecrated or no, and that the Certainty could not be made appear, that then, it should be consecrated, to do that which was not certain had once been done. He made a Decree that Masses should be said in Honour and Memory of the Martyrs, as had been always practis'd in the Church, though never decreed till then. He gave holy Orders twice, and ordained nine Priests, five Deacons, and as many Bishops. His Martyrdom was on the thirtieth of May, on which Day the Church keeps his Feast. He died in the Year of our Lord cclxxv, and in the fifth of the Reign of *Aurelian*, Emperor. His holy Body was buried in the Way called *Aurelia*, two Miles from *Rome*, in his own Churchyard, where he had built and consecrated a Church.

The Life of St. PETRONILLA, Virgin, Daughter of St. PETER the Apostle.

MAY 31. **S**T. Petronilla, Virgin, was Daughter of St. *Peter*, before our Lord JESUS CHRIST call'd him to be an Apostle; and the same Saviour cured St. *Peter's* Mother-in-Law of a high Fever. His Wife was named *Perpetua*; and *Clement Alexandrinus* saith she was a Martyr, and that St. *Peter* seeing her led to Martyrdom, did much rejoice for the great Favour God did him in it; and that, calling her by her Name, he comforted and exhorted her, saying, O *Perpetua*, be mindful of our Lord. By this Matrimony, St. *Peter*, before he followed CHRIST, had a Daughter, named *Petronilla*, for afterwards he left his Wife, and lived in perpetual Continence. St. *Petronilla* was extremely comely and beautiful; but that she might not grow proud therewith, and by the Flower of her Age lose the Fruit of Virtue, our Lord sent her a long and grievous Infirmary. Some of St. *Peter's* familiar Acquaintance asked him, *what was the Reason, that he who cured so many other sick Persons even with his Shadow only, could not, or would not, cure his own Daughter, that lay sick at home of the Palsy; and why, being so charitable to others, he was, in a manner, cruel to her?* The holy Apostle answered: *Corporal Health is not expedient for the Soul of my Daughter;*

MAY 31. Daughter; it is necessary for her to be sick. For oftentimes the Soul is preserved in Health, and kept from falling sick, by the Infirmitie of the Body; and that you may know she lyeth not sick in Bed, because I am not able to cure her, but that I do most tenderly love her greater Good, rise up Petronilla, saith he to her, and come serve us at Table. Presently she got up, and being in perfect Health, as if she had never been sick, served them at Table; and after she had performed that Office, she returned again sick to her Bed, for so her Father commanded. She continued thus some Years, and at length, her Father seeing her free from those Imperfections, which she either had before, or, at least, was in danger to fall into, cured her of all Sickness, and made her sound in Body, and she increased much in Sanctity and Piety, so that she came to work Miracles, and by her Intercession many were cured of Diseases. A noble and powerful Gentleman, called *Flaccus*, had Notice of her great Beauty, and excellent Parts, and being in Love with her, and desirous to take her for his Wife, he came to her House, accompanied with Soldiers, and declared to her the Cause of his coming. *Petronilla* shewing no Trouble, quietly answered him, *To what Purpose, O Flaccus, so much Noise of Arms, to come to a weak Maid? Women's Affections are not ordinarily won by Arms and Threats, but with Services and Addresses. If you will have me to be your Wife, let me prepare myself three Days, and at the End of them, send to me some Women and Maids to accompany me, and lead me to your House, as becomes your State and Condition.* This Answer satisfied *Flaccus*, who promis'd to do as she desired. And the holy Virgin, who had consecrated herself entirely to JESUS CHRIST, spent those three Days in continual Prayer and Fasting, begging of our Lord with Ardent Affection, and many Tears, to free her from that Danger, and not to per-

mit her to lose, against her Will, what she had promised, vowed, and given to him, and most earnestly desired perpetually to keep, and conserve for him. The third Day a holy Priest, by Name *Nicomedes*, came to her House, and celebrating Mass, gave her the most blessed Sacrament; which when she had received, she lay down upon her Bed, and rendered her Soul to God. The same Day came the Ladies, which *Flaccus* had sent to accompany and bring her to his House: And finding her dead, instead of solemnizing her Marriage, they celebrated her Funeral. Her Death was on the last of May, upon which her Feast is kept. Her Body was buried in the Way *Ardeatina*, but afterwards, in the time of Pope *Paulus* the first, it was solemnly translated to the Church of the Prince of the Apostles. *Marcellus*, Priest, writeth of St. *Petronilla*, as one that was an Eye-Witness. And although St. *Augustin*, in his Book against *Adimantus* the Manichean, saith, that Book is Apocryphal, he doth not therefore reprove it as false, but in Answer to the Heretick, who alledged it in Favour of his perverse Doctrine, and by it condemned what was written in holy Scripture, St. *Augustine* sheweth of how great Authority any Book of canonical Scripture is above whatsoever other Writings; and teacheth by the same holy Scripture, that without Prejudice of Charity we may chastise the Body of our Enemy for the Salvation of his Soul, doing therein the Office of a Friend, as the Saints have often done. All the Martyrologes make Mention of St. *Petronilla*, the Daughter of St. Peter. And it is the common Tradition of the Church, that she was his Daughter. The Church to this Day keepeth her sacred Body in St. Peter's Church at Rome, where it resteth. And so, in my Judgment, what is here recounted, ought to be credited as certain, although some learned Men do find some Difficulty in it.



The Month of JUNE.

The Lives of St. MARCELLINUS, Priest, and St. PETER, Exorcist, Martyrs.

JUNE
2.

AMONGST the glorious Martyrs, that gave their Lives for JESUS CHRIST in time of the Emperors *Dioclesian* and *Maximian*, were the holy Champions *Marcellinus*, and *Peter*, whose Feast the Church celebrateth the second of *June*. *St. Peter* was an Exorcist, and our Lord wrought many great Miracles by him, freeing many, by his Means, from the Power of the Devil. Which made him be taken Notice of, and as much hated by the most unjust Ministers of Justice, who were so cruel Blood-suckers, that they were never satisfied with the Blood of the Servants of JESUS CHRIST. *Serenus*, who was Lieutenant, or Vice-Governor, commanded he should be taken Prisoner, and delivered into the Hands of *Artemius*, who was to keep him. This *Artemius* had a Daughter, whom he loved most dearly, but she was much tormented and afflicted by the Devil. *St. Peter* being in Prison, and seeing him extremely sad for the continual Vexation, which his Daughter suffered, said to him, *Artemius*, if you did know JESUS CHRIST, and would believe in him, and adore him for God, with what Treasures would your Soul be enriched, and how soon would your Daughter be perfectly cured? *Artemius* answered, *I see now clearly that by the many Torments you have been put to, you have lost your Wits, and talk idly. This JESUS CHRIST, whom you honour as your God, cannot set you free out of the Prison you are in, nor deliver you from my Hands, and yet you tell me, that if I will believe in him, he will free my Daughter from the Devil that tormenteth her, and restore her to her Health.* To which *St. Peter* replied, *Our Lord doth not always deliver his Servants from the Pains and Afflictions they endure, to purify and prove them the more with Torments, as Gold is purged and refined in the Furnace; yet he both can and doth free them when it is convenient. And if you will make Proof of it, let us make a Bargain, and do you promise me that you will believe in CHRIST, if this Night he delivereth*

me from the Prison wherein I am. *Artemius* JUNE
scorning at the Martyr's Words, promised 2.
him. But that there might be no Deceit or Fraud, he doubled his Guards, put new Bolts upon him, then cast him into the lowest Dungeon of the Prison, and locked the Doors with great Care. When he had in this Manner secured him, he told his Wife *Candida* what had passed, and jested at the Martyr's Words. But *Candida*, as being more advised, said to her Husband, *that he should not scoff at what Peter had said, but expect that Night to see the Success of it, seeing, that the Truth would soon be made known.* As they were in this Discourse, at the beginning of the Night, *St. Peter* presented himself before *Artemius*, his Wife, and his Daughter *Paulina*, who was with her Parents. He came clothed in white Robes, with a Cross in his Hand, which the Devil that possessed *Paulina*, perceiving, ran suddenly away, making a fearful Outcry, and saying, *the Virtue of CHRIST, O Peter, which is in thee, hath bound me, and cast me out from hence; for I leave Paulina free, and in perfect Health.* The Parents of *Paulina* were astonished to see *Peter* at Liberty before them, and their Daughter in Health: They cast themselves straight at the Saint's Feet, confessing JESUS CHRIST to be the true God, and demanded Baptism, and so did all those of his Family, together with thirty other Persons, who at the News of this Miracle, came to *Artemius's* House; also the Prisoners that were there detained for several Crimes, being brought by *Artemius* to *St. Peter*, and loosed, when they understood this great and wonderful Miracle, were converted, and baptized by *St. Marcellinus*, whom *St. Peter* desired should be called for that Purpose. They remained above a Month in *Artemius's* House, catechizing and instructing those new Christians in the admirable Mysteries of our Religion, and confirming them in the Faith, because *Serenus*, the Judge, happened at that time to be sick, but so soon as he was recovered,

JUNE he commanded *Artemius* to bring before him what Christians he had in his Prison. *Artemius* calling them together, and with much Reverence and Devotion kissing their Hands, said to them, *That those who had a Desire of Martyrdom, should prepare themselves courageously for the Combat, and those who had a mind to depart, he gave them free Leave to go.* The next Morning he went to the Judge, and related to him all that had passed, and told him, that *Peter and Marcellinus would by no means go forth of the Prison, although he had opened them the Doors, and had been very urgent with them to save themselves.* *Serenus* fell into a great Rage and Fury, and caused *Artemius* to be most cruelly beaten with Plummets of Lead, and then to be cast into Prison. Afterwards sending for *Marcellinus* and *Peter*, he endeavoured to persuade them with fair Words and Promises; but seeing he lost his Labour, and that *Marcellinus* answered him very constantly and resolutely, he commanded the Soldiers of his Guard to beat him with their Fists upon the Face; and they gave him so many Blows, that they were weary with striking him. Then the most wicked Judge gave Order that he should be separated from his Companion, and carried back to Prison, and there stretched out at his length, and laid flat upon the Floor, which was thick strowed with broken Pieces of Glass; and left there all alone, without Light, or any thing to eat. After this he falleth upon *Peter*, and with a frowning Look, saith to him, *Do not think that I will set thee any more upon the Torture, or burn thy Sides with fiery Torches; for to Morrow I will have thee tied to a Post, that thou mayest be pulled to Pieces, and eaten by savage Beasts.* The holy Exorcist answered, *I wonder why thou art called Serenus, that is, gracious, seeing thou art so austere and cloudy, and hast commanded Marcellinus to be beaten and imprisoned, who is a Friend of God, whom thou oughtest earnestly to desire and beseech to pray to our Lord for thee, that he will deliver thee from those eternal Pains, which are prepared for thee.* With these Words *Serenus* swelled more with Rage, and commanded that *St. Peter* should be loaden with Chains, and led into Prison, and there put into a kind of Stocks. But our Lord was not unmindful of his two Servants, for he sent them an Angel for their Comfort, who appeared first to *St. Marcellinus*, when he was in Prayer, stretched out upon the glass Sheredes, and cloathing him, bid him follow him; then brought him into that Part of the Dungeon where *St. Peter* was, whom he also loosed from his Fetters, and led them both to the House where all those who had been baptized, were assembled together in Prayer. The Angel bid them remain there seven Days with those Neophytes, to instruct

encourage, and confirm them in the Faith, JUNE and said afterwards, they should be presented before the Judge *Serenus*; who, in the meantime, sending to the Prison to have *Marcellinus* and *Peter* brought to him, word was brought him, that they were not to be found. *Serenus* was even out of his Wits for Anger, and turning his Fury upon *Artemius* and *Candida*, and their Daughter *Paulina*, commanded that they should be buried alive. But as the Officers were leading them to their Execution, *St. Marcellinus*, and *St. Peter*, came and met the holy Martyrs by the Way, and encouraged them, by setting before their Eyes the great Rewards and Recompences which God giveth them who fight for his Name like valiant Soldiers. The wicked Officers of the cruel Judge, knowing who they were, laid Hands on them, to carry them to their Master; but first they beheaded *Artemius*, and throwing *Candida* and *Paulina* into a Pit, filled it up with Stones, and so buried them alive.

And as for the Saints, *Marcellinus*, and *Peter*, the Judge gave Sentence that they should be carried to a certain Forest a good way off from the City, called the black Wood, though now having changed its Name, from these Martyrs, it is called the white Wood, and there be beheaded. *St. Damasus* Pope writeth, that the Place being full of Briars and Brambles, the Saints pulled them up with their own Hands, and cleansed the Place, that therein they might the better offer up to God the Sacrifice of their Lives. Here did these two glorious Martyrs, after they had embraced and saluted one another with the Kiss of Peace, with singular Devotion and Affection of Heart, bend their Knees to make their last Prayer to our Lord; in which they were beheaded. Their Bodies were taken up by two holy and devout Women, *Lucina* and *Firma*, and buried near to the Sepulchre of *St. Tiburtius*, as *St. Tiburtius* himself, appearing, commanded should be done. *St. Damasus*, whilst he was yet Lector, had this whole Relation from the very Man, called *Dorotheus*, that beheaded them; and when he was made Bishop, he composed Verses in their Honour, in which he describes their Martyrdom. And the same Executioner did publicly protest, that he saw the Souls of these blessed Martyrs, clad in white, and carried up by the Hands of Angels into Heaven; which caused in him such a Remorse of Conscience, and Detestation of his Fact, that he did Penance for it, and was baptized, and made a happy and holy End. The Martyrdom of these two Saints is celebrated by the Church, as we said, upon the second of June, and it happened in the Year of our Lord cccii. The Emperor *Constantine* built a goodly Church in their Honour, in the Way *Lavicana*, which he enriched with many Presents, and assigned for it great

JUNE 2. great Rents and Possessions. In Rome also there is a Church dedicated to their Name. A Part of their holy Relicks was translated into France, in the Time of Gregory IV. The City of Cremona, in the Year MCCXIII, obtained a famous Victory over the Milanefes, by the Intercession of St. Marcellinus and St. Peter, whom they had all unanimously called upon to help and succour them: And whilst they were praying they saw two white Doves, fly from the Altar. And during the Battel, all the Soldiers of Cremona beheld

two young Men gallantly mounted upon white Steeds march continually before them, and cast a Terror and Dread into their Enemies, and force them to retire back and fly away: So doth Charles Sigonius write in his Sixteenth Book of the Kingdom of Italy. In the Year MCCXIII, the Roman Martyrology, and those of Bede, Ufuardus and Ado make Mention of these Saints; and the Acts of their Martyrdom are recounted by Surius and Baronius.



The Life of St. ERASMUS Bishop, and Martyr.

JUNE 2. THE holy Church joineth with St. Marcellinus and St. Peter, in one and the same Solemnity, St. Erasmus, Bishop and Martyr, who in the Time of the aforesaid Emperors, Dioclesian and Maximian, fought valiantly for the Faith of JESUS CHRIST: and was oftentimes put to most bitter and cruel Torments. Dioclesian made him be stript naked and cruelly scourged with Leather Thongs, armed with Pellets of Lead; and after this to have his Bones broke with knotty Cudgels: And finding that all these horrible Pains could not bring him to relent in his Constancy, and forsake the Law of CHRIST, he caused a great Cauldron to be set upon the Fire, full of Pitch, Rosin, Wax and Brimstone; and when all this was melted together, and exceeding hot, the Saint was cast into it: But by the Will and special Protection of our Lord, it did no ways hurt or endamage him. At which Miracle many of the People being much moved, renounced their false Gods, and were made Christians. The Emperor commanded he should be carried back into the Prison; and that upon Pain of Death no body should give him any thing to eat or drink. But about Midnight, whilst the Blessed Martyr was praying, all the Prison shined with an incomparable Light, and a most sweet and delightful Savour proceeded from it: And presently an Angel appearing to him shook off his Bolts and Iron Chains, and said, *Erasmus, rise up, and follow me: for you are to convert many Souls to our Lord.* The Angel carried him to Lucrinum, a Town of Apulia, in the Kingdom of Naples. Where God wrought by this his Saint many and very great Miracles; by Means whereof, and by his heavenly Life and Doctrine, innumerable Infidels, detesting their dark Ignorance, embraced the clear Light of the Gospel, and were brought into the Fold of our Lord JESUS CHRIST.

The Fame of St. Erasmus was spread through all the Countrey; and the Empe-

ror Maximian coming thither, and hearing the Report of his admirable Miracles and rare Virtues, desired to see him, and sent some to bring him: When he was come, he asked him *what Religion he was of?* The Saint lifted up his Eyes to Heaven, to implore God's Grace and Assistance to answer well: whereat the Tyrant being incensed, commanded the Officers to strike him on the Face, and said to him, *Look where you should look, and sacrifice to the Gods.* Not long after he put upon his bare Body a Coat of Iron red-hot; and seeing it did not burn or any ways molest him, he fretted and swelled with Indignation and Rage; and by and by cast him into a Vessel full of Pitch, Rosin and Oyl, boiling and seething on the Fire, hoping that therein he would be soon consumed. But what Force hath Fire against the Will and Appointment of God? The Saint remained in that Cauldron a long while, and received no Hurt at all; which did incredibly vex and torment the Tyrant, who commanded him to be taken thence, and kept in Prison, till he could invent some way to afflict him. But that very Night an Angel appeared to him, and breaking in Pieces his Chains, took him to the Sea-side, where there was a little Bark prepared for him, into this he entred, and the Angel guiding it, he arrived at Formia or Nola, in the Province of Campania, not far from Cajeta. There he did what he used to do: and by his Example, Preaching and Miracles, he enlightened that blind Nation, and communicated to it the sovereign Light of the holy Gospel. And one Day, as he was praying, he heard a Voice from Heaven, which said to him, *Erasmus my faithful Servant, seeing thou hast fought like a good Soldier for me, come and receive thy Crown.* And at the same Instant he saw a most rich and glorious Crown brought him down from Heaven, and bowing his Head answered: *Lord, receive my Soul in Peace.* And when he had spoken this, his Soul was seen in Form of a

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JUNE 2. white Dove to fly up to Heaven, accompanied by the Angels, to be received by him who had created him, and had given him Strength to fight so valiantly, and had so often delivered him from Torments and from Death, as we have here related. He dyed on the Second of *June*, in the Year of our Lord ccciii, according to *Baronius*. *St. Gregory* saith that his Body was placed in the Cathedral Church of *Formia*, and was afterwards translated to *Cajeta*, where it is at present; and is revered and honoured with great Devotion. The glorious Patriarch *St. Benedict* was a great Client of *St.*

Erasmus, and built two stately Churches in **JUNE** 2. his Honour, the one at *Rome*, and the other at *Verceil*, as is observed by Cardinal *Baronius*. This Life is taken out of *St. Ado*, and is set down much more at large by *St. Antoninus* Archbishop of *Florence*, and by *Vincentius* of *Beauvais*. Pope *Gelasius* the Second having been a Monk of *Mont-Cassin*, writ the Life of *St. Erasmus* Bishop and Martyr, and of some other Saints, as *Petrus Diaconus* assureth us in his Book of the famous Men of that Monastery. And all other Martyrologies make mention of *St. Erasmus*.

The Life of St. NORBERT, Archbishop of Magdeburge, Founder of the Holy Order of Norbertines, called Præmonstratensis.

JUNE 6. **S**AIN**T** Norbert was born in a Village near *Cullen*, called *Xantbes*, and anciently *Troy*. His Father's Name was *Heribert*, and his Mother was called *Hedwiges*; Persons both noble and rich. Whilst his Mother was with Child with him, she heard once a Voice that spoke thus to her: *Take notice of what you bear; the Child that you bear in your Womb shall be an Archbishop.* *St. Norbert* was brought up first in the House of *Frederick* Bishop of *Cullen*, and afterwards in the Court of the Emperor *Henry*. He won the Affections of every one by his good Nature, and sweet and towardly Disposition; and permitting himself to be carried away by the fond Pleasures and Pastimes of the World, he had no higher Thoughts than how he might live in Honour and at his Ease: But as the World is deceitful, and all the Delights of it are mingled with much Gall and Bitterness, he grew much averfed from it at length, and began to seek elsewhere that Content and Quiet of Mind, which no earthly Advantages could afford him. Wherefore he resolved to take his Leave of the World, and embrace a State of Penance: For which Purpose he retired himself for forty Days into a Monastery, and then returning again to the Church, where he had a Canonry, by a particular Inspiration of Almighty God he applied himself to Preaching, which he did with incredible Fervour, exhorting all Men by Words and Example to Virtue, to the great Astonishment of those who had known him before. Some were exceedingly moved to the Amendment of their Lives, and the Study of Piety by his Sermons; others were offended with the Liberty which he used in reprehending their Vices; and there wanted not those who suborned a poultry Fellow to

revile him, and affront him, and even to spit in his Face: Which *St. Norbert*, armed with Patience and the Love of God, suffered very meekly and cheerfully. There happened to him about this Time a strange Accident: The Saint for his greater Devotion used to celebrate holy Mass in the most retired and secret Places. One Day whilst he was offering up the divine Sacrifice in a Chapel which was under Ground, he perceived a great and ugly Spider was fallen into the consecrated Chalice; and stood doubtful for a while what he should do, not reflecting perhaps upon what the holy Church prescribeth should be done in this Case. But at length he consummated the holy Blood of our Lord, and withal swallowed down the Spider that was in the Chalice. After Mass he betook himself unto Prayer, expecting nothing else but Death; but our Lord, for whose Love he had exposed himself to this Danger, was pleased mercifully to deliver him, for in Sneezing he immediately cast up the Spider, without receiving any Damage from it. Having continued this manner of Preaching three Years, going very poorly and meanly clad, tho' he were a Canon, and suffering great Persecutions from those, whose Eyes were dazzled by the Lustre of his eminent Virtues, he resolved to renounce all Benefices and Church-Livings, as he did; and then selling whatsoever he had, he distributed the Price of it among the Poor; and going barefoot with thin and miserable Clothes in the Depth of Winter, with two of his Companions, presented himself to Pope *Gelasius*, and casting himself at his Holiness's Feet, gave him an Account of all his Actions, and of his Intentions for the future: Whereat the Pope very much rejoicing had a Mind to keep

JUNE 6 keep him with him. But St. Norbert desired to be excused, and be permitted to take another Course, wherein he might have a better Opportunity to do Penance, and make Satisfaction for the Vanity he had been given to whilst he was a Courtier. The Pope condescended to his Desire, and gave him ample Permission to preach the Word of God in any Part of the World: Which his Successor Calixtus II. afterwards confirmed. St. Norbert presently taketh Leave of his Holiness; and notwithstanding it was then a most sharp and bitter Winter, and the Ground was covered with a deep Snow, he goeth with his Companions into France, and as he passed by Orleans, he met with a third Companion, that desired to associate himself to him, and also a little while after with a fourth, called Hugh, who was Chaplain to the Bishop of Cambray, and succeeded our Saint in the Rule and Government of the new Order, which afterwards he founded, as we shall say by and by. With these Companions St. Norbert went up and down, preaching from Village to Village, and from Town to Town, with such Admiration of the People, that every one went forth to meet him as he was coming to any Place; and he esteemed himself to be a most happy Man that could entertain him in his House. All his Discourses were of Penance, of frequent Confession, and of the Duty of every one according to his Calling. He was very dextrous and efficacious in reconciling those that were at Variance, and had so great Authority, that there could scarce be found a Man that would not willingly submit to all he said, and stand to his Arbitration and Judgment. He had to deal once with two great Lords, that were at Variance one with the other, to bring them to an Agreement, and make them Friends. The one was ready to do what was desired of him, and to be reconciled to his Enemy; but the other was so hard and stiff, that he could not be brought to hear Reason: Then St. Norbert said to his Companion; *This Man is mad, and will not listen to any good Counsel, but it will cost him dear: for he will soon fall into the Hands of his Enemies, who will treat him very roughly;* and so it happened. Another Time when there was a great Diffension between many, and the Saint laboured to compose it, and make them all become Friends; a certain rude Soldier, an Enemy of Peace and Union, to hinder and disturb that good Work, in a Fume mounts on Horseback to ride away; but though he used both Switch and Spur, he could not make his Horse move one Pace; wherefore entering into himself, he lighted from his Horse, and falling at the Feet of the Saint, acknowledged his Fault, and begged Pardon. St. Norbert intending

to build a Church, and to adorn it with the precious Relicks of Saints, went to Cullen, which he knew was well stored with such Treasures. He was received there with infinite Joy and Veneration by all sorts of People, who having known him a Youth, and seeing the Grace of God had so strangely changed him, heard his Sermons with wonderful Devotion, and no less Fruit of their Souls. Having obtained Leave to carry away some holy Relicks, he appointed a Fast to his Companions and Disciples, as well those who had come with him, as others whom he gained at Cullen; and himself besides spending the whole Night in Watching and Prayer, had a Vision of one of the eleven Thousand Virgins, who appearing to him, revealed her own Name, and where her Body lay. The next Night also, as he was praying, was discovered the sacred Body of St. Gereon Martyr, in a Place of the Church where there was no Sign of any such Treasure; which being taken up, and found to be St. Gereon's Body, the whole City of Cullen was exceedingly overjoyed, and gave infinite Thanks to Almighty God, *who by Means of his Servant had discovered to them, that Security and Defence of their City, the Body of St. Gereon, which had been long and often sought for, as well by themselves as by their Ancestors; and till that Day they never were so happy as to find it.* Wherefore they willingly bestowed a Part of it, with divers other holy Relicks, upon St. Norbert; the rest was reverently and decently laid up in a costly Shrine.

St. Norbert's Disciples and Companions increasing every Day, our Lord inspired him with a Desire of founding a new Order; and the Saint, in Obedience to the Will and Design of God, made Choice of a solitary and desert Place in the Bishoprick of Laudun called *Præmonstratus*, to begin and settle his first Monastery. Here he laid the Foundations of his new Order, which took its Name from the Place. They followed St. Augustine's Rule, and wore the white Habit of Canons Regulars, and their manner of Living was very austere and rigorous. Yet the Devil ceased not to use many Devices and Subtleties to deceive them, against which they armed themselves with Prayer and Fasting; although the Enemy was too hard sometimes for some of them. There was one of the Religious much given to Prayer and Devotion. Yet this good Man, whilst St. Norbert was absent, was so terribly tempted by the Spirit of Gluttony upon *Wednesday*, that he said *he was not able to fast the Lent, nor abstain from Cheese and Milk; for if he did, he should fall sick and die:* And notwithstanding all the Persuasions used by the rest of his Brethren, he took the Liberty to eat what he pleased. St. Norbert understood

JUNE understood all that had passed, and knowing this to be a Temptation of the wicked Enemy, when he came Home, enjoined this Monk for a Penance to fast with only dry Bisquet and Water, charging him very severely to take nothing else. And the Rigour of this Penance did quite overcome and drive away the Devil; and the Religious Man was corrected, and returned to his first Fervour in Piety and Virtue. As the holy Father was returning Home to his Monastery, accompanied with two Novices, there was a Voice heard from Heaven: *Lo the Companions of Brother Norbert.* To which another Voice replied; *Of these two Novices one is none of his Company.* The Saint pondering these Words, found that one of them had no Devotion, was very light and unconstant in his Undertakings, tepid in Prayer, and disobedient; of which Faults he warned him sweetly in a fatherly Manner, but all in vain, for he left his Order and run away, having stolen some Money from the Monastery. But if one went away, many came and entred into the holy Order, among whom was *Godfrey*, a Count and Prince in *Westphalia*. Also one *Theobald*, a prime Nobleman of *France*, desired to be admitted. But *St. Norbert* himself counselled him rather to marry, as one that could do more Service to the Church in that State: Our Lord glorified his Saint with many Miracles, and gave him a particular Gift in freeing possessed Persons from the Power of the Devil: Among which Persons, a young Maid was brought to him, that had been possessed for the Space of a Year: The Devil recited by her Mouth the whole Book of the Canticles of *Solomon*, first in *Latin*, and then interpreted it in *High-Dutch*. It cost him much Pains to drive out this Devil, who was very stubborn and furious; but by Virtue of the most holy Sacrament of the Altar he mastered him, and chased him away. Another possessed Person was brought to the Monastery so raging mad and furious, that there was no Means to hold him, till a young Religious Man said to his Prior, *St. Norbert*, *if you command me to hold him, I am confident I shall do it, not by the Strength of my Arms, but by the Force and Virtue of Obedience:* And being bid by his Superiour, he held him, and the Devil left the Body. In another possessed Person the Devil discovered the Sins of those who were present; but could not open any Sin which had been manifested to a Priest in Confession. The Saint was also endowed with the Spirit of Prophecy, and had the happy Progress of his Order revealed to him. One of his Religious was carrying a Pitcher of Water which he had drawn from a clear Fountain; the Saint meeting him, asked him, *what he meant to do with that foul and filthy Water;* and the other looking into it, found there a

venomous Toad. The Devil appeared to **JUNE** him once in the Shape of a savage Bear; 6. the Saint knowing who he was, commanded him in the Name of *JESUS CHRIST* to be gone, and the Bear disappeared. He went to *Rome* for Devotion, and to have his Order confirmed by the Pope, which his Holiness granted willingly. At his Departure from *Rome*, there was heard a Voice that said *he should be Bishop of Magdeburge*, as afterwards he was, though much against his Will, being forced to it by King *Lotharius*, by the Pope's Legate, and by all the Bishops and Prelates who were present at the Election.

When he was made Bishop, he fed his Sheep committed to his Charge, with heavenly Doctrine, and reformed the Clergy as well by his Ordinations, as by his most exemplary and virtuous Life. But perceiving that the Revenues of his Church were much decayed and wasted, partly by the Remissness and Negligence of his Predecessors, and partly by the violent Usurpation of certain great and noble Men, who had turned them to their own Uses; he resolved to recover what the Church had lost, for the Assistance and Comfort of the Poor, which was the Intention of the Faithful in giving and assigning those Goods and Rents to the Church. He forced all to restore what they did unjustly detain, which procured him the Hatred of many, who to revenge themselves, hired a Fellow to kill him on *Maundy Thursday*, whilst he was making his Confession to him. But the Saint knowing the Fellow's wicked Design, before he came near, commanded he should be searched, and there was found a Ponyard about him; and he being thus discovered, confessed his wicked Intention, and manifested those who had set him upon it. Another Time when he was going to Mattins, a Villain intending to make away with him, by a Mistake wounded one of his Followers in Stead of him. *St. Norbert*, when he was chosen Bishop, by the Advice of the gravest of his Order, provided it with another General; and the Election was confirmed by a divine Revelation. He did good Service to the Church in Time of the Schism, which sprung up after the Death of *Honorius II.* when *Peter Leo*, that called himself *Anacletus*, pretended to *St. Peter's* Chair, which was due to *Innocent II.* legally chosen Pope. *St. Norbert* went expressly for that Purpose into *Italy*, and by his Counsel and Authority did very much assist Pope *Innocent*, the true and lawful Bishop of *Rome*, who in fine got peaceable Possession of his See. Thence he returned to his own Church, which when he had most laudably governed eight Years, he departed to our Lord, full of Years and good Works, after a Sickneis of four Months, on the Sixth of *June*, in the Year of our Lord

The Life of St. NORBERT, Archbishop of Magdeburge. 385

JUNE 6. MDCXXIV. He was buried very solemnly in our Blessed Lady's Church, in a Monastery of his own Order, although the Clergy pretended that, being their Bishop, he should be buried in the Cathedral Church. But it having been the Saint's Desire to be buried in his own Monastery, the Emperor *Lotharius* commanded that his Will in this Point should be executed. There his blessed Body rested till the Year MDCXXVI. for then the City of *Magdeburge*, having some while before, together with the Catholick Religion, cast away all Worship and Honour due to the Saints, permitted at the general Request of the whole Order of the *Norbertines*, seconded by the Authority of many great Catholick Princes, that it should be translated to *Prague* in *Bohemia*. It was carried first to a Monastery called *Doxan*, and there kept till such Time as all Things could be prepared at *Prague* for the solemn Reception of it, which was about *Mid-summer* of the next Year; when all the chief and worthy Men of that holy Order meeting at *Doxan* from all Parts of *Europe*, that sacred and venerable Body was put into a sumptuous Coach, drawn by six milk-white Horses, and carried to *Prague*, all States and Conditions of People, as well Secular as Ecclesiastical, coming forth with lighted Torches in their Hands, to meet and do reverence to the Saint. The Shrine wherein the Body was kept, being taken out of the Coach, was carried in State by fourteen Abbots, who all had Mitres upon their Heads: A great Procession went before it; and after it followed the Archbishop of the City with very many Prelates and Persons of great Quality: And in this manner was St. *Norbert's* Body brought into the Church, called from *Mount Sion*, Almighty God repaying him that Honour abroad, which at Home his ungrateful City, forsaking the Doctrine taught by him, and falling into Heresy, had refused him. But it is very remarkable, that when his Body was removed from *Magdeburge*, the common People, though they bore him no great Love or Reverence, were most unwilling to part with it, upon a Persuasion which they had, certainly coming from God, that together with their Patron's Body all Happiness and Prosperity would forsake their City, and that some great Disaster would soon fall upon

them: Which was no vain or false Conjecture; for five Years after, in the Year MDCXXXI, when they could not by any Means be brought to the Obedience of their Prince and Sovereign, the virtuous Emperor *Ferdinand III.* nor would listen to any fair Conditions which were often offered and pressed upon them by General *Tilly*, the City was assaulted, sacked, and pillaged, and most of the Inhabitants killed by the Sword, or drowned in the River, or consumed by Fire; which God knows how it came, but being carried on with a strong Wind, it spread itself so round about, that there was nothing left standing in the whole Town, besides the Cathedral Church, and some few Cottages of Fishermen. An evident Document that the greatest Defence and Protection of Cities are the holy Relicks of Saints; and that those who dishonour or cast them away, do beat down their Walls, ruin and destroy both themselves and their Countrey.

St. *Norbert* after his Death appeared to some of his Religious, and God did manifest his Glory by several Revelations. His Life was written by a grave Author, that lived at the same Time, and it is set down at large by *Surius*. The *Roman Martyrology*, and *Baronius* in his Notes upon it, make Mention of him; and St. *Antoninus* and *Sigisbert* write of him. *Paul Morigius*, in his History of the Origin of Religious Orders, saith, that the Order of the *Norbertines* did spread itself so, that it was divided into thirty Provinces, and had more than one thousand three hundred Monasteries of Men, and about four hundred of Women. One of the greatest Praises which can be given to that Order is, that the great Patriarch St. *Dominick*, borrowed from thence some Ceremonies and Practices for his own; which is a Sign that at that Time it flourished much, and kept admirable Discipline, as saith the Reverend Father, Friar *Hernando del Castillo*, and we shall see in St. *Dominick's* Life, upon the Fourth of *August*. For, the abstaining from Flesh, the continual Fast of many Months, the not wearing of Linnen, and other like Observances, were taken in Imitation of this holy Order, as writeth Friar *Hubert de Romanis*, who followed St. *Dominick*, and was General of his Order.

JUNE 6.



The Lives of St. PRIMUS, and St. FELICIANUS Brothers, and Martyrs.

JUNE 9. THE holy Martyrs *Primus* and *Felicianus*, were Brothers, nobly born, and much more noble for their Faith and

Confession of our Lord. They were *Romans*, and lived in the City many Years, carrying themselves very prudently and virtuously

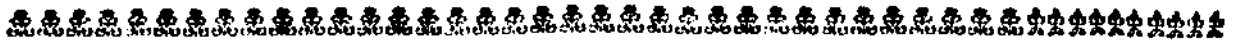
JUNE 9.

JUNE 9. virtuously, without giving Offence to any Body, and obliging very many. The Devil much envied them the Peace and Quiet in which they lived; and to disturb it, and make War against them, he stirred up the idolatrous Priests, and their Ministers, to accuse them before *Dioclesian* and *Maximian*, sworn Enemies of our holy Religion; and to exasperate them the more against the holy Brothers, because they were Christians, the Priests added, that the Gods were so highly displeased, that they would give no Answer to any thing they were asked; and that all Oracles would cease, and be of no Profit or Benefit to them until *Primus* and *Felicianus* did acknowledge them to be Gods, and Protectors of the Roman Empire, and honour them with their Sacrifices. Wherefore the two Brothers were apprehended by Command of the Emperors, and cast into a Prison, loaden with Iron Chains. But the same Night an Angel of our Lord visited them, comforted them, and shook off their Irons. For which Favour they gave most humble Thanks to our Lord, and besought him, by the Intercession of his most glorious Apostle, *St. Peter*, whom by his holy Angel he had also delivered not only from his Chains, but also from Prison, to grant them his Spirit to fight courageously, and to overcome for his Sake. Within few Days they were brought before the Emperors, and after some Discourses and Reasonings between them, the Ministers of *Satan* not being able to make any Impression upon those impenetrable Breasts, by all the Batteries and Assaults they could use, to overthrow their Constancy, and bring them to sacrifice to the Devils: The Emperors commanded they should be led to the Temple of *Hercules*, and in Case they refused to offer Incense to him, should be cruelly tormented. All was done accordingly: For the Martyrs were brought thither, and because they remained still firm and constant as an immoveable Rock, they were whipt most bitterly with Rods. And then Word was sent to the Emperors of the *Obstinacy*, *Stubbornness*, and extreme Folly (for so they termed it) of *Primus* and *Felicianus*, who were resolved to die rather a thousand Deaths, then to live by denying *JESUS CHRIST*. *Dioclesian* and *Maximian* were exceeding angry, and sent the Martyrs to *Promotus*, Governour of *Nomentum*, with Order that if he could not make them change their Mind, he should use all Rigour and Cruelty against them. So the blessed Men dragging their heavy Chains, were led to *Nomentum*, which is about four Miles from *Rome*, and there delivered to the Governour, by whom being cast into Prison, they ceased not to sing Hymns and Praises to our Saviour, who comforted them daily by sending his Angels to visit them.

One Day *Promotus* sent for them, and told them what Orders he had received concerning them from the Emperors, and therefore counselled them to be obedient, and to do what they were commanded. But seeing he lost his Labour with them, he separated them from one another, hoping he should find less Resistance, if he encountered with each one apart. Therefore sending *Primus* back to Prison, he kept *Felicianus* there, and exhorted him in this Manner: That he should have Pity of his old Age, and not desire to end his Days in most bitter and unsufferable Dolours. *Felicianus* made Answer: *JESUS CHRIST* will take care of my old Age, since he hath been pleased to keep me entire and sound in the Confession of his Faith to this very present. I am now fourscore Years of Age, and thirty Years since, being enlightened by Almighty God, I embraced his Truth, and not minding any Allurements of this World, have devoted my self to the Service of *JESUS CHRIST*, and resolved to live only for him, in whom I confide that he will deliver me out of your Power. The Judge commanded he should be cruelly beaten with Plummets of Lead; and seeing he was nothing moved therewith, made him be fastened Hands and Feet with great Nails to a Post: And the blessed Martyr burning with the Love of his Saviour, sung with a cheerful and melodious Voice, looking up to Heaven: *In Deo speravi, non timebo quid faciat mihi homo. In God I have fixed my Hope, and I fear not any Hurt that Man can do me.* They added new Torments to this, and at length by the Tyrant's Command, left him thus nailed three Days, without giving him any thing to eat or drink; that so being overcome by Weakness, he might be forced to yield to their Desire. *St. Felicianus* notwithstanding was not destitute of all Comfort; the Angels affording it to him from Heaven, in such Plenty and Abundance, that therewith he became most vigorous and strong, so that he passed over the whole Time in Prayer, and singing Praises to our Lord. Whereat *Promotus* being in a Fume, scourged him anew, to encrease all his Wounds: Then loosing him from the Post to which he was nailed, sent him back into Prison with a strict Command, that none should speak with him. The next Day he sent for *Primus*, and using fair and flattering Speeches, told him, his Brother *Felicianus* had altered his Opinion, and had obeyed the Emperor, for which he was now in great Honour, being admitted to wait upon his Imperial Majesty in his Palace. To which *St. Primus* answered: Although thou beest the Son of the Devil, who is the Author of Lyes, and Father of Lyars, yet what thou hast now said is true; for my Brother *Felicianus* is obedient to the Emperor, not this earthly

JUNE 9. *earthly Emperor, but the Sovereign Monarch of Heaven. I know well what Torments he hath endured; for an Angel of our Lord hath revealed all to me, and he is now in Prison, regaled by Almighty God, as if he were in the Delights of Paradise: And my Desire is, that thou wilt not separate in Pains and Torments those whom CHRIST JESUS hath united in his Love.* The Judge mightily raging against him, bid the Executioners bruise and break his Bones with knotty Cudgels, then stretch him out upon the Rack, and burn his Sides with flaming Torches. In these Torments the Martyr sung: *Ignem nos examinasti, sicut examinatur Argentum. Lord thou hast proved and examined us by Fire, as Silver is tried. I bless thee, my God, for refreshing and comforting me so much; that I have lost all feeling of my Torments.* And when the Judge attributed so great Joy and Constancy to Art Magick, and Enchantments, the Martyr said; *Promotus, do not ascribe to Magick the Mercy that JESUS CHRIST useth towards his Servants, for the Glory of his holy Name.* Then the wicked Governour took St. Primus down from the Rack, and stretching him out at his Length upon the Floor, poured melted Lead into his Mouth; and would have Felicianus to be present at this barbarous Cruelty, hoping that the Horror of it, and Fear of passing through the same Torment, which he saw his Brother put unto, might daunt his Courage, and bring him to his Obedience. The Saint swallowed the melted Lead, which was poured into his Mouth, with as little Difficulty, as if he had drunk as much Water, or some pleasant Liquor; and after he had drunk it, seeing his Brother stand by him, he said to the Judge: *Look you Sir, my Brother Felician is far from having sacrificed to your Gods, as you went about to persuade me he had done, for he remains firm and settled in the Confession of CHRIST; who, as I do confide, will deliver us from your Torments, and give us the Reward he useth to give to those that suffer for his Love.* Promotus was now at his Wits End; for he knew not what more to do against the Saints, to whom Pain was delightful, Torments were Pleasures, and scorching Flames a sweet and refreshing Gale: And the more he studied to afflict them, the more cheerful and contented they were. But because he had a Persuasion, that by Sorcery, and certain Spells, they did abate all the Force of his Torments, and came to lose the Sense and Feeling of them, he would try whether their Witchcraft were sufficient to master the Fury of Beasts; and commanded that two of the fiercest Lions

soon as their Den was opened, rushed out, and filled the Air with such a fearful Roaring, that they affrighted the whole City of Nomentum, and innumerable People that from neighbouring Towns resorted thither, to behold this Spectacle; and yet when they were come to the Martyrs, they laid themselves down at their Feet, kissing and licking them, and fawning upon the Servants of God, and reverencing in them the divine Virtue and Power. After the Lions were let out two cruel Bears, that they might sooner dispatch the Martyrs, by tearing and rentenng them in Pieces; but they also forgetting, as it were, their own Nature, did like the Lions, obey the Lord of all Creatures, and like meek Lambs lay down quietly at the Martyrs Feet. Then the holy Brothers spoke out aloud to the Governour, and said to him: *Unhappy and wicked Judge, wild Beasts do acknowledge their Creator; and thou art so blinded that thou wilt not know him, nor believe him to be thy Lord, that made and created thee according to his Image and Likeness.* The People were much moved by this Miracle; and five hundred Persons with their Families embraced the Faith of our Lord JESUS CHRIST. And Promotus the Tyrant, quite tired out with tormenting the glorious Brothers, gave Sentence that they should be beheaded, and their Bodies cast to Dogs; which was executed accordingly: But though their blessed Bodies lay some Days in the Fields, neither Dogs, nor wild Beasts, nor ravenous Birds, durst touch them: Wherefore the Christians secretly took them away, and wrapping them up in fine and white Linen, which was perfumed, buried them in a Sand Pit near the Arches of Nomentum, and persevered at their Tomb thirty Days in Prayer, singing Psalms and Hymns to our Lord, who had given to these Saints so renowned a Victory, and triumphant Crown of Martyrdom. In Process of Time, Pope Theodore translated their Bodies into Rome, and placed them in a Church of St. Stephen the Protomartyr on Mount Celio, which is now called St. Stephen's the Round: And for his Devotion to these holy Brothers, he gave great Donaries to the said Church; where are yet to be seen in the Place where they lie, two Images of them, very ancient, in Mosaick Work. The Day of their Martyrdom was the Ninth of June, on which the Church keepeth their Feast; and it happened in the Year ccciii. The Roman Martyrology, and those of Bede and Usuardus, write of St. Primus and St. Felicianus, and that of St. Ado more at large: And Surius in his third Tome of the Lives of Saints.



The Life of St. BARNABY, Apostle.

JUNE 11. **T**HE most blessed Apostle, St. Barnaby, who in holy Scripture is also called *Joseph the Levite*, was originally an Hebrew, of the Tribe of *Levi*, born at *Cyprus*, where his Parents had great and rich Possessions; as also at *Jerusalem*, whither they sent this their Son, when he came to be of a competent Age, to be brought up in Virtue and Learning, under *Gamaliel*, a most learned Man, and excellently well versed in the Law of *Moses*: He had there for Companions and School-Fellows, St. *Stephen*, and St. *Paul* the Apostle, an elect Vessel of our Lord, who at that time was called *Saul*. St. *Barnaby*, from his Childhood, had a great Inclination to Virtue; for he was modest, sober, and free from those Levities and Disorders, which for the most Part accompany that Age. With the Study of holy Scripture he joined Prayer, Fasting, and Alms-Deeds. He shunned all rude and uncivil Company, and willingly associated himself with those whom he understood to be Virtuous and Devout. He much frequented the Temple of God, to pray, and be present at the Sacrifices and holy Ceremonies. These holy Employments helped him much for the conserving the Purity of his Soul so entire, that he remained always a Virgin; and therefore Almighty God, in a particular Manner, illustrated his Understanding, and replenished it with the Brightness of his heavenly Wisdom, so that he profited wonderfully in the Knowledge of the divine Law, and had by Heart most of the holy Books, and was in great Esteem and Admiration amongst his Equals. At this time appear'd our Lord JESUS CHRIST in *Jerusalem*, and by his heavenly Doctrine, and most stupendous Miracles, never seen or wrought before, put the whole City into an Amazement. St. *Barnaby* considering them well, and thereby understanding that JESUS was CHRIST, or the *Messias* promised in the Law, came to him, and casting himself at his Feet, begged his Blessing. He was lovingly received by our Saviour, and afterwards chosen among the seventy two Disciples that followed him: And as it is recorded in the Acts of the Apostles, his Name was changed, and instead of *Joseph*, the Apostles called him *Barnaby*, which signifieth, Son of Consolation, for such an one he was to all that were in Affliction and Desolation; and for his Sanctity and most sweet and amiable Disposition, he was wonderfully grateful and pleasing to all that conversed with him. One Day he heard our Lord preach those Words, *Sell what you possess, and give Alms; board*

not up Riches, which may be lost or spoiled, but lay up your Treasure in Heaven, that it may be perpetual, and never fail. With this Sermon St. *Barnaby* was so much moved, that he went presently and sold his Inheritance, (for his Parents were now dead) and distributed the Price of it among the Poor, reserving only one Parcel of Land, wherewith to sustain himself; which also, after the Ascension of our Saviour into Heaven, he sold likewise, and laid the Price of it at the Feet of the Apostles. And the rest of the Faithful, and Disciples of our Lord, did after the same Manner dispossess themselves of their Goods; so that all was common amongst them, and every one was provided for according to his Necessity. And it is not said, *that they put the Price of their Goods and Lands into the Apostles Hands*, but *that they laid it down at their Feet*, for the great Reverence and Respect they bore them, and to signify that the Apostles did more oblige the Faithful in receiving these Offerings, than the Christians did the Apostles in giving them. But although this were then common to all Christians who had immoveable Goods, to sell them, and lay down the Price at the Apostles Feet, yet particular Mention is made of St. *Barnaby*; for he having a richer Inheritance, and yet selling it so freely, more Notice was taken of him, and this Act caused greater Admiration. With this Spirit of Evangelical Poverty, and Contempt of all worldly things, St. *Barnaby* had joined an ardent Desire of the Joys of Heaven, and a wonderful great Love of God, which having wounded his Heart, made him be very zealous of gaining to him the Souls of Men; and particularly, *Saul*, with whom he had studied, and had been very intimate and familiar. He often spoke to him, and laboured to persuade him to leave those crooked and dangerous Ways that he held; to cast away that Obstinacy and Blindness which hindered him from seeing the Sun at Mid-day, and cease to persecute the Innocent, and to imbrue his Hands in the Blood of those that followed and believed in JESUS CHRIST. But *Saul's* Heart was yet impregnable, and from all the good Counsel, and friendly Admonitions of St. *Barnaby*, he drew nothing but Poison, and became more hard and obstinate; till our Lord, by his merciful Goodness, softened his Heart, converted him, and enlightened his Soul interiorly, by depriving him first of the exterior Sight of his Body. And after he was thus changed, and of a Wolf became a Pastor, of a lost Man, a Vessel of Election, yet

JUNE yet the Apostles and Disciples of JESUS, not
11. knowing of his Conversion, still shunned him as an Enemy: But St. Barnaby went to him, spoke with him, and finding him to be another Man, and understanding all that had happened in his Way to *Damascus*, embraced him, and brought him to the Apostles, who received him with great Joy and Congratulation, into their Company and Society.

St. Barnaby was sent by the said Apostles to *Antioch*, where, by his Doctrine and Example, he wrought admirable Fruit, confirming and encouraging those that did already believe in CHRIST, and bringing divers others to profess the same Faith and Religion. Afterwards by the Order and special Calling of the Holy Ghost, he left the City of *Antioch*, and preached up and down in the neighbouring Towns and Villages, communicating to them the heavenly Doctrine, and the Light of the holy Gospel. He passed on even to *Alexandria* in *Egypt*, and from thence by *Jerusalem* return'd back to *Antioch*, where those young Plants of our Lord had much fructified, and the Number of the Faithful was wonderfully increased. Whereat he, being an Apostolical Man, full of the Holy Ghost, received a singular and incredible Comfort, seeing so happy a Progress of our holy Religion. From thence he went to *Tarsus*, to meet St. Paul, and returned with him to *Antioch*, where they preached both of them together a whole Year, with so great Profit of the Faithful, that those who before were only called *Disciples*, now casting away all vain Fear, and worldly Respects, began to call themselves *Christians*, which Name was first used in *Antioch*, and thence spread about into all Parts, confessing by that Name that they were *Disciples and Followers of JESUS CHRIST our Lord*. Afterwards St. Paul and St. Barnaby returned to *Jerusalem*, where they conferred with St. Peter, and some others of the Apostles, and agreed, that they should preach to the Hebrews, and Saul and Barnaby to the Gentiles, because the Holy Ghost had made them also Apostles, and chosen them for that sublime Ministry. And so they departed to go into the Island of *Cyprus*, and preached in *Salamina* and *Paphos*, enlightening those People with their Doctrine and Miracles. They passed to *Pamphilia*, and from thence returned to *Antioch*, whence they made another Turn to *Jerusalem*, to distribute the Alms which the new Converts had given them, amongst the Christians living in that City, who, by reason of a Dearth, were in very great Want. Another Cause also of this their Journey, was to resolve a Question and Difficulty, which had risen among those who were converted from *Judaism*, and others who from Paganism came to receive the Light of the Faith; whether it were necessary that those

who of Gentiles became Christians, should be first circumcised, as some converted Jews did affirm. For the deciding of this Question, the Apostles assembled in *Jerusalem*, and resolved, It was by no means necessary for them to be circumcised, or to keep the Law of Moses; but that the Faith of CHRIST by receiving holy Baptism, with good Works, would bring them to Salvation. With this Resolution and Decree of the Apostolical Council, the faithful Christians of *Antioch* were comforted, who before were in great Perplexity and Trouble. In all these Journeys the holy Apostles, St. Paul and St. Barnaby, endured much Hardship, and great Persecutions, labouring with their Hands, and getting their Living with much Sweat and Toil, to sow the Seed of the Gospel, and plant CHRIST in the Hearts of Men, with so perfect a Conformity of Judgments and Wills, that the Inclination of the one was always seconded by the Desire of the other. But at length our Lord thought it fitting to separate them, that so preaching apart in several Places, they might be more beneficial to the World, and spread the Light of the Gospel farther about. And for this Purpose he presented to them an Occasion that they might both of them take their own Way, and not spend their Labours together in the same Place, as hitherto they had done. St. Barnaby had a Cousin-German called John, and his Surname was Mark, Son of an Aunt of St. Barnaby, in whose House it is said that our Lord JESUS did celebrate his last Supper with his Apostles, and appeared to them after he was risen from Death. Where also they were assembled, when the Holy Ghost came down upon them, and were gathered together in Prayer; when St. Peter, being freed from Prison, came to them, guided by the Angel. This John Mark had for some time accompanied St. Barnaby, whose Cousin-German he was, and St. Paul, assisting and serving them in their Apostolical Function. But when they were in *Pamphilia*, giving way to humane Fear and Frailty, he left their Company, and returned home. But afterwards repenting himself of what he had done, desired to be admitted again into their Company, promising Amendment, and to be more constant and settled. St. Paul, who was somewhat severe, refused him, and thought it expedient to use that Rigour towards him, that he might come to know himself, and that others might take Warning by him. But St. Barnaby, who was more mild, and inclined to Indulgence and Mercy, desired by all Means to have him pardoned, seeing he did so unfeignedly, and with many Tears, acknowledge his Fault, and ask Pardon for it. Whence we are to learn that Charity is not broken, nor even disparaged among Saints, by some Diversity of Opinions and Dictamens,

JUNE II. and are not to be scandalized, when we observe some such Variance in Men, that are very perfect, and Servants of God; for God himself doth often permit it, to draw thence great Good, as it happened in this little Dispute between St. Paul and St. Barnaby. For St. Paul taking Silas with him, went into Syria and Cilicia; and St. Barnaby, with St. Mark, sailed to the Island of Cyprus, to the great Benefit of those different Places, and enlarging of CHRIST's Kingdom. And withal, we find St. Paul's Severity, and St. Barnaby's Meekness, did much Good to St. Mark; for becoming hereby more perfect, he deserved to accompany St. Paul again; and the holy Apostle calleth him his Co-adjutor, and being at Rome, he sent for him out of the East, as a most useful Man, and profitable in the Work of our Lord.

St. Barnaby preached with great Fruit in Cyprus, especially in the City of Salamina, (afterwards called Constantia) where he remained a longer time. From thence he came into Italy, and was at Rome, not before St. Peter, (as some Authors have erroneously affirmed) but after he had preached there, and erected his Apostolical Chair, and converted many Souls from blind Gentility to the Light of the Gospel. From Rome he passed into the Province, which is now called Lombardy, and (by what is gather'd from grave Authors, firm Testimonies, ancient Monuments, and Stones that are engraven, and from Tradition delivered from Father to Son, and constantly remaining to this Day) he founded the Church of Milan, and resided there seven Years, and was the first Archbishop of that renowned City; and leaving Anatolon, his Disciple, in his Place, and visiting the Cities of Bergamo and Brescia, (where his holy Memory still liveth, and an Altar is shewn, whereon the holy Apostle said Mass) he returned to Cyprus, and went through all that Island, taking great Pains, and enlightening that Place with his Doctrine, and giving them the true Knowledge of that Happiness which is in JESUS CHRIST our Lord. Coming to Salamina, he disputed with the Jews every Sabbath Day, convincing them with Testimonies out of holy Writ, that JESUS CHRIST is the Messiah promised by God. They all bore great Reverence to the Saint for his singular Modesty, and divine Behaviour. His Countenance was very venerable, his Carriage meek and humble, his Apparel mean and poor, as of a Man despising the World; his Eye-brows arched, his Eyes cheerfully grave, and fixed upon the Ground; his Mouth and Lips most comely, and full of Grace; his Words more sweet than Honey, never idle, always profitable; his Gate composed, without Ostentation or Affectation; and besides the Respect and Reverence that every one bore this holy Apostle for his exterior Com-

portment, his admirable Life, celestial Doctrine, and the Miracles he continually wrought, obliged them all to look upon him, not as a mortal Man, but as a Person wholly divine, and sent from Heaven. But notwithstanding his Virtues gave such a Lustre, and he was so much loved and revered by them, yet there came to Cyprus certain Jews from Syria, with a settled Purpose, to persecute and destroy him; and whilst they were seeking an Occasion to put in Execution their wicked Design, the Saint was certified of it, and calling together his most familiar Disciples, he admonished them to persevere in the Fear of God, and to observe his Commandments, and often call to Mind the general Judgment: He told them withal, that he should soon leave them, because the time of his Departure from this Life was near at hand. They were much afflicted at these Words, and Fountains of Tears ran down from their Eyes. But the blessed Apostle having comforted them, retired himself to pray, then said holy Mass, and gave them the Communion. After Mass he calleth his Cousin, St. Mark, and telleth him, he is certain he shall be killed that Day by the Jews, and therefore he must take his Body, (and he assigned him the Place where he should find it) and give it Burial, and afterwards find out St. Paul, and stay with him, till God shall dispose otherwise of him. St. Barnaby having given these Orders, like an Apostolical Man, desirous to forsake the Prison of this mortal Flesh, to enjoy the eternal Habitations, in Company of his most sweet Lord, his chiefest and only Good, JESUS CHRIST, entered into the Synagogue of the Jews, (where he knew they were expecting him, to kill him) and began to preach to them, and prove efficaciously that Jesus is the true Messiah, whom the Prophets had announced and foretold. He spoke this with such Fervour, that they having nothing to answer, fell into a great Fury, and laying Hands upon him, cruelly tormented him, and afterwards stoned him; in which Torment he render'd up his most happy Soul to our Lord, who permitted not his Body to be burnt, or to receive any Damage from the Fire, into which the Jews cast it, intending to consume it to Ashes, and together with it utterly to abolish all Memory of the Apostle.

St. Mark, accompanied with many Christians, came to seek the Body, and with abundant Tears for the Loss of so holy and so sweet a Master, buried it in a Grot out of the City. There arose afterwards a terrible Persecution against the Faithful in the Island of Cyprus, by reason whereof, in length of time it was forgotten, where that sacred Depositum was kept; for though our Lord wrought many Miracles by it, restoring the Sick

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JUNE 11. Sick there to Health, and casting out Devils from possessed Persons, and the Place was therefore called commonly, *the Place of Health*: Nevertheless, it was not known that this precious Treasure lay there, and that by St. Barnaby's Intercession those so signal and wonderful Favours were obtained, till the Apostle himself, in the Reign of Zeno the Emperor, appeared three several times unto Artemius, Bishop of Cyprus, and declared to him where his Body lay, and that upon it he should find written in his own Hand the Gospel of St. Matthew. He also cleared Artemius of several Doubts and Perplexities, that troubled him; and bid him go to Constantinople, there to defend the Right of his Church against the false Bishop of Antioch, who pretended it was under his Jurisdiction, and subject to that of Antioch. Artemius went to the Place designed him, with all the Clergy, and there found the Apostle's Body, with St. Matthew's Gospel upon his Breast, as had been revealed to him. By this Gospel, copied out by St. Barnaby's Hand, many sick Persons recover'd their Health, and it was carried to Constantinople, to the Emperor Zeno, who did most earnestly demand it, and commanded a very stately Church to be built in the Place, where his sacred Body was found, to honour the Memory of the glorious Apostle, and his Sepulchre. The holy Body remained there many Years; and God, by the Saint's Intercession, wrought innumerable and wonderful Miracles, to the Good and Benefit of all that Island. His Feast is kept on the eleventh of

June, on which he suffered, in the Time of **JUNE** Nero, although the Year is not certain. The 11. Apostle St. Barnaby (as saith St. Jerome) writ an Epistle for the Edification of the Faithful, which anciently was much esteemed, though never held for canonical by the Church. And Origen, and Clemens Alexandrinus cite and alledge some Pieces of it, which are related by Sixtus Senensius, in his *Bibliotheca*. The Life of St. Barnaby is written at large by Alexander a Monk; who, in the End, speaketh thus: *This glorious Apostle is like a fruitful and fertile Olive-Tree, that every Day offereth up to our Lord a most sweet and delicious Liquor: He is the Glory of Emperors, the Honour of Priests, the Joy of the People, the Comfort of the Afflicted, the Refuge of those that are in Tribulation, the Hope of all that are ready to despair, the Rest and Repose of poor wearied Travellers, the Remedy of the Sick, the Health of those that are Sound, the Fountain of spiritual Treasures, the Wall of the Church, the Protection of Catholics, the Bulwark and Defence of the Faith, and Ornament of all the World.* All the Martyrologies write of this Saint, as do also Eusebius, St. Jerome, St. Isidore, and venerable Bede. But it is to be noted, that there goeth a History under the Name of Mark, St. Barnaby's Cousin, where his Life and Martyrdom is related; as also that in the Book entitled the *Recognitions of St. Clement*, Mention is made of St. Barnaby. But the Books are not received as authentical, because they contain some things contrary to what is written in holy Scripture of this Saint.

The Lives of the Saints BASILIDES, CYRINUS, NABOR, and NAZARIUS, *Martyrs.*

JUNE 12. **T**HE holy Martyrs, Basilides, Cyrinus, Nabor, and Nazarius, were Roman Gentlemen, noble for Blood, but much more for their Piety. They served a while as stout and valiant Soldiers, in the Wars, and afterwards retired themselves, to attend with more Quiet to the Service of the eternal Emperor, JESUS CHRIST, and to fight under his Colours. They lived most peaceably, offending no body, and doing what Good they could to all Men. They were accused to the Emperors, Dioclesian and Maximian, for being Christians, who commanded they should be apprehended; which the Saints having Notice of, used such Diligence, that before the Emperor's Order could be executed, they sold what they had hitherto reserved for themselves, of their Means, and gave the Price of it to the Poor. Presently after, they were taken, and deliver'd over to

the Governour, Aurelius, who committed **JUNE** them to a dark Prison, there to afflict them, 12. and to take time to deliberate what Torments he should put them to, in case they would not deny the Faith of CHRIST, and obey the Emperors. Whilst the Martyrs were kept close in a deep and loathsome Dungeon of that dismal Prison, there appeared a bright and sudden Light, which shone in every Hole of the Prison, enlightened all that were present, and wonderfully encouraged the holy Martyrs, who acknowledging this Favour and Comfort to come from the gracious Bounty of our Lord, gave his Majesty infinite Thanks, that he vouchsaf'd to stand by, to encourage and abett them, and to subminister to them Force and Grace in this their dangerous and horrible Combat. Among others, Marcellus the Jaylor saw this Light, and much wondring at it, was converted

JUNE 12. **I**NVERTED to the Faith of CHRIST, with some of his Family. The glorious Martyrs were led out of the Prison, and brought before the Judge; who finding them more firm and constant in their Resolution than they were before, and that their only Desire was to shed their Blood, and lose their Lives for CHRIST, with whose Love they were all inflamed, commanded they should be stripp'd, and cruelly beaten with Wands full of Knots, with sharp Points, and strong, like the Pricks of a Bramble, which they called *Scorpions*, because they did not only smart, and bruise the Flesh, but also rent and tore it, and pulled off the Pieces which they catch'd hold of. These brave and gallant Soldiers, Soldiers, I say, not of an earthly Emperor, but of the Lord and Monarch of Heaven, endured all not only patiently and constantly, but also with much Joy and Alacrity. After this rude Combat they were carried back again to Prison, where they were detained seven Days, and suffered the noisome Stench of that filthy Place, Hunger, Thirst, and all the bad Usage, which in such Occasions the barbarous and cruel Enemies of CHRIST are accustomed to make his Friends and Servants endure. At the end of seven Days they were taken out of Prison, and presented again to *Maximian*, Emperor, who seeing their irrevocable Resolution, commanded they should be beheaded, and their Bodies cast to wild Beasts. This Sentence was exe-

cuted in the Way *Aurelia*: But the Beasts had more Respect and Reverence for their dead Bodies, than Men had for their Persons whilst they were living. For they did not so much as touch them. Not long after, the Christians took them and carried them within the City of *Rome*, and there buried them very honourably in a Place called *Catacumbæ*. The holy Church keepeth their Feast on the twelfth of *June*, on which Day they were Martyred, in the Year of our Lord CCCIII, according to *Baronius*. Afterwards, about the Year DCCLXIII, in the Time of *Paulus* the first, the Bodies of St. *Nabor*, and St. *Nazarius*, together with that of St. *Gorgonius*, also Martyr, were carried into *France* by *Codegrand*, Bishop of *Metz*, and placed in three several Monasteries, and there they cured divers of different Diseases. And God hath wrought great Miracles by their Intercession, as venerable *Bede* writeth in his Martyrology, and *Molanus* in his Notes upon *Ufuardus*. But we are to observe that there are two other famous Martyrs named, as these, *Nabor* and *Nazarius*. *Nabor* was martyred with St. *Felix*, at *Milan*, under the same Emperors, *Dioclesian* and *Maximian*: And his Feast is kept on the twelfth of *July*: And *Nazarius*, together with *Celsus*, in the same City of *Milan*, on the eight and twentieth of the same Month, in the first Persecution of *Nero*.



The Life of St. ANTHONY of Padua, Confessor, of the holy Order of St. Francis.

JUNE 13. **I**N the famous City of *Lisbon*, which is the greatest and chiefest of all *Portugal*, there lived a Nobleman, called *Martin de Bullones*, who was married to a Lady, nothing inferiour for Birth and Condition, whose Name was *Teresa de Tavora*; and by her he had a Son, whom they christened by the Name of *Ferdinand*. He received the Sacrament of Baptism in the great Church of *Lisbon*, which is dedicated to the Queen of Angels; and there he was brought up, and had the first Tincture of Learning, (his Parents House being close by the Church) and with his Milk sucked in a most tender Devotion to the Mother of God, which he conserved all his Life. It appeared soon what he was like to prove, both by his quick and lively Wit, and by his Recollection and Modesty; for in that tender Age he had the Staidness and Gravity of an ancient Man. At fifteen Years of Age, when others open their Eyes to look upon the deceitful Glory of the World, and to follow the Appetites

of the Flesh, he opened his to discover the Vanity, Fraud, and Danger that is in all these things; and to decline them, and secure himself, he resolved to seek a Shelter, and enter into some holy religious Order, as it were into a safe Harbour. And this his Resolution he put speedily in Practice, and entered into a Monastery of Canons Regulars, of the Order of St. *Augustine*, without the Walls of *Lisbon*, called St. *Vincent's*. There he took the Habit, and was professed, and remained two Years with wonderful Devotion, Humility, and Obedience, laying deep Foundations of Virtue, to sustain the Building of those high and sublime things which God intended to raise upon them. His Parents, Friends, and Acquaintance, came often to visit him, and much troubled and disquieted (as Seculars ordinarily do) the Recollection and spiritual Peace and Quiet of the holy young Man, and hindered his Progress in Virtue. But *Ferdinand* making more account of God than of the World, and preferring the

JUNE 13. the Good of his Soul before the Love of Flesh and Blood, that he might be further off from his Friends, obtained Leave to go to the *Convent of the holy Cross of Coimbra*, where he remained some Years; applying himself wholly to Prayer, and to the Study of the holy Scripture with wonderful great Fruit. About this Time five Religious Men of the holy Order of St. Francis passed by *Coimbra*, being sent for to preach the Faith of JESUS CHRIST amongst the *Moors*; and when they had preached the Gospel with wonderful Fervour and Zeal, and confirmed it with their Blood in the City of *Morocco*; not long after their holy Bodies were brought back to *Coimbra* by *Don Peter Infanta*, Brother to *Alphonfus II.* King of *Portugal*, and were there received with great Preparations, Honour and Pomp, and placed in the same Convent of the holy Cross, where Brother *Ferdinand* lived; who hearing it recounted with what Constancy these holy Religious Men had preached the Faith of JESUS CHRIST, with what Courage and Fortitude they had endured Torments, and accomplished their Martyrdom; and the many Miracles which God had wrought by them after their Death; being wholly inflamed with the Love of God, he desired to imitate them in their Manner of Life, in their Death, in the religious Habit of St. Francis, in professing and preaching the Faith; and, if Almighty God should make him worthy of so singular a Grace; also in the Crown of Martyrdom. He communicated this his Desire with certain *Franciscan* Friars, who then lodged at the *Hermitage of St. Antony* without the Walls of *Coimbra*; and were come thither on Purpose to beg Alms of this Convent of the holy Cross. By their Advice he took the Habit of St. Francis, but first demanded Leave of his own Prior and his Blessing, who gave his Consent with great Sorrow and Unwillingness, for the Loss their Order suffered by the Departure of so holy and virtuous a Man. All the Religious of the holy Cross did exceedingly relent this Change; and one who was more troubled at it than the rest, said to him in a Disdain, Go, go *Friar Ferdinand*, take the Frack of the *Franciscans*; it may be you will soon come to be a Saint. To whom he meekly replied; Brother, when you hear I am one, glorify God for it.

He was six and twenty Years old, when he put on the Habit of St. Francis. And that his secular Friends might not disquiet him, he changed his Name, and instead of *Ferdinand* was called *Antony*, out of his Devotion to that House, *The Hermitage of St. Antony*, where he took the Habit. The Thirst of Martyrdom encreased daily in him; and according to the Conditions he had made with those good Religious, he was

JUNE 13. sent into *Africa* to preach JESUS CHRIST to the *Moors*: But God, whose Designs were to conserve him longer in Life, that by his Example and Doctrine he might bring many to eternal Salvation, sent him a most grievous Sickness whilst he was in *Africa*. Wherefore not having Forces to execute that which he came thither for, he embarked for *Spain*, to recover his Health there. But in this Navigation, by the Will and Appointment of our Lord, the Winds were so contrary, that he was ever and anon beaten upon the Coast of *Sicily*; and he was forced to land there. Soon after, understanding his holy Father, St. Francis, was to hold a General Chapter of the whole Order at *Affisium*, he resolved to go thither, though he were yet very weak and sick, to have the Blessing of his Seraphical Father. When the Chapter was ended, and the Friars were now returning to their Convents, there was none would take him with them: For seeing him sick, and esteeming him to be simple and ignorant, they thought he could not be any Ways serviceable to them, and therefore all of them refused him. Wherefore he addressed himself to a holy Man, *Friar Gratian*, Guardian or Provincial of the Province of *Romania*, and desired him to take him in his Company; and he observing his great Humility, did so, with Leave of the General, and sent him to a Monastery in a Desert, called *Monte de Paulo*. There the Saint lived, giving himself to Prayer and Contemplation, and to most rigorous Penance; for he sustained his Body with only Bread and Water; whereby he grew to be so feeble, that he could scarcely stand upon his Legs. He served the Monastery in rubbing, sweeping, and all the most humble Offices of the House, and concealed his Learning; never giving any Sign that he had studied. After some Time had passed in this manner of Life, he was sent to the City of *Forly*, to accompany some Religious that went to take holy Orders: It happened that some *Dominicans* came to the same House; and as they all met together, at the Hour they used to have a spiritual Conference, the Superiour of the House desired the *Dominicans*; that one amongst them would speak some Word of Edification for the spiritual Comfort and Profit of the rest: But all of them excusing themselves (for so God would have it, as appeared by the Effect) the Superiour commanded *Friar Antony* to make some Discourse, and that so peremptorily, that no Excuse could be admitted of, although he pretended that he was more practised in humble and exterior Offices of the House, than in Matters of School. He spoke therefore, as being commanded by holy Obedience, and spoke in such Manner that all stood amazed at it, so profound and solid

JUNE 13. was his Discourse, and his Words so proper and so fit, and delivered with such a Spirit, Efficacy and Vigour: But above all, they admired his rare Humility, by which he had for so long a Time concealed and covered that rare Talent. Upon this Occasion St. Francis commanded him to exercise the Office and Function of a Preacher, and to keep no longer, hidden and disguised, the Grace which our Lord had communicated to him, for the Good of many: He commanded him also to teach Divinity to his Friars; and that he might perform this Employment with greater Resignation and Obedience, he sent him Licence in this Form: *To my most dear Brother, Friar Antony, Friar Francis wisheth Health in JESUS CHRIST. It seemeth good to me that you should read holy Divinity to the Friars; yet so, that you do not incommode yourself with too great Earnestness of studying; and that withal you be careful that the Employment of Learning extinguish not in yourself, or in them, the Spirit of holy Prayer, so much commended by the Rule of our Order.* With this Command God placed that burning Taper upon the Candlestick, to give Light, and to shine in the House of his Church; and exalted the humble St. Antony, who read Divinity at Montpelier in France, and at Bologna and Padua in Italy: Being the first of that Order who read it, and preached the Word of God in France and in Italy. And by the rare Example of his Life, his heavenly Doctrine, and his frequent and great Miracles he converted an Infinity of Souls to our Saviour, piercing the Hearts of his Auditors, like a sharp Arrow. He run over Cities, Towns and Villages with an unwearied Zeal of reducing Souls into the Way of Salvation. His Words were as Flames of Fire that enkindled Mens Hearts. His Reprehensions were severe, his Admonitions sweet, and in speaking he had a most admirable and divine Grace, accommodating himself so to the Necessity of his Auditors, and their present Disposition, that without respect to little or great, he managed the Word of God according to the Rule of holy Prudence, and the greater Glory of CHRIST our Saviour. From hence arose those Sobs and Tears which his Auditory shed, the Amendment of Life, Reformation of Manners, and the Conversion of great Sinners: Amongst whom two and twenty famous Robbers came to Confession to him, and left that wicked Course. Also divers Hereticks abjured their Errors by his Means, and by the Efficacy of his Sermons: And particularly, the holy Man laboured for the Extirpation of Heresy, with so much Zeal, Earnestness and Perseverance, that he was called the *Mallet and Thunderbolt of Hereticks*. He was once disputing with an Heretick called Bonitillo,

very obstinate and perverse in denying the Reality of CHRIST's Body in the Sacrament of the Altar. The Saint having convinced him so, that he had nothing to answer, the Heretick (as such People are wont to do) to have some Evasion, demanded a Miracle; and St. Antony wrought a very strange one, in this Manner. The Heretick tied up a Mule three Days, without giving it any thing to eat; which Days being expired, the Saint, after he had said holy Mass, carried the blessed Sacrament, with a great Concourse of People; and holding it with great Reverence, commanded the hungry Beast to be drawn out of the Stable, and brought thither, then spoke thus: *In the Name of this Lord, whom I (though altogether most unworthy) do hold in my Hands, I command thee to come presently and do Reverence to thy Creator; that the Malice of Hereticks may be confounded; and that all may understand the Truth of this most high Sacrament, which we Priests do consecrate at the Altar; and may know that all Creatures are subject to their Creator.* Whilst the Saint was speaking thus, the Heretick threw down Provender to the Mule, that it might eat: But the poor brute Beast, having more Knowledge and Reason than his dull Master, minded not the Provender; but prostrating himself before the most blessed Sacrament, adored and revered in it its Lord and Maker. By this so evident a Miracle, the Catholicks were much comforted and confirmed, and the Hereticks no less troubled and confounded; also the chief and principal Man amongst them, with whom this Dispute was, yielded, and returned to the true Faith and Church. Another Time, whilst the Saint was at Rimini, where there were very many Hereticks, he went to preach to them, to bring them to the Knowledge of the Catholick Verity: But they stopped their Ears, and would not hear him. Whereupon he turned himself to the Sea Shore, which was not far off, and with a strong Faith and Confidence in our Lord, called the Fishes to hear him; saying, *Come you, and hear me, seeing the Hereticks will not listen to me.* It was a strange and wonderful Thing; at these Words there came an innumerable Company of Fishes of all Sorts, great, little, and of a middle Size, all set in an excellent Order, and lifting up their Heads above Water, they hearkened very attentively and quietly to the Saint; who calling them *Brethren*, made them an admirable Sermon of the Benefits they had received from God, of the Thanks they were to render him for them, and in what manner they were to serve him. And when the holy Preacher had ended his Sermon, the Fishes bowing down their Heads, as if it were to ask his Blessing, made him a Reverence, and

JUNE 13. and dispersed themselves again about the Sea. All the People that resorted to see this Spectacle were astonished; and the Hereticks being much struck and convinced by it, fell at his Feet, and desired him to preach to them, and teach them the Truth; for now they would hear him. And very many of them forsaking their blind Errors, embraced the Light of Heaven. He was invited once by certain Hereticks to Dinner; and to win them, and by this Occasion to draw them into the Bosom of the holy Church, was content to go and eat with them; but they, as Hereticks, put Poison into that which was set before him to eat, intending to kill him. But God revealed it to the Saint, who mildly expostulated with them for it; and they to excuse themselves said, that *what they had done was to try him, whether the Promise of CHRIST our Saviour did belong unto him; that those who do believe in him, though they shall eat or drink any venomous thing, shall not be the worse for it.* In fine they gave their Word, that if he did eat this poisoned Meat, and got no Harm thereby, they would make Profession of that Faith which he preached. The Saint blessed the Meat with the Sign of the holy Cross, and eat it, and remained as sound, and in as perfect Health after it, as he was before: Which wrought so efficaciously with many of them, that they acknowledged the Catholick Religion to be the only Way to Salvation, and were reconciled to it.

Our Lord did ordinarily many and great Miracles when St. Antony preached; and although the greatest were the Change of Life, the Conversion of Souls; and Reformation of the Christian Common-wealth, which in all its Members and Degrees was made better; yet these were not the only Miracles, for they went accompanied with others that were exterior and visible. As for Example, when he preached in one Language, his Auditors being of different Nations and Tongues understood him as well as if he had spoken in the proper native Tongue of every one; and was heard two Leagues off by a Woman, whose Husband not permitting her to go to his Sermon, she got up to a Garret of her House, and from thence heard him. It happened also that as he was preaching to a Multitude of People in a Field, there arose a great Tempest of Thunder and Lightning, and with it fell much Rain. Whereat, when the Auditory was troubled, he bid them not fear, nor stir, for none of them should suffer by the Storm, or be wet; and they obeying the Saint, and attending to his Sermon, although there fell Abundance of Rain round about, remained as dry as if they had been all the Time under some Shelter. Once as he was preaching of the Cross and Passion of our Lord

JUNE 13. JESUS CHRIST at a Provincial Chapter, the Seraphical Father St. Francis, who was far from that Place, appeared to him miraculously in the Air, with his Arms extended in Form of a Cross, as approving all that St. Antony said. For these Miracles, and for the Force and Efficacy of his Words, the People did usually follow him in such Multitudes, that no Church, though never so large, could contain them; but he was forced to preach in the open Fields: And yet they flocked thither so fast to take Place sometimes, that many repaired thither before Day, and stood for many Hours expecting him; and heard him with as much Reverence and Attention, as if he had been an Apostle. The Tradesmen shut up their Shops till the Sermon was ended; and then he was to be guarded by some stout and strong Men from the Throng and Crowd of the People that came to kiss his Hand, or touch his Garment, that he might not be crushed in the Press. In a Lent, that he preached at Padua, the People of the City were so moved to Sorrow and Penance for their Sins, that many joined together, and disciplined themselves upon their bare Backs, begging Pardon and Mercy of our Lord. And the Example of that City was followed afterwards by others; and they say, that the pious Custom of publick Disciplines in holy Week had its Beginning from thence. There were some other extraordinary things which God wrought by him, that gave so great Force and Efficacy to all he said; for he was accustomed sometimes to appear to a Sinner whilst he was asleep, and say to him, *Arise and confess to such an one such a Sin, which you have committed against God, and do Penance for it:* And this he did, when the Sin was so secret, that only God and the Party that had sinned knew it. He preached once at the Funeral of a rich and covetous Miser, and in his Sermon spoke thus: *Know, that as our Saviour saith, where thy Treasure is, there is thy Heart, so this covetous Man had his Heart amongst his Riches, and there he left it: Go therefore to his Confessors, where his Money lieth, and there shall you find his Heart.* They went and found the poor Miser's Heart in a Chest amidst his Gold. The Saint was no less admirable in hearing Confessions, than he was in his Sermons. There came once to Confession to him a great Sinner, but with his Heart so pierced and wounded with Sorrow and Contrition, that he could not speak for Sobs and Tears; which St. Antony perceiving, said to him, *Seeing you are not able to speak, go write your Sins down in a Paper, and bring them to me:* The Man did so, and the Saint opening the Paper, found that all the Sins were miraculously blotted out. Another time there came one to him that had kickt

JUNE 13. kickt his Mother, and accused himself of that heinous Offence. The holy Man reprehending him severely, said, *That the Foot of that Child that had kickt his Mother deserved to be cut off.* These Words made so deep an Impression in the Mind of the young Man, that when he had ended his Confession, he went Home, and cut off his own Foot; which when the Saint came to know, he prayed for him, and then taking the Foot into his Hand, applied it to the Leg, and the Man was perfectly healed.

Seeing that St. *Antony* made War so hotly against the Devil as well by Words as Works, it is no Wonder the wicked Fiend did also persecute him, and endeavour to destroy him, and hinder the Fruit of his Preaching. One Night the cruel Enemy did what he could to choak him, pressing his Paw upon his Throat, so that the Saint was in great Danger. But recommending himself to our blessed Lady, his powerful Advocate, and saying in the best manner he was able, that Hymn, *O gloriosa Domina*, the Devil fled away, and left him. Another Time he threw down the Scaffold, on which stood the Pulpit wherein the Saint was preaching, but without Harm done to any Body, or even any Disturbance of the Auditory; because the Saint foreseeing what the Devil intended to do, had warned the People not to fear. Once also, as St. *Antony* was preaching, he comes in the Shape of a Pilgrim, and speaking to a Lady that was very attentive to the Sermon, told her *that her Son was dead.* St. *Antony* saw all from his Pulpit, and bid the Lady take no Notice of that lying Messenger, for it was the Devil who came to disturb her, that she might lose the Benefit and Fruit of the Sermon; and told her withal, *that her Son was living:* Whereupon the Devil vanished. Although this War between St. *Antony* and the Devil was so stiff and fierce, that neither would ever rest or give over; the Saint continuing his Preaching, and the other labouring to destroy the Fruit of his Sermons; yet the Devil still got the worst of it, and felt more the Blows and Wounds which St. *Antony* gave him by his Holiness of Life, and good Example, and by the rare and most resplendent Virtues, wherewith his blessed Soul was adorned; from which, as from a Source and Fountain, proceeded that Light and Heat, which he communicated so plentifully by his Preaching. He employed all the Time he could spare, in Prayer, and in familiar Conversation with CHRIST our Saviour; who recreated and cherished his faithful Servant with extraordinary Comforts and divine Visitations. And one Night it happened that the Host, in whose House St. *Antony* lodged, had a Curiosity to know how the Saint spent his Time in the Night;

and looking through a little Hole, he saw a most sweet and beautiful Infant, sometimes sitting upon the Saint's Book, then going into his Arms, whom the holy Man embraced with wonderful Devotion, making much of him in a most familiar Way, yet with great Reverence, and had not the Power to take his Eyes once off from his lovely and divine Face; St. *Antony* understood afterwards by a Revelation, that his Host had been an Eye Witness of this heavenly Favour done him by little JESUS; and conjured him not to speak of it to any Body during his Life. He was wonderfully sweet and mild, and full of Compassion towards all, but particularly towards those who were molested and afflicted with the Temptations of Satan. God revealed to him that a Novice of his was so pitifully tempted in his Vocation, that he was even now ready to cast off his holy Habit, and to return back to the Flesh-Pots of *Egypt*. The Saint repented his Misery extremely, prayed, wept, and afflicted himself for him; and then calling him to him, put his blessed Hands to his Mouth, and opening it, breathed into it, and said, *Receive the holy Ghost:* By Virtue whereof the Novice was delivered from his Temptation, and persevered in his holy Calling unto Death. Another Time whilst he was in a certain Convent in *France*, there came a good Friar to him, that was in a horrible Desolation, and almost brought to Despair by Reason of a most violent and troublesome Temptation of the Flesh, which he could not drive away or assuage, neither by Prayer, Fasting, corporal Affliction, frequenting the Sacraments, nor by any other Remedy he could use. He confessed and opened his Affliction to St. *Antony*, who taking him aside, pulled off his own Garment that he wore, and bid the Friar put it on; which he had no sooner done, but all that Storm and raging Tempest of sensual Thoughts and Appetites left him, and his Soul enjoyed a most sweet and peaceful Tranquillity; and never after was he molested with that Temptation. He was so obedient, and exactly punctual in the Observance of the Rules and Statutes of his Order, that as he was once preaching on *Maundy-Thursd*ay in the Night in a certain Church, and at the same Time the Friars in his Monastery were singing Mattins, in which he was to read a Lesson; at the Time that he was to read it, he appeared in the Choir, and performed that Duty; and yet was at the same Time in the Pulpit, but sitting still, and interrupted his Preaching, during the whole Space of Time, which he employed in reading or singing the Lesson in the Choir. The like happened to him also another Time: For having been bid by his Superior to perform some Office in the Church at the

JUNE 13. the divine Service, he not reflecting upon it, went forth to preach; and in the Time of his Sermon called to Mind what his Superior had enjoined him, and how he was come out to preach without desiring his Prior to excuse him from that other Office, and to appoint some Body to supply his Place in it: Presently upon this Reflexion, he stops in the middle of his Sermon, and bowing down, covereth his Head with his Hood, and at the very same Hour was seen in the Quire singing and officiating, as his Superior had appointed; which is a most evident Token of his rare and prompt Obedience; as also a Document given to all Religious Persons to imitate him in this Virtue, which God would commend to us by so great and strange Miracles. To this we may add the Zeal, which this holy Father had to conserve all the Institutes of his Order in their Force and Vigour; and the great Pains and Labours he did undergo, that no Alteration or Relaxation should be made in the Manner of Life and Rule given by the glorious Patriarch St. Francis. For Friar Helias, a Man better versed in human Policy, and in the Maxims of worldly Wisdom, than in Piety, as a true Son and Heir of St. Francis, being General of the Order, began to slacken Discipline, and to bring in new Customs, quite contrary to the Evangelical Poverty, and to that Simplicity and Sanctity, which their holy Founder, and his first Companions had professed. And because these ancient Fathers stuck close to their Rule, and opposed his Designs, who went about to enlarge it, he ceased not to afflict and persecute them. But the most zealous of them all was St. Antony, who as the chief, and the eldest Brother of the rest, withstood him with Courage, and maintained the Purity of the Rule. Whereupon Helias intended to apprehend and imprison him; but he got from him, and appealed from his Sentence to his Holiness, Gregory IX. Before whom he convicted him, and put him to Silence, that he could say nothing for himself: And the Pope finding him to be guilty, discharged him of the Office of Minister General, and gave it to another, who had the primitive Spirit of their blessed Father, and a Desire and Zeal to keep and maintain all the Customs and Observances of that holy Order and Religion, which our Lord had erected and instituted for the great Good and Benefit of the World.

St. Antony did not manifest his Zeal and Vigour of Courage only in conserving the Purity and Integrity of his Order, but also in many other great and weighty Affairs, which happened in his Time. Amongst which was most remarkable his encountering with Exelinus, Tyrant of Padua, and other Cities of Lombardy. This Tyrant was

one of the most fierce and barbarous Monsters, that have been in the World, more resembling a Lion or Tyger, than a Man. For, to omit other Passages, wherein he sufficiently manifested his Cruelty, he put to Death at one Time, by most terrible and exquisite Torments of several Kinds, eleven Thousand of the City of Padua, whom he kept Prisoners at Verona, whereof many were his Soldiers and Officers, because he was told that Padua had revolted from him. St. Antony set upon this Tyrant and Enemy of human Nature, and with sharp and stinging Words, proceeding from that Breast which harboured nothing but the Love of God, and Zeal of his Glory, rated him most terribly, ripping up all his violent Proceedings, Villanies, Mischiefs, Robberies, Pillages; and threatened him with God's Vengeance and Wrath, and the everlasting Flames of Fire which were prepared for him in Hell. The Tyrant's Soldiers hearing this kind of Language, expected when their Master, according to his bloody Custom, would bid them kill the Man that took the Liberty to rebuke and controul him so boldly. But it happened far otherwise; for Exelinus taking off his own Girdle, put it about his own Neck, instead of a Rope, and falling down upon his Knees, humbly begged Pardon of the Saint, and promised he would do whatsoever Satisfaction or Punishment he would impose upon him: Though he kept not his Promise, but soon fell to his wonted Courses and Villanies. And the Cause of his first Change was, that he saw St. Antony's Face, whilst he was speaking, cast forth a most bright and divine Splendor, which made him tremble, and yield to him, whether he would or no. This generous Courage and Constancy of St. Antony, sprung from the Contempt he had of all Things of the Earth, and from a Heart lodged in Heaven, and immoveably fixed upon God, which neither feared Death, nor desired Life, nor cared for the frail and uncertain Goods which the World could offer him. Whereof we have an evident Proof in another Passage between him and the aforesaid Tyrant Exelinus; who sent him very rich Presents, commanding those who carried them, with all the Courtesy and seeming Humility of the World, to press him over and over again to accept of them: But the Saint was so far from admitting of their Presents, that with a great Freedom and a holy Indignation, he commanded them *presently to be gone with their wicked Gifts, lest the House should fall upon him for their Sake*. And indeed this refusing to accept their Presents saved his Life; for the Tyrant had given Order to his Servants, that in Case they could win him to admit of them, they should presently kill him. And the Saint knew, as is probable,

JUNE 13. by divine Revelation that the Tyrant did tempt him. And no wonder; for among other great Gifts, which God gave him, was the Spirit of Prophecy, as appears particularly in two things: The one, that he said to a great Lady who earnestly begged his Prayers, *That God would give her a Son that should be great in our Lord's Church, and should be a Franciscan Friar, and a Martyr, and spiritual Father of many Martyrs, whom, by his preaching, he would encourage to suffer Martyrdom, as it happened.* The other is, that in a Town of France, there was a certain Notary, of no good Life; whom St. Antony, as often as he met him in the Streets, shewed so much Respect and Reverence to, that not only he bowed to him, but even kneeled down before him. Whereat the Man being very angry, and thinking it was done to deride and mock him, told him once, *That were it not for the Fear of God, he would thrust his Sword into his Body.* But St. Antony answer'd him meekly, with a smiling Countenance, *That he had most earnestly begged of Almighty God, the Favour and Grace of Martyrdom, and that, although he were not worthy of so great an Honour, he could not forbear highly to reverence and esteem those, for whom God had prepared that Crown; and that knowing him to be one predestinated to so great Glory in Heaven, he could do no other than worship him on Earth.* The Notary laughed at him, and with his Companions made himself merry with the Saint's Words, as one that had quite other Thoughts, than of dying for the Love of CHRIST. This notwithstanding, after some time he sailed into the Holy Land, in Company of his Bishop, who went thither to preach the Gospel to the Moors. And one Day, whilst the Bishop was preaching somewhat fearfully, the Notary being inflamed with the Love of God, and pushed on with a strong and vehement Motion of the Holy Ghost, (as St. Vincent, Martyr, did with his holy Bishop, St. Valerius) desired to speak in his Place, and performed it with such a Spirit and Zeal, extolling so highly the Excellencies of JESUS CHRIST, and discovering the Abominations of the false Prophet Mahomet, that he was taken by the Turks, and for three Days diversly tormented, and afterwards put to Death: But whilst he was led out of the City, to be beheaded, he called to Mind St. Antony's Prophecy, and told it to those that were there present.

The Miracles which St. Antony wrought both alive, and after his Decease, are innumerable; and to relate them all, would make a great Volume. Some of them we have already set down, and are to be seen more at large in the Chronicles of St. Francis's Order. One of them I'll recount here, as being most remarkable; wherein is seen how great and precious the Merits of this holy Man were

JUNE 13. in the Sight of our Lord, and how much Love and Respect he bore his Father, as it was fitting, indeed, he should. For two several Times he went from Italy to Lisbon, to help him, and rescue him from the Danger he was in of losing his Honour and his Life. And thus it happened: His Father had a great Charge under the King of Portugal, and many things were committed to his Care; and as a sincere and upright Man, not mistrusting any body, he had delivered great Sums of Money to certain Officers of the King, without taking a Discharge, relying upon their Honesty: And when the time came of giving in his Accounts, these Officers denied they had received any thing, which put the poor Man to great Trouble. But whilst he was destitute of all humane Succour, the divine Assistance was at hand: For being cited to appear before the Council of the King's Treasury, at the very time they met to examine him, and decide the Cause, St. Antony entered on a sudden into the Room, where they were sitting, and very gravely spoke thus to them, *Give this Man an Acquittance for what you received from him of the King's Treasury, on such a Day, such an Hour, in such a Place, in such Species, before such Persons; which if you refuse to do, know that you shall incur God's high Displeasure, who will punish you most rigorously.* The Judges being quite surprized and amazed, not only gave St. Antony's Father an Acquittance of all the Sum received from him, but also freed him from all Trouble and Solitude. Another time his Father was falsely accused of Murder, and the Sentence of Death having passed upon him, and some of his Servants, was the next Day to be put in Execution. St. Antony, who was then at Padua, understanding of it by divine Revelation, demanded Licence in the Evening to go out of the Town; and that very Night he was carried by an Angel (like the Prophet Habakkuk, and St. Philip the Deacon) from Padua to Lisbon, and very early in the Morning went to the Judge, and begged of him by the Goodness and Sweetness of JESUS CHRIST, not to put those innocent Men to Death; and when the Judge remained inflexible, and would not repeal the Sentence, the Saint raised from Death to Life the Man that was slain, and before the Justice-Seat demanded of him, *Whether those Men that were accused, and condemned to die, were guilty of his Murder?* And when he declared them to be innocent, he would not enquire of him who had committed the Fact, though the Officers of Justice urged him to it, *because he came not thither, as he said, to accuse the Guilty, but to rescue the Innocent, as his Father truly was:* Who by this Miracle was absolved and set free; and the Man that had been raised, returned again to his Grave, and the Saint to Padua, with no less Speed

JUNE 13. Speed and Swiftneſs than he came into *Portugal*. And the City of *Liſbon*, with all Cities and Provinces that heard of this Miracle, glorified God, who is wonderful in his Saints, and although he permitteth ſometimes the Innocent to ſuffer, and Judges to be miſtaken, yet, when it is convenient, will lave the Truth come to Light.

After this miraculous and charitable Expedition, St. *Antony* being come back to *Padua*, attended, according to his Cuſtom, to preaching, and gaining of Souls to God; wherein he did even encrease his Fervour the laſt Lent of his Life, during which time he reaped an incredible Harveſt of Souls, and brought them into the Granaries of our Lord. When the Lent was over, the holy Man being in a weak Condition, as one that was much ſpent with Labour and Penance, to which alſo was added a Sickneſs, deſired to take ſome time to himſelf, to attend the more to Almighty God, and with fervent Prayer to diſpoſe his Soul for the glorious Viſion of his infinite Goodneſs; for he knew his Pilgrimage was drawing to an End, and that he was ſoon to expect the Reward and Crown of his Labours. He retired himſelf with two Companions only, Men of great Perfection, into a very ſolitary Place. Here he grew much indiſpoſed, his Sickneſs encreasing continually upon him. And having with ſingular Devotion received the laſt Sacraments and Rites of the Church, he recited with his two Companions, the ſeven penitential Pſalms, and then ſaid alone to himſelf the Hymn *O glorioſa Domina*; and by the Interceſſion and Favour of that moſt powerful and gracious Queen, deſerved the Sight of JESUS; with whom entertaining himſelf moſt ſweetly and familiarly, in wonderful great Peace and Quiet, he gave up his happy Soul to him who had created it for his own great Glory, and Good of his Church. His Body lay in that Poſture, as if he had been aſleep; his Colour as lively and freſh, as if he had not been dead; his Fleſh as ſoft, and his Limbs as flexible and pliant, as when he was alive. He died upon the thirteenth of *June*, in the Year *MCCXXXI*, and fix and thirtieth of his Age; whereof he ſpent fifteen at home with his Parents, eleven in the Habit and Rule of Canons Regulars of St. *Auguſtine's* Order; and ten among the *Franciſcans*. On the ſame Day that he died, the Religious intending to conceal his Death for a while, to bury him more commodiouſly in their own Church, without any Oppoſition, which they feared the City would make; the little Children went up and down the Streets, crying out, *The Saint is dead, The Saint is dead*, whereto certainly they were moved by an Inſtinct from God; which Cries affrighted and ſtirred up all the Citizens, who thereby underſtood that St. *Antony* was departed

this Life; and perhaps from theſe Cries came the Cuſtom of calling him abſolutely the Saint. For in *Padua* to ſay, *to go to the Saint*, or *to come from the Saint*, is all one as to ſay, *to go to*, or *come from St. Antony's Church*. So many and remarkable were the Miracles which God wrought by him after his Death, that all ſick Perſons, whatſoever Diſeaſes they had, who came to his ſacred Body, were cur'd, if, notwithstanding, they went firſt to Confeſſion, for otherwiſe they were not healed. And theſe Miracles being ſo many, and ſo evident, moved Pope *Gregory* the ninth, whiſt he was at *Spoletto*, the Year following, upon the Feaſt of Pentecoſt, to canonize him, and place him in the Catalogue of the Saints. And on the Day of his Canonization happened a ſtrange thing at *Liſbon*, whereby we ſee that Heaven and Earth congratulated with him, and conſpired to ſolemnize the Feaſt of his Canonization; for all the Bells of the City did ring of their own accord, no body knowing what might be the Cauſe of that great Novelty, (they having heard nothing of his Canonization) and all Men and Women were, in a manner, out of themſelves for Joy and Exultation; our Lord exciting them thereunto, that this ſo extraordinary Content and Rejoicing might teſtify and publiſh the Glory of his Saint, who was Native of that moſt famous and Royal City. And they, minding the Day, underſtood afterwards, it was the very Day of his Canonization.

The Fame of the Sanctity, Glory, and Miracles of St. *Antony* ſpread itſelf through the whole World, but more particularly in *Italy* and *France*, where he had preached. All did bear him a ſingular Devotion, making Recourſe to him in whatſoever Neceſſity, going on Pilgrimage to his Sepulchre, and offering him rich and precious Donaries. But the City which exceedeth all others in Devotion towards him, is *Padua*, where they have built in his Honour a moſt ſumptuous Church; and every Year they keep his Feaſt moſt ſolemn, with a magnificent Proceſſion, carrying in it his holy Relicks with wonderful great Pomp: There are alſo carried many Cities made and wrought curiouſly in Silver, of great Price and Value, repreſenting thoſe very Cities which gave them to the Saint, for having obtained of Almighty God, by his Interceſſion, what they demanded of him whiſt they were in greateſt Diſtreſs, and forely afflicted with publick Calamities. But above all, the City of *Padua* doth ſo acknowledge St. *Antony* for its proper and particular Patron, that though he was born at *Liſbon*, yet he is not known by any other Name than St. *Antony* of *Padua*; and the bleſſed Saint always hath, and doth ſtill, protect and favour that Town: And whereas it was one time amongſt the reſt, moſt miſerably oppreſſed by the bloody Tyrant *Ezelinus*, he

JUNE 13. he delivered it, and there came from his Tomb a distinct and loud Voice, that said to Friar Bartholomew Coradiano, Guardian of that Convent, who was bitterly weeping and lamenting before the Saint's Body for the Misery the poor City suffered by that Tyrant; *That he might assure himself, upon the octave Day of his Solemnity, the City should find Ease and Comfort, and be delivered from that Oppression and Tyranny:* And so it fell out. Two and thirty Years after St. Antony's Death, his sacred Body was translated into the Church where now it lieth, St. Bonaventure being there present, and assisting at the Solemnity, who was then General of the Order. And as they found his Tongue was incorrupt, entire, and fresh, even as it was whilst he was living, St. Bonaventure took it into his Hands, and bathing it with his Tears, spoke thus, with a most tender and cordial Devotion: *O blessed Tongue, that didst always praise God, and wast the Cause that an infinite Number came to praise him. Now it appears how precious thou art before him, who made and framed thee, to be employed in so high and excellent an Office.* Then kissing it with much Reverence and Devotion, he placed it in the Sacristory of that

great and fair Convent. The Life, Death, JUNE Translation, and Miracles of this Saint, are set down at large in the Chronicles of the Order of St. Francis: And all that is said of him, is but little, in comparison of what might be said. The faithful and Christian People have chosen St. Antony for Patron and Advocate for the recovering of things they have lost; which Devotion is frequently seconded with wonderful Effects. It happened to St. Antony himself, whilst he was yet living, that a certain Novice of the Order, who cast off his Habit, and ran away, stole from him the Psalter, or Book of Psalms, which he had noted and glossed with his own Hand, the better to help him to explicate the holy Scripture to the Religious. The Saint begged of our Lord that his Book might be restored him, and his Prayer was heard; for as that poor Novice was passing over a River, the Devil appeared to him with a naked Sword in his Hand, and threatened to kill him, if he returned not back to the Convent, and restored to Friar Antony his Book: And the Novice affrighted with his stern Look and Voice, returned to the Convent, restored the Book, and begged to be admitted again into his Order.



The Life of St. BASIL the Great, Bishop of Cefarea in Capadocia, and Doctor of the Church.

JUNE 14. THE Life of St. Basil, Bishop of Cefarea, and Doctor of the Church, is so rare and admirable, that he hath deserved to be praised, and highly extolled by the most renowned Doctors and Lights of the said Church; and this with so great an Opinion and Esteem of his Worth and Sanctity, that whatsoever they could say of him, seemed to fall short of his Deserts. All Antiquity gave him the Title of *Great*, and very deservedly, for he was in every respect *truly Great*; of a great Wit, great Eloquence, great Wisdom, great Knowledge, great Sanctity. He was great in his Zeal and Courage against Hereticks, and great in working Miracles. In fine, as well his Life as his Death, prove him to be a perfect heavenly Man. The History of his Life is gathered out of what the Saint writeth of himself, out of the Orations which his Brother, St. Gregory Nissen, and his intimate Friend and Companion, St. Gregory Nazianzen, have made in his Praise; and out of the Writings of St. Jerome, St. Ambilochius, Bishop of Iconium, and Helladius, Bishop of Cefarea, St. Basil's Successor: In fine, out of Metaphrastes, Baronius, Suidas, and other grave Authors that have written of this most holy and excellent Doctor.

St. Basil was born in Pontus, in a City JUNE called *Hellenopont*: His Father's Name was 14. *Basil*, and his Mother's *Eumelia*. They were very noble, rich, and virtuous; and their Memory is kept in the *Roman Martyrology*, upon the thirtieth of May, and the Virtue of the Parents appears in the Sanctity of their Children; as the Goodness of the Tree is known by the Excellence of the Fruit: For they had ten Children, whereof the eldest was *Macrina*, a most holy and virtuous Woman, who being married when she was but twelve Years old, and her Husband dying before the Marriage was consummated, consecrated her Virginitie to our Lord, and spent the rest of her Days in great Recollection, within a Monastery. As for the rest, we know the Names only of four Sons, to wit, *Basil the Great*, Gregory, Bishop of Nyssa, Peter, Bishop of Sebaste, and Naucrates, a religious Man; who were all remarkable for Integrity, and Perfection in a Christian Life. Mention is made of St. *Macrina*, in the *Roman Martyrology* on the ninth of July, of St. Gregory on the ninth of March, and of St. Peter on the ninth of January. St. Basil's Grandfather and Grandmother by the Father's Side, suffered great Tribulations and Persecutions for the Faith

JUNE 14. Faith of JESUS CHRIST; and in the Time of *Maximian Galerius*, that bloody Tyrant and deadly Enemy of our holy Religion, lay hid for seven Years in a Mountain, where they endured extream Poverty and Want. They suffered Cold and Frost, and slept upon the bare Ground, their Food was a little Bread, and they wanted all corporal Comfort; yet bore their Want and Afflictions with Patience and Joy, because they would not expose themselves to the Danger of denying their Faith, nor yet of their own Accord offer themselves to Torments, but expect the good Pleasure of our Lord; whether he should think it fitting to preserve them without further Harm, or to deliver them into the Hands of the Persecutors and Tyrants. And it was a wonderful Providence of God, that when they were brought to an Extremity, and had nothing to eat, unless it were some miserable Fare, and that very sparingly, our Lord did so dispose, that divers sorts of Deer, and other Beasts fit for eating, should come and offer themselves to be taken, whereof they daily took what was sufficient for themselves and their Family. At length they died stout and constant Confessors of CHRIST, so that St. *Basil's* Family was a Generation of Saints; his Grandfather and Grandmother Saints, his Father and Mother Saints, his Sister and his Brothers Saints; but himself, above all, was a great Saint, who had his Education under his Father's Mother, *Macrina*, who had been Disciple of St. *Gregory*, Bishop of *Neocesarea*, commonly called *Thaumaturgus*, for the wonderful Miracles he wrought; and Mention is made of her in the *Roman Martyrology* on the fourteenth of *January*. This Grandmother St. *Basil* calleth his Nurse, and his Mistress in the Faith, and esteemeth it a great Happiness to have sucked in that divine Milk, and conserved the holy Doctrine which she taught him. And of no less Sanctity was the other *Macrina*, surnamed the Less, Grandchild of the former, and Sister of St. *Basil*; seeing that St. *Gregory Nyssen*, Brother to them both, doth confess, that he learned of her the most sublime and secret Mysteries of our Faith, which, as he saith, could not have been seen but by pure and clean Eyes, nor understood but by Hearts that are free from all Imperfection.

St. *Basil* had a sublime and quick Wit, a great and mature Judgment; he was wonderfully staid and composed, so that being yet very young and tender in Age, he appeared most ripe and mature. He learn'd Humanity very accurately, first at *Cesarea*, then at *Constantinople*, whence he came well furnished and cultivated to *Athens*, the Mother of all good Sciences. Here he met with St. *Gregory Nazianzen*, with whom he contracted a most strict and cordial Friendship; for they much resembled one the other, as well in Vir-

tue, Conversation, and Humour, as in Wit, Learning, and Studies, wherein they employed themselves many Years with great Care and Diligence, and gained the Reputation of very knowing Persons in all kind of Literature. When St. *Basil* had spent some Years at *Athens*, by divine Inspiration, and with the Advice of his Sister *Macrina*, he resolved wholly to give himself to the Study of holy Scripture. Wherefore leaving St. *Gregory* at *Athens*, he went into *Egypt*, to see, and become acquainted with a great Divine, nam'd *Porphyrius*, who was Abbot of a Monastery, and remained with him a whole Year, enjoying his Conversation, and profiting much by his Learning and Discipline. St. *Basil* was of a strong Constitution, but his earnest Study, his fervent and continual Prayer, and rigorous Penance and Austerity in Eating only Herbs, and drinking Water, weakened him excessively, and quite broke his Health. After some time, he had a Devotion to go to *Jerusalem*, and visit the holy Places, where our Redemption was wrought; and taking *Porphyrius's* Blessing, left *Egypt*, to make this pious Pilgrimage. But because he had for Master at *Athens*, one *Eubulus*, an excellent and famous Philosopher, he had a Mind to go visit him by the Way, and to try if he could rid his Heart of those vain Cares, impertinent Desires, and deceitful Hopes of the World, wherein *Eubulus* was most deeply engaged; and it succeeded as well as he could wish. For he found *Eubulus* disputing with other Philosophers, and staid with him at his House three Days, and discoursed with him so efficaciously, that he persuaded him to embrace the Faith of JESUS CHRIST, and to follow him. Wherefore having first sold all his Means, and distributed the Price of them to the Poor, he accompanied St. *Basil* to *Jerusalem*; and both of them intended to be baptized in the River *Jordan*. It happened in this Journey, that passing by *Antioch*, they lodged in the House of a Nobleman, who had a Son, a Student, Disciple of *Libanius* the Sophister, who had been also St. *Basil's* Master. St. *Basil* perceiving the Youth to be pensive and sad, asked him *What it was that troubled him?* and the young Man answered, *That his Master had given him some Verses of Homer to explicate, which he understood not, and knew not how to go about the Interpretation of them.* St. *Basil* presently interpreted them to him in Writing; which when *Libanius* had read, he stood amazed at it, for he thought that no other but himself could have unfolded the Meaning of them. But when his Scholar told him he had learned that Explication of a Guest that lodged in his Father's House, he went straight thither, and knowing *Basil* and *Eubulus*, carried them to his House, and made very much of them, entertaining them with all Variety of Dainties

JUNE 14. ties, but they would touch nothing besides Bread and Water, their ordinary Fare. But to requite this kind Entertainment, St. Basil endeavoured to persuade Libanius, to leave off his vain Ostentation of Eloquence, and most pernicious Superstition of the Worship of false Gods, and to betake himself to the Knowledge and Service of the true Eternal God, and Redeemer of the World, JESUS CHRIST. But Libanius stopt his Ears to the Voice of God, and said, *It was not yet Time*; and so continued in his Blindness and Obstinacy: Yet calling all his Scholars together, he entreated St. Basil to instruct them in the Way of true Philosophy, and to teach them how to join Virtue and Learning together, which the Saint willingly did. The wholesome Admonitions he gave them were these: *To have a great Care of Chastity, and to conserve their Soul clean, and Body pure: That their Gate should be modest, quiet, and grave; their Words moderate, and the very Tone and Pronunciation gentle and mild, their Diet temperate: That before their betters they should speak little, and be attentive to the Discourse of wise and prudent Men: That they should be subject and obedient to their Superiours and Elders, and loving and kind to their Equals and Inferiours: To shun the Company of those that were given to much Talk, or were impudent or stubborn: That they should not be free in laughing and jesting, nor use any Words that savour of Levity: But on the contrary, keep themselves in good Order, well composed, modest, bashful, walking with their Eyes upon the Ground, and their Hearts in Heaven: To condemn all vain Honour, and not pretend to pass Masters or be Graduates, or to get any Office or Preferment, which they were not fit for: To do what good they could to all, and expect their Reward and Recompence only from God.* This was the Substance of the Exhortation which St. Basil made to Libanius his Scholars. After which taking his Leave both of him and them, he followed on his Journey with Eubulus to Jerusalem. And there these two holy Pilgrims, with wonderful great Feeling and Devotion, visited those holy Monuments; and then went to Maximus, Patriarch of the City; who discovering what lay hid under their poor and contemptible Weed, went with them to the River Jordan, and baptized them. Whilst he was baptizing St. Basil, there came down from Heaven a great Flame of Fire, and in the middle of it a Dove, which having toucht the Water with its Wings, flew up again into Heaven, leaving all that were present full of Admiration and Fear. Maximus likewise baptized Eubulus, and anointed him with holy Oil. And when he had clothed them both with the Robe of CHRIST, he gave them the holy Communion to the great Comfort

of the Communicants, and all the Faithful there present. Their Pilgrimage being ended, they went back to Antioch, where Melitius ordained St. Basil Deacon. And then he began to preach, and to spread abroad the bright Beams of his Light and Doctrine, which he did with so much Fervour and Grace, that he enflamed and changed the Hearts of Men, much indeed by his divine Discourse, but much more by the good Example of his most holy and virtuous Life. He went thorough several Places, preaching the Word of God, enlightening the People, and exciting them to a Contempt of the World, and Love of Heaven. Then coming to Cesarea, he wrought the same Fruit there as he had done in other Places where he had preached. He was also made Priest there by Hermogenes Bishop of Cesarea, who soon after ended his Course, and departed this Life: And whilst they were deliberating of giving him a Successor, the more zealous and virtuous Sort of People cast their Eyes upon St. Basil, who in Life and Doctrine outshone the rest. Yet others carried the Business so, that Eusebius was chosen to succeed Hermogenes; a Catholick Man indeed, and of good Parts, but somewhat vain, and prickt with Envy to see St. Basil in so great Vogue and Esteem with the People. Hereupon he took a Distaste against the holy Man, and gave him an Occasion to put that in Execution, which he had been long thinking of; to wit, to fly and hide himself, that he might not be forced to be Bishop, and accept of that sublime Dignity. And so with great Patience, Meekness, and Humility, he retired himself into a Desert of Pontus, called Metaya close by the River Iris; there he lived some Years in the Company of St. Gregory Nazianzen: And their Lives were so admirable and perfect, that they seemed to be rather Angels come from Heaven, than Men born upon Earth, encumbered with a mortal Body. St. Gregory, in his eightieth Epistle, describeth what Manner of Life they led there, *in a Howel without Door, Window, or Hearth: Their Meat and Drink was a continual and rigorous Fast; and if St. Eumelia, St. Basil's Mother, had not sent them sometimes something to eat, they had been starved for Hunger.* Divers other Religious Men joined themselves to St. Basil, whom he there instructed and exercised in Piety, and gave them in writing Documents and Rules which they were to observe; and above all, became a Pattern and Example for them to follow; teaching them more by Deeds than by Words: So that though St. Basil were not the Author and first Institutor of Monasteries and Monks, he was notwithstanding a Master and Father of them, and one who did much illustrate and adorn a Religious State with Rules and Precepts; from

JUNE 14- from whom, as a Fountain, they all did drink; who made Rules and Constitutions of several Orders, and became Founders and Fathers of them. Whilst St. Basil lived in his Hermitage with his Religious, he ceased not to be persecuted by Hereticks, who forged many Lies and Slanders against him. For when St. *Musonius*, Bishop of *Neocæsarea*, was dead, who had been a most perfect and holy Man, and Enquiry was made of one fit to take the Place of so worthy a Predecessor, and of the rest of the holy Bishops, who from St. *Gregory Thaumaturgus* had successively governed that Church, many pitch'd upon St. Basil, as a Man the most worthy of all, and who would best become that Charge and Dignity: Which did exceedingly vex and trouble the Hereticks; because St. Basil's Doctrine was quite contrary and opposite to theirs, as also because they laboured to intrude into that Seat one of their own Sect, most unworthy of it; and despaired of ever bringing it about, if St. Basil should be their Competitor. Wherefore with their Detractions and malicious Slanders, they did all the Mischief they could both to him and to his Religious; because they persecuted Hereticks by the Holiness and Austerity of their Lives, and did dazzle and blind their Eyes with so extraordinary and brightshining Light of Sanctity.

St. Basil, like a clear Sun, enlightened the Inhabitants of *Pontus*, and converted an innumerable Company of poor blinded People to the Knowledge and Faith of JESUS CHRIST. But when, in the Reign of *Valens* the *Arian* Emperor, that Heresy, supported and strengthened by his Authority, like a dreadful Fire, spread itself over all the East, and even in *Cæsarea* made a great Destruction of the Catholick Faith: St. Basil's Zeal could not permit him to live longer retired in that delightful Solitude, at a Time that God's Cause called upon him to go out into the Field. Wherefore like a stout and faithful Soldier he left the Desert, and went to give Battle to the Enemy, and defend the Catholick Church: And renouncing all Self-Interest, not minding those Occasions of Disgust, which had been given him by *Eusebius*, Bishop of *Cæsarea*, he came into that very City to stop and break the violent and furious Course of the Hereticks, cruel Murderers of Souls, and Foes of JESUS CHRIST. And his Charity, Humility and Prudence was so great, that he won the Affection of *Eusebius*, and so much obliged him by his Kindness and good Services, that he had a high Esteem; and bore great Reverence to St. Basil, and made great Use of his Counsel and Labour in all Things. After some while *Eusebius* died; and all, as well the Clergy as the People, resolved to have St. Basil for Pastor and Prelate. And although

first he hid himself, and feigned himself to be sick, yet at last he yielded to the Appointment and Will of God, by the Persuasion of St. *Gregory Nazianzen*, and accepted the Charge, thinking that thereby he might with greater Power and Authority defend and protect our Lord's Flock, and resist and drive away the Wolves, that were ranging about to devour and destroy it. There happened to be a most terrible Famine in *Cæsarea*; which by Reason it is far from the Sea, and that there was at the same Time great Decay and Want of necessary Provisions in the neighbouring Parts, could not be succoured. The Rich were close-handed, Merchants would not sell what they had but at an excessive Rate; Tradesmen could not earn their Bread; the Poor being hungry, disheartened, and consumed with Famine, cried out most pitifully in the Streets, and seemed rather to be walking Ghosts than living Men: Yet the holy Bishop's Charity supplied this Necessity; he sold all he had, and distributed it among the Poor, whom he fed with his own Hands, even the little Children of the *Jews*; and began to preach Charity and Giving of Alms, in the Church, in the Market-Place, in the Streets, and in the Houses, exhorting all *not to lose so fair an Occasion of purchasing Heaven by their Alms: That they should remember that what was given to the Poor, was given to JESUS CHRIST; and that the rich Miser, who refused poor Lazarus his Crums of Bread, could not obtain now in Hell one Drop of cold Water: That he that can succour the Needy who are perishing for Want, and relieves them not, kills them: That Alms are the Ransom of Sins; and what Oyl is to a Lamp, the Sun to the Day, the Spring to the Year, the Soul to the Body, that Charity and Almsgiving is to the Soul. It is the Key of Paradise, the Tree of Life, the hidden Treasure in the Field, the Pearl or precious Stone, which the holy Gospel speaketh of, the Seed which Isaac sowed, which brought forth a hundred for one; the Shunamite's Oil that multiplied and filled several Vessels; the Meal of the Widow of Sarephta, that diminished not; Jacob's Ladder, that being on Earth, reached unto Heaven; the Magdalen's Ointment, so welcome and so pleasing to CHRIST our Saviour; the Star that guided the Sages to adore the Infant JESUS; Jacob's Fountain, where CHRIST sat, and converted the Samaritan Woman; the Refuge of Sinners; Joseph's fine and beautiful Garment; the Treasure and Riches, which fear neither Mith, Rust, nor Violence of Thieves. In fine, it is Interest given to God; so profitable and beneficial to the Giver, that for a Loaf of Bread bestowed upon the Poor, God returneth us Heaven in Recompence. His Words and his Example were so powerful and efficacious,*

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JUNE 14. cious, that the Poor were very much relieved in that miserable and extreme Necessity. He shewed his Charity no less in the Hospital which he built, which was a Work so admirable and sumptuous, that St. Gregory Nazianzen saith, *That having well considered it, he thought it might deservedly be reckoned among the Miracles of the World; because the Poor and Sick that came thither, and were provided for, were very numerous; and the Care and Order, with which they were tended, was admirable.* And the Saint himself, not content with what he did by Means of his Officers and Servants, whom he had appointed there to serve and help the Sick, waited upon them in Person, and assisted and served them with his own Hands, with wonderful Humility, and most tender and loving Affection; embracing and kissing those that had the most loathsome and filthy Diseases, which were able to cause the greatest Aversion, and to turn a Man's Stomach; for he conceived himself to behold our Lord in those diseased Persons, and cherished them as Members of that Body, whereof CHRIST JESUS is Head. There wanted not some that blamed and reprehended him for it, who imputed to Vanity what he did for Charity; and interpreted that to be Ambition, which was Contempt of the World: But he had Courage and Virtue enough to bear all these Censures; and being wholly absorpt in God, beheld all things in that Sovereign Light; and knowing that what he did was pleasing to his Eyes, who searcheth Mens Hearts, and is to judge them all, he made no Account of the vain Judgments and malicious Words of Men. For among all the Virtues which adorned this blessed Man's Soul, Fortitude and Constancy, wherewith he went thorough with the Things he undertook for the Service of God, was most admirable and divine; as is clearly seen in what happened to him first with Julian the Apostate, and afterwards with Valens the Arian, both Emperors. For Julian, who had been acquainted with St. Basil at Athens, and did well know his great Wisdom and Eloquence, had a great Esteem of him: And when he came to the Crown, he writ to him, and desired him to come and visit him, as one Friend would do another. But the Saint, nothing moved with it, answered him by making a Protestation of his Faith, and giving him to understand that he was ready to die in Defence of it. Julian for this, and because he was so opposite and contrary to him, and continually impugned him by his Life and Doctrine, did extremely hate him, as he did also St. Gregory, and intended to put them both to Death, when he should return from the Persian War. But he was slain in it miraculously; and his Death is thought to have been an Effect of

St. Basil's Prayers and Tears; who most earnestly besought our Lord to stop the Course of that impetuous and impious Tyrant, and to wrest the Whip out of his Hand, with which he intended to ruin and destroy the Catholick Church; and to obtain this of God, he took for Advocate the ever glorious Virgin Mary, our blessed Lady, as the Mother, Queen, Lady, Protectress, and only Defence and Bulwark of the said Church. But that which passed between him and Valens was more remarkable, and a greater Argument of his divine Spirit and Courage. For Valens having like a furious and violent Torrent and Inundation, beaten down and rooted up the Fruit-Trees and best Plants that were in our Saviour's Ground, driven and thrust Catholick Bishops out of their Churches, and persecuted our holy Faith so unmercifully, that he commanded fourscore of the Clergy to be taken, and put into a Ship, and carried into the main Sea, and there Fire to be put to the Ship: He came at length to Cesarea, hoping to supplant St. Basil, who alone stood more in his Way than all the rest; but because the Saint's Authority was very considerable, he would first try whether he could be won by Promises and fair Offers; and therefore sent some of his Counsel and Bed-Chamber frequently to him, to persuade him to conform himself to the Emperor's Pleasure: And when this would not do, he sent divers of his chief Captains and Commanders with Soldiers to terrify him with their Rudeness, and to use with him both Force and Cunning. But when all was in vain, one of the Governours, by Name Modestus, though quite otherwise in his Manners, a harsh, heady, and furious Man, and of no Discretion, sent for St. Basil to appear before him. The Saint came with a quiet and untroubled Mind, a cheerful and grave Countenance, and as well contented and pleased, as if he had been invited to a Feast. And the Governour, without any Respect or Reverence to him, or even giving him the Title of Bishop, said: *What Boldness is this of thine, thus to oppose the Imperial Majesty? Dost thou imagine thou art able to resist him?* St. Basil answered mildly, *I know not why you term me bold or impudent, not having done any thing that deserves that Name. That which I have against you, saith Modestus, is that when every one else is obedient and subject to the Emperor, you alone condemn him.* The Saint replied, *I ought to obey the chief and supreme Emperor of Heaven and Earth, who commands me what I am to believe; and bids me to oppose all those, who do not, or will not believe what he commands. But I will be obeyed, saith Modestus. Dost thou not think it sufficient Honour for thee to be of my Opinion, and to have me your Companion in the*

JUNE 14. *the Profession of Faith? Yes indeed, saith St. Basil, I should esteem it very much, and take it for a great Honour, and Happiness, to have you my Companion; not as the Emperor's Officer, or an Arian, but as one of the other Catholick Christians, which are of my Flock; and under my Charge; for a Christian is not to make any great Account of the Person he bears, of his Office, or Nobility, but all his Worth and Glory is to believe and profess the true Faith, and to have a pure and clean Conscience. I do consider you, and respect you, as a principal Officer of the Emperor, and a great Personage; but for all these Titles, I do not take you to be more pleasing to God than my self. Modestus was offended, and grew very hot by this so resolute Answer of St. Basil, and began to brave it, and threaten him with Confiscation of his Goods, with Banishment, Torments and Death. But the Saint on the contrary answered very quietly and calmly, Modestus, do not brave it so, nor think that you can terrify me; you cannot confiscate my Goods, for I have none; nor banish me, for all the World is to me one Place of Banishment, and my Country is Heaven. I do as little fear your Torments; for my Body is so far spent and pined away, that it hath not Force to suffer any Torment; and the first Stroke will dispatch it, and put an End to Life and Pain: Much less do I fear Death; because I know it will set me free from this Prison, and restore me to my Creator. The cruel Governour was surprized and amazed at this unexpected Constancy of the holy Prelate, and told him, I have never yet met with a Man that spake to me with so much Liberty and Boldness. Because, saith St. Basil, you never spoke before with any Bishop. For we Bishops are obliged in all other Things to carry ourselves with the greatest Submission and Humility of all Men in the World: But when there is Question about the Faith, and the Reverence which is due to JESUS CHRIST, we are to be confident and courageous; and not permit that the Majesty of his Divinity be in the least Point disparaged. In fine, after a long Parly and Debate about this Business, the Conclusion was, that Modestus told the Saint he would give him that Night to sleep upon it, and then to resolve what was best for him to do. And St. Basil answered gravely and resolutely, I shall be to Morrow what I am to Day; look you to it, if you do not change. In a Word, St. Basil came off victorious, as firm as a Rock in the Middle of the Sea; and Modestus being confounded, began to have more Respect for him; and going to the Emperor, related to him all that had passed, and how it was but Loss of Time and Labour, to endeavour to draw the Bishop of Cesarea to consent to him. And the Emperor turning his Hatred into Admiration, and*

JUNE 14. *his Aversion into Reverence, commanded he should be no more molested: And it being then the Feast of the Epiphany of our Lord, or Twelfth-day, he came into the Cathedral Church, where the holy Bishop was, and all the Catholicks, celebrating that most holy Solemnity: And when he saw the Order and Decency that was observed in the Catholick Church, in the singing of Psalms, and in other Ceremonies; in the Ornaments and Furniture of the Altar, in the Devotion, Silence, and Modesty of the People, he was strangely struck with Admiration; for they were all like so many Angels about St. Basil, honouring him with Respect, and looking upon him with a holy Reverence: And he was in the midst of them with his Eyes cast down, so recollected and so attentive to the holy Mysteries, that he stirred or moved himself no more than if he had been a Statue. The Emperor at his Entrance into the Church offered great Gifts and Presents, though not one of the Clergy would take any thing from him; because he being an Heretick, they did not know whether St. Basil would allow of it: So great was their Respect for their Bishop, whom they esteemed a Saint, and so little did they care for the Emperor, that had separated himself from the Catholick Church. Valens, whilst he was in the Church, was seized with a Pain and Dizziness in his Head, insomuch that his Guard was forced to hold him, lest he should fall out of his Seat. Afterwards St. Basil spoke to Valens, and by his divine Discourse did so work upon his Mind, that he began to be more favourable to Catholicks. But the Hereticks being very numerous and importunate, prevailed again so much upon his infected Heart, that he gave Order to have the holy Man sent away into Banishment. All Things were now ready for the Execution of the Sentence: For the Time appointed was come, the Chariot was prepared, the Hereticks were overjoyed; and the Catholicks, on the contrary, were dissolved into Tears; and not enduring to hear of any Parting or Separation from their Pastor, all desired to accompany him in his Banishment: But it pleased our Lord to interpose himself, and to break that wicked Design, and hinder the Execution of that ungodly and cruel Edict. For that very Night he struck the Emperor's only Son, called Galates, who was very young, with a terrible and dangerous Sicknes, which increased so upon him, that the Physicians gave him over: And the Empress Dominica told the Emperor, This was a Punishment sent him by Almighty God for the Wrong and Injury done to Basil, and that she had been afflicted with strange Dreams and Visions about it. The Emperor, moved by this Advice and Counsel of the Empress, sent for St. Basil,*

JUNE 14. Basil, and said to him, *If your Faith be true, pray to God that my Child may not die.* The Saint replied, *If you will believe, O Emperor, what I believe, and will restore Peace to the Catholick Church, your Son shall live: Make him be baptized by Catholicks.* Presently the Child grew to be better, and St. Basil left the Palace. But the Emperor, not to have his Son's Recovery ascribed to St. Basil's Prayers, bids the *Arian* Bishops christen him, and pray for him; and presently after the Child died; who infallibly had lived, if the Emperor had followed St. Basil's most wholesome Counsel. The Emperor was extremely afflicted, and his Heart full of Sorrow and Bitterness to see Things go so cross with him. In the mean while, his Bishops and Favourites, who were all *Arians*, persuaded him it was impossible for their Religion to flourish, or to be in any good Condition, as long as Basil resided at *Cesarea*; wherefore he resumed his former Resolution of banishing him. The Sentence of his Banishment was written, and brought to *Valens* to sign it; which as he went about to do, the Chair wherein he sat broke under him: Yet, obstinate Man as he was, he took a Pen to sign it, but could not make it cast Ink: He changed his Pens three several Times, and all three broke; nor could he write one Tittle with any one of them. This was not sufficient to make *Valens* open his Eyes, and understand that he resisted the Hand of God. But as he persevered in his wilful Malice, his Arm fell a shaking, as if he had been taken with the Palsie. Then was he forced to give over; and fearing a greater Scourge, he tore in Pieces the Paper, wherein the Saint's Condemnation was written, and permitted him to live quietly at *Cesarea*, though much against his Will: But he saw it was to no Purpose to strive against God, who defended his holy Prelate.

Upon a Time, whilst St. Basil was speaking with *Valens*, one *Demosthenes*, who had some Office in the Court, and had the Care of serving in the Meat, a Favourite of the Emperor's, to comply with his Master, engaged in the Business, and reprehended the Saint for not conforming himself to his Majesty, and (his Tongue transgressing as far the Rules of Grammar, as of Modesty and good Manners) came out with a gross Solecism or Barbarism: Whereat the Saint smiling said, *It is enough; seeing that even Demosthenes can speak incongruously:* Alluding to that famous *Demosthenes*, Prince of the *Grecian* Eloquence, as *Tully* was of the *Latin*. But when *Demosthenes* would not give over, but grew to be more impertinent, he took him up more roundly, and said: *Demosthenes, it were better for thee to meddle with thine own Office, and to look that*

the Emperor's Meat be well seasoned, than to engage thy self to dispute of Matters of Faith. JUNE 14- Another Contest St. Basil had (of less Importance indeed, than what he had with the Emperor) with a certain Governour, by Name *Eusebius*, who was Uncle of the Empress, and had the Government of *Pontus* and *Cappadocia*; and herein the Saint shewed also his Courage and Constancy. There was a certain Widow, noble, rich, and well qualified, called *Vestiana*, Daughter to *Araxes*, a Senator, and one of the Privy Council. It happened that a prime Officer of the aforesaid Governour fell in Love with her, and pretended to marry her: But *Vestiana* slighted him, and resolved to continue in the State of Widowhood; which he taking extreme ill, intended to obtain by Force and Violence, what he could not get by Love and Favour. *Vestiana* finding herself to be in Danger, had Recourse to Prayer, fled to the Church, and desired St. Basil to take her under his Protection: And he who was ever a Virgin, and a terrible Enemy of all Uncleaness and Dishonesty, was most willing to defend her, and help her to conserve that Jewel, which she was loath to lose. The Governour (to whom that Officer had made his Complaint) would have her taken out of the Church, which the holy Bishop would by no Means permit; which made him even mad with Rage; and as he was an Heretick, and a most unjust Judge, he took hence an Occasion to persecute St. Basil. He procured many false Accusations to be brought in against him; and upon that Score sent his Officers and Sergeants to his House, publickly to revile and defame him, as one that harboured lewd Company. He commanded him to make his Appearance at his Tribunal; and when he came, he tore and pluckt off his upper Garment or Gown; the wicked Judge sitting at his Ease and in State, and the holy Bishop standing, as our Lord did before *Pilate*. St. Basil told him *that if he pleased, he should have his Cassock also:* And he thinking he was laughed at, threatened to torment him, to pull him in Pieces, and to make him die a most painful and ignominious Death: But the Saint retaining always the same Peace of Mind, and cheerful Gravity of Countenance, gave him sufficiently to understand that he was nothing moved with all his Threats. It was presently noised about the City, how insolently and tyrannically the Governour had abused the holy Prelate; and the People came running in by numerous Troops to rescue their Pastor from the ravenous Wolf. All flocked together, Men and Women, Young and Old, Poor and Rich, Tradesmen and Gentlemen; every one armed with what Weapons he thought most fit for the Purpose, and resolved to set upon the Governour,

JUNE 14. vernour, and defend St. Basil. But the meek and patient Servant of God returning good for bad, to preserve his Life, that threatened him Death, appeased the People; and with his only Gravity and Majesty withheld them from executing their Anger and Indignation against that inhuman and barbarous Man. After this, *Vestiana* entered into the Monastery, whereof St. *Macrina*, St. Basil's Sister, was Abbess, to be instructed by her in a Religious Life. This was the End of St. Basil's Encounter in Defence of the Chastity of an innocent and honourable Lady, against the Fury and Tyranny of a most wicked Governour, who (as such People use to do) pretended by the Power and Rod of Justice, to oppress and wrong her the most he could: And with such Meekness did he treat a Man that deserved quite otherwise of him, in Imitation of the Sweetness and Mildness of our Lord; who is continually doing Favours, and shewing Mercy to those who offend him. For St. Basil's great Constancy and Magnanimity was accompanied with admirable Sweetness and Gentleness: And as he was a Lion, when it concerned the Honour of God, so was he a meek Lamb in bearing Affronts and Injuries offered to his own Person; and most generous and noble in repaying bad Turns with good Services. For thus he behaved himself towards that other Governour *Modestus*, who, as we said, had treated him with so much Incivility and Rigour. For afterwards falling grievously sick, and finding no other Remedy, he desired St. Basil to come to visit and assist him; which the Saint did most willingly and readily: And by his Sweetness and Kindness did so win him, that *Modestus* asked him from his Heart Pardon for having molested and affronted him; and ever after was most forward in publishing his Virtues and his Merits.

On another Occasion he manifested most rare and admirable Patience, and very remarkable, whereof we find not ordinarily Examples even among Saints. St. Basil visiting the Churches of *Armenia*, to provide them with Pastors and Bishops, admitted into the Communion of the Faithful, one *Eustachius*, Bishop of *Sebastie*, who having been an Heretick, made shew that he was converted to the Catholick Church, and professed the Faith, renouncing all Heresies; yet after a Time returned to them again. For this Indulgence which the Saint had used towards the false-hearted Man, in admitting him to the Church, many Catholics were scandalized, and separated themselves from him as a suspected Person; yea even his own Monks declined him, and refused to converse and communicate with him. The good Saint was very sensible, and with good Reason, of this sad Affliction; and

although he endeavoured to satisfy those who suffered Scandal, by giving them a good Account of his Intentions and Proceedings; yet he forbore, for the Space of three Years, to take Pen in Hand to write either to *Eustachius*, or against him, for having so basely deceived him; and this for Fear he might be overseen in some Expression, or some tart and biting Word, proceeding more from his Trouble and Affliction of Mind, for that treacherous and unworthy Dealing of the perfidious Heretick, than from Zeal and Reason. This Patience of St. Basil proceeded from the great Contempt he had of himself, and his strait Union and Conjunction with Almighty God: Which made him make no more Account of the Judgments of Men than they deserve, and to content himself with the faithful Testimony of his own pure and innocent Conscience. He had attained that high Degree of a perfect Abnegation and Renunciation, which he teaches and commends in his Writings; whereby a Man that is enlightned and assisted by God, divorces himself from all Things in the World, and fears nothing, no not even Death. Unto which Perfection he arrived by Means of Prayer and Penance, wherein he was more admirable than imitable; for he wore but one single Coat, slept always upon the Ground, fasted every Day, abstained from Wine, used his Body as if it had not been his; for by his extreme Mortification he brought it to that weak Condition, and made it become so very lean, that he had only Skin left to cover his Bones.

He spent whole Nights in Prayer, and therein was particularly favoured and visited by our Lord, who did him great Graces, and wrought for him many Miracles, whereof some we will set down here. He desired the special Grace of the Holy Ghost to praise God in the Mass, with proper Prayers and Words. And after he had been wrapt into an Extasy, and enjoyed a divine Revelation of that Matter, his Request was granted him; and he writ a Mass, which is called St. Basil's Liturgy; and the first Day he celebrated according to that new Form, there descended upon him a great Light which remained till he had ended the Sacrifice. Another Time whilst he was at Mass, a certain Jew, moved by Curiosity to see what was there done, secretly mingled himself among the Christians; and at the Time that the holy Host was broken and divided by the Saint, he saw a most beautiful Infant. The Jew strangely struck at this, came to receive the Holy Communion with the Christians; and receiving a consecrated Host, found it to be true Flesh: And by this so evident a Miracle came to understand the Certainty of the divine Mystery; and the

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JUNE 14. next Day came with all his Family to demand holy Baptism of St. *Basil*. A principal Gentleman, by Name *Proterius*, had a virtuous Daughter that desired to be a Nun, and to consecrate her Virginity to our Lord. But the Devil, the implacable Enemy of Chastity, and of all that is good, stirred up one of her Father's Servants to a vehement Desire to have her for his Wife: And because he durst not once mention it to her by Reason of the great Inequality between them, he addressed himself to a Magician, to obtain his Desire, who brought him to oblige himself by his own sworn Promise and Covenant to the Devil, to become his Vassal and perpetual Servant; and to give a Tenure of this Obligation in a Schedule or Bill under his Hand and Seal, wherein he renounced his Baptism, and denied CHRIST our Saviour. Presently upon it, by the Permission of Almighty God, the Devil tempts the young Gentlewoman, and she grew to be so exceedingly in Love with her own Servant, that with many Tears and Sobs she begg'd of her Father that she might marry him, otherwise he should soon see her dead at his Feet. In fine, they were married together; and not long after she perceived that her Husband never came into the Church, nor did any Duty of a Christian; and coming at length to understand the Cause of it, to wit his Pact with the Devil, the poor Woman was most intolerably afflicted, and acquainted St. *Basil* with the whole Business, who presently sent for the miserable Man, and finding him to have lost all Hopes of Mercy, and Pardon of such a horrible Crime and Disloyalty to God, encouraged him to have Confidence in the infinite Goodness and Mercy of our Saviour, and to cast himself into his most faithful Arms full of Pity and Love. Then he shuts him up into a Chamber, and makes him fast and pray, and himself also falls a praying. The Devils in the mean Time gave him most furious Assaults; and howling with a fearful Noise upbraided him, *that it was he who came and offered himself to them; and not they who fought after him.* And told him, *It was not now possible to get out of their Hands; that he stood obliged, and they held him fast bound by his own sworn Promise; and had the Bill of his Obligation to shew, which they would never quit.* Yet for all this, St. *Basil's* Prayers were of that Force and Efficacy, that the infernal Monsters were compelled to yield, and deliver up the Bond or Schedule; which in Presence of all the People (who by the Bishop's Order were praying in the Church, and lifting up their Hands to our Lord) they cast down through the Air. The Saint takes it up, and tears it; and finding the Man to be very penitent and contrite for his heinous Offence, admits

him anew, and reconciles him to the Church, JUNE 14. then gives him the holy Communion of our Lord's Body, and arms him with wholesome Counsels and Admonitions, prescribing what he was to do for the future. It is also to be accounted amongst the great Miracles; what happened between St. *Basil* and St. *Ephrem*, Deacon, a Syrian; who was so holy a Man, and so much enlightened by Almighty God, and writ so sublimely of heavenly Things, that, as testifieth St. *Jerome*, his Works were read in the Churches next to the holy Scripture, with great Reverence and Admiration. This St. *Ephrem* then living in the Desert, saw once upon a solemn Day a Pillar of Fire, and heard a Voice that told him that *This Pillar was the Great Basil*, and commanded him to go seek him out, and benefit himself by his divine Doctrine. St. *Ephrem* comes to *Cesarea*, and enters the Church where St. *Basil* was, who by divine Revelation presently knew St. *Ephrem*, whom he had never seen before; and whilst he sung divine Service, his Mouth seemed to St. *Ephrem* to be full of Fire: He perceived also a Dove sitting upon his Shoulder, with its Beak at his Ear, suggesting to him whilst he preached, all that he said. And although St. *Ephrem*, speaking of his Acquaintance and Familiarity with St. *Basil*, doth not mention any such Thing; yet the Author of St. *Basil's* Life, set down by *Surius*, under the Name of *Amphilochius*, recounts that St. *Basil* obtained for St. *Ephrem*, at his Request, to understand and speak Greek. The same Author also relates, that St. *Basil* cured a Leper, so consumed and eaten up with that loathsome Disease, that he had lost his Tongue, who lodged in the House of *Anastafius* a holy Priest, who kept him in a Room apart to attend him, and exercise towards him his Charity and Devotion. He adds moreover, that by his holy Prayer he obtained of God Pardon for a rich and noble Lady, that under the Name of a Widow lived most lewdly and wretchedly, and loosed the Reins to all manner of Dishonesty. This Woman being touch'd at length by the Hand of God, entred into herself, acknowledged her evil Courses, and bewailed them: Then writing down all her Sins in a Paper, she sealed it up, and gave it to St. *Basil*, beseeching him to beg of our Lord to blot them all out of that Paper, that thereby she might come to understand that they were pardoned. The Saint prayed for her, and all the Sins were blotted out besides one, which was the greatest of all. Soon after the Saint died, and the good Woman, having great Confidence in him, laid her Paper upon his sacred Corpse, as he was carried to Burial; and when she took it off again, and opened it, found that Sin was also blotted out as well as the rest: And this

JUNE was done for the Merits of the Saint, and
14- for the strong Faith; and abundance of Tears, wherewith the good Woman demanded that Favour of him. There came another desolate and afflicted Woman to him; and desired from him a Letter to the Governour, who owed her a Sum of Money. The Saint was content, and writ in this Manner: *This poor Woman came to me, to desire me that I would recommend her to you; for she is very confident that upon my Commendation you will do what is desired of you: If it be so, shew it by your Deeds.* The Governour was not much moved with the Letter, and yet to keep fair with him, and comply in Words, he writ back, *That he was ready to obey his Commands, and desired, for his sake, to pleasure the poor Woman, but could not do it, it being a Business that belonged to the Exchequer.* The Saint presently understood him, and answer'd him thus: *If you would do this, but cannot, there is no more to be said; but if you can do it, and will not, you shall come to that pass that you will much desire it, but shall not be able to effect it.* As St. Basil writ, so it fell out; for within a while, falling into the Emperor's Disfavour, he was cast into Prison, and found no better Expedient, than to entreat St. Basil to intercede for him, which he willingly did; and then being disabused by the Inconstancy of Fortune, he was grateful to God and his Saint, and paid the Woman twice as much as was owing her. The same Author, and also John Zonaras, a Greek Historian, write of another Miracle more remarkable, which doth manifest the Force and Efficacy of his Prayers, and what wonderful things God did work by him. The Emperor Valens had taken away a Church in the City of Nyssa, from the Catholics, to give it to the Arians. The Catholics made their Recourse to St. Basil, and desired him to go to Constantinople, and persuade the Emperor to restore them their Church. He went, spoke, pray'd, begg'd, and importun'd the Emperor, but all in vain; for he could prevail nothing with that Arian Prince. Then St. Basil, with great Faith and Liberty, spoke thus: *Sir, let us put this Suit into the Hands of God. Command the Church to be shut up, and let those who are of your Sect stand without, and betake themselves to Prayer, and if the Doors of the Church open of their own Accord, the Church shall be theirs: If they open not, we Catholics will come, and pray; and if by our Prayers it be opened, the Church shall be ours: If neither their Prayers nor ours can open it, but it remains still shut, we are content they take it for themselves.* This Condition seemed very reasonable to the Emperor, and he agreed to it. Therefore the Church was shut, and the Arians standing without, made a long and tedious Prayer, and still the Church remained shut. Even-

ing came on, and the Arians, wearied with praying, retired. Then came St. Basil with his Catholick Company, and had no sooner began to pray, but all the locks broke, and the Doors flew wide open, to the great Comfort and Congratulation of the Catholics, and no less Admiration and Surprise of the Hereticks, whereof many being convinced by so evident a Miracle, were converted to our holy Faith; though it wrought no more upon Valens the Emperor, than upon a hard Stone, or Flint. But his Obstinacy was soon after punished most severely by the divine Justice: For being defeated in a Barrel by the Goths; and pursued, for Shelter he entered into a poor Cottage; which the Enemy observing, put Fire to it, and there, unfortunate Man, he was burnt like an Heretic. All these things were miraculous Effects of St. Basil's Prayers; as was also another Passage recounted by the same Author, which happened immediately before his Death.

St. Basil was very familiar with a certain Jew, Joseph by Name; and a Doctor of Physick, in which Science he was excellent, and was a wise and prudent Man, whom the Saint laboured very much to bring to the Knowledge of our Lord and Saviour JESUS CHRIST; but could never prevail with him in his Lifetime; but now drawing towards his End, he sent for him, asked him his Opinion, *Whether he might probably recover?* The Jew having felt his Pulse, told him, *There was no Remedy, but that he must die, even that very Day at Sun-set.* But what will you say, replieth St. Basil, *if you find me alive to Morrow?* *That is impossible,* saith the Doctor; *and if I see it, I will become a Christian.* The Saint besought our Lord to prolong his corporal Life to the next Day, that the Jew might obtain the spiritual Life of his Soul, and become a living Member of the Church, as he did, when he beheld a Miracle so contrary to all Skill, and Experience of Physick, and above the Forces and Order of Nature. And the next Day the Saint, by that supernatural Vigour which our Lord subminister'd to his decay'd and exhausted Body, rose up out of his Bed, and went to the Church, where he baptized that Jew, with all his Family; which when he had done, he return'd again to his Bed to die. The News being spread about the City, that the holy Bishop was dying, there resorts to him an incredible Concourse of People, as if he had been natural Father of every one, as he was the spiritual; they took on, lamented, and fought by all Means to prolong his Life, each one desiring to take from his own Days, to give them to him. But his Merits, which were ripe for Heaven, had more Force with our Lord, to take him to himself, as also his own excessive Desire to leave this Banishment,

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ment, to see the Face of God, prevailed more than the Prayers of his Flock to keep him longer in this Life. He entertained himself with our Lord in Prayer, and exhorted those that were present, *to serve their Creator with their whole Heart*. Then beholding the Angels that were sent to receive his Soul, he rendered it up to our Lord in saying those Words, *In manus tuas Domine commendo spiritum meum. Into thy Hands, O Lord, I commend my Spirit*. He departed this Life on the first Day of *January*, in the Year *CCCLXXVIII*, and had been Bishop eight Years, six Months, and sixteen Days. But the Day of his Departure falling upon the Feast of our Lord's Circumcision, the Church solemnizeth his Memory on the fourteenth of *June*, on which Day he was consecrated Bishop. No Man is able to express the Sorrow and Mourning which was then at *Cesarea*, for the Death of this so holy and so great a Pastor, nor the Concourse of People that resorted to celebrate his Obsequies; for there came Christians, *Jews*, and *Gentiles*, to see him; nor, in fine, the Devotion of the Faithful, that pressed through the Throng to touch his sacred Body, and to carry some Relick of him away, to keep it as a most rich Treasure. But particularly, that Physician, whom we spoke of, who of a *Jew* had been made by him a Christian, when he saw him dead, falling with his Breast upon the Saint, and bathing him with his Tears, said, *O Basil, true Servant of the living God, if thou hadst had a mind to live longer, thou wouldst have died no more to Day than thou didst Yesterday, when thou permittedst not Death to seize upon thee*.

Besides the Service which this famous and renowned Doctor did to our Lord by his Life and Doctrine, he writ divers admirable Books, which the Catholick Church doth still enjoy, and highly reverence. *St. Ambrose* made so great account of them, that he hath almost translated out of *Greek* into *Latin*, *St. Basil's* Book of the Holy Ghost, and his Homilies upon the *Hexaëmeron*, where he discourses of the Creation of the World, and of what God made in the six first Days. He kept great Correspondence with *St. Basil*, and there was a very strict League of Friendship between them, and frequent Communication by Letters. And by *St. Basil's* Means the Body of *St. Denis*, Martyr, who had been Bishop of *Milan*, and for the Catholick Faith was banished by the *Arian* Emperor *Constantius* into *Cappadocia*, where he died, was sent to *Milan* to *St. Ambrose*. *St. Gregory Nazianzen* discours-

ing of *St. Basil's* Writings, saith, that *None before him had explicated the holy Scripture so sublimely and so solidly*. *St. Basil* was tall, feeble, and spare of Body, pale, and somewhat melancholick, his Nose well proportioned, arched Eye-brows; he had the Countenance of a Man pensive and absorpt, his Face somewhat long, and a little wrinkled, hollow Temples, a long Beard with some white Hairs. The Praises which the ancient holy Fathers have given *St. Basil*, are so great, that they alone are sufficient to make us have a great Esteem and Veneration for him, together with a great and earnest Desire of imitating him. *St. Gregory the Divine*, his most intimate Companion and Friend, writ an admirable Oration of his Life and Virtues, where he styles him *The Band of Peace, Herald of Truth, the quick-piercing Eye of the Church, a Person that did reach his sublime Knowledge by the Sanctity of his Life*. *St. Gregory Nyssen*, his Brother, who also praiseth him in an eloquent Oration, calleth him *A Prophet, and an Interpreter of the Holy Ghost, a valiant Captain of JESUS CHRIST, an excellent Preacher of the Truth, and an invincible Defender of God's Church*. He compares him for his Zeal, to *Elias*, for Austerity of Penance, and Liberty in reprehending wicked Princes, to *St. John Baptist*. *St. Ephrem* saith of him, that he was as acceptable to God as *Abel*, preserved from the Deluge, like *Noah*; called the Friend of God, like *Abraham*; and offered up in Sacrifice, like *Isaac*; victorious over all Adversity and Tribulations, like *Jacob*; magnified and exalted in Glory, like *Joseph*: And then compares him with *Moses*, *Aaron*, and *Joshua*, with all the Prophets, Apostles, and Evangelists, of our Lord, and exhorts all to imitate him, there not being a Word or Action of his which deserves not Reverence and Imitation. *Simeon Metaphrastes* styleth him, *A flaming Torch of the Catholick Church, the bright-shining Sun of verity, that enlighteneth all the World, a sublime Pillar of God, the Light of Divinity, the true Son of Wisdom, the Plenitude of Knowledge, Ambassador of the Father, Trumpet of the eternal Word, a Steward or Distributer of the Gifts of the Holy Ghost*. And after the like manner do other Saints and Doctors set forth his Virtues and Excellencies. Let us beg of the Lord, by the Merits of this his Saint, to grant us Grace to imitate him, and to attain to the Possession of that Glory which he enjoyeth in a most happy and blessed Eternity. Amen.

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*The Lives of the Saints VITUS, MODESTUS, and CRE-
SCENTIA, Martyrs.*

JUNE 15. **I**N the City of Nazara, in the Kingdom of Sicily, was born St. *Vitus*, Martyr: His Father was a *Gentile*, *Hilas* by Name, a wealthy and powerful Man, against whose Will, and without his Knowledge, his Son *Vitus*, being yet a little Child, was baptized, and began to work great Miracles, healing the Sick, casting out Devils, and doing other such wonderful things; for God had chosen him from that most tender Age, to manifest his Glory in him, and by him. When he came to be twelve Years old, and was publicly known to be a Christian, *Valerianus*, Governour of Sicily, commanded *Hilas* to bring his Son to him; and after the Father and Governour had discoursed some while together, and both of them had lost their Time and Labour in persuading *Vitus* to deny JESUS CHRIST, and adore the false Gods, the Governour seeing neither his Fawning and Flattery, nor large Promises, or cruel Threats, could alter the Child's Mind, commanded he should be first severely whipp'd with Rods; and if, after that, he persisted to be obstinate, to be put to more cruel Torments. As the Officers were laying hold upon the blessed Child, to execute the Sentence, their Arms withered, as did also the Judge's Hand, and fell off from his Body; but St. *Vitus* restored them all to perfect Health. *Valerianus*, not to engage himself in farther Danger, delivered *Vitus* up to his Father, telling him, *It belonged to him to chastise his Son, and to bring him to adore the Gods.* *Hilas* resolved first to use all fair Means to gain him, and therefore prepared for him a Chamber most richly furnished, with a stately Couch, and in it a Bed of the softest Down, and filled the Place with most exquisite Perfumes, called for a Set of the best Musicians, and invited thither handsome and beautiful young Maids, never doubting but by their Allurements, and so many charming Baits of Pleasure, his Son, that was yet but a little Boy, might be won, and persuaded to leave the Affection he had for CHRIST and his Religion. But the holy Child converting his Eyes and Heart to God, begg'd of him, with many Tears, *to assist him, and arm him with his powerful Grace against those lewd Creatures, no less dangerous and pernicious than venomous Snakes, and stinging Adders.* Presently upon his Prayer, a celestial Light replenished the Room, and the Angels came and sung the Praises of God. *Hilas* being touched with a Curiosity to see

this Wonder, looked into the Room, and the Brightness was so excessive great, that it dazzled and put out his Eyes, and withal, caus'd him most intolerable Pain; wherefore most pitifully lamenting, and crying out, he ran to the Temple of his Gods to be cured, promising them great Presents and Donaries: But those blind Stocks could not give him the Light which themselves had not. But his Son *Vitus* restored him his Sight, by Virtue and Power of him *who is the Light of the World*, and without whom the most quick-sighted Eyes are but blind. And yet so great and signal a Benefit could not bring the ungrateful Wretch to acknowledge and confess JESUS CHRIST, or make him remember he was a Father, and had a new Obligation to love him, whom, by the Instinct of Nature, he was bound to love however; for he was resolved to persecute and torment his Son. But our Lord rescued him out of his Hands, and sent an Angel to *Modestus* and *Crescentia*, who had brought up *Vitus* from his Infancy, to command them *to take Vitus, and go with him to the Sea-Shore, where they should find a Bark ready for them, into which they might confidently enter, for he would guide them.* They presently executed the Orders that were given them, and the Angel was their Pilot, who guided their Vessel, and brought them safe to *Naples*, in the Province of *Lucania*; and there leaving them near a River, disappeared. Here these three holy Persons remained, and an Eagle brought them daily what to eat. In the mean while God was pleased to do many Miracles by the Prayers and Intercession of St. *Vitus*, and to enlighten the People thereabouts, who being moved with the bright Lustre of his Sanctity, resorted to him; and he cured them of their Diseases, and freed them from the Devils, that had possessed their Souls and Bodies.

It pleased God, for the greater Manifestation of his Glory, to permit a Child of *Dio-
clesian*, at this time, to be most cruelly tormented by the Devil, who cried out aloud, *That he would never leave her, till Vitus, the Servant of JESUS CHRIST, came to cast him out.* Presently, by Order from the Emperor, *Vitus* was sought for, and being found at length, was brought thither; who laying his Hand upon the possessed Child, drove away the Devil; but as he went out, he wounded some Pagans that stood by, who had affronted St. *Vitus*, and said, *that he could not cure*
the

JUNE 15. the Child, whom, notwithstanding, he restored to perfect Health, and left her free from all Molestation of the wicked Spirit. *Dioclesian*, as soon as his Daughter was whole and sound, looking upon *Vitus*, who was a most comely and handsome Youth, and had a brave Presence, took a wonderful great Affection to him, and made him glorious Promises, that he would take him into his Palace, and use him like his own Son, if he would but renounce CHRIST, and adore his Gods. But when the constant young Man slighted his Offers, turning all his Kindness into Anger, and Love into Hatred, he commanded he should be cast into a dark Dungeon, together with *Modestus*, and *Crescentia*, and there they should be loaden with Iron Bolts, and not have as much as a Drop of Water allowed them. In this Prison St. *Vitus* sung with the Royal Prophet: *Deus in adiutorium meum intende. Come my God to my Aid and Help.* Nor did our Lord defer his Help, for the Prison was filled with a great Light, and a Voice was heard, that said, *Stand firm and constant, my Servant Vitus, for I am ready to assist thee.* And that horrid and loathsome Place was replenished with a fragrant and most comfortable Smell. *Dioclesian* was advertised by the Jaylor of all that had passed in Prison, and he sent for the holy Martyrs; who, as they were led to the Emperor, *Vitus* encouraging his Companions, bid them be of good Cheer, for the Hour was very near, wherein they were to receive Crowns from our Lord, if they persevered to the End in the Confession of their Faith. The Emperor, when he could not persuade *Vitus* to consent to his perverse Will, commanded a great Cauldron to be heated, and Lead, Rosin, Pitch and Tar, to be boiled in it, and then the Saints to be put into it, and *Now we shall see*, saith he to St. *Vitus*, whether thy God can deliver thee out of my Hands. But the blessed Saint signing the Vessel with the holy Cross, entered, with his Companions, confidently into it; and there, in the middle of the Flames, like the three Youths in the Furnace of *Babylon*, they sung Praises and Hymns unto our Lord: And they came out of it as sound and as whole as they entered into it, without receiving the least Harm from the Fire, nor having one Hair of their Heads singed; rather they appeared more comely, shining with a gracious kind of Lustre. Then was *Vitus* exposed to a most fierce and cruel Lion, to be devoured by him; but the Beast, like a meek and gentle Lamb, laid himself down at the Saint's Feet, and licked them in a fawning Manner. There were present at this Spectacle above twenty Thousand Men, besides an infinite Multitude of Women and Children; and almost a Thousand of them were converted, by this strange Miracle, to believe in CHRIST. And *Vitus*,

turning towards the Emperor, said, *Do you not see, Dioclesian, how the savage Beasts, forgetting their natural Fierceness, become tame and gentle, acknowledging therein, and obeying their Lord, and you, on the contrary, will not own him, nor obey him?* But the wretched Tyrant was so far blinded, and his Heart so much hardened, that neither the Admonition given by the Saint, nor the Miracles he saw wrought before his Eyes, nor the Benefits he had received, could mitigate him, or bring him to understand what the Virtue and Power of CHRIST did work in this holy Youth, to confound him and his vain Gods. Wherefore encreasing more and more in his Obstinacy, he commanded the three Saints to be stretched out upon the *Catasta*, which was a certain Scaffold, high and conspicuous, where they tormented the holy Martyrs in divers Ways, in sight of all the People. Here were these three holy Saints most cruelly tortured; all their Bones and Members disjointed, their Sides raked with Combs of Iron, their Flesh torn off, so that their very Entrails and Bowels appeared. At this time the Air was very calm, and the Sky clear; but as soon as St. *Vitus* prayed to our Lord to help him, there arose presently a most horrible Tempest; the Earth quaked, Thunder-bolts fell from Heaven, and several Temples of the Gods were beaten down, and many Pagans killed. The Emperor himself, quite astonished, and beating his Forehead for Indignation, fled away, and confessed he was overcome by a Boy. There came down also an Angel from Heaven, who delivering the Martyrs from their Torments, carried them to the River *Silarus*, whence they came, and placed them under a Tree. Here St. *Vitus* praying to our Lord, begged of him, *That as he had armed them with Courage and Strength to overcome the Torments and Dangers of Devils and Tyrants, so he would be pleased to grant them the Glory and Reward which they expected from his boundless Mercy.* And when he had ended his Prayer, he heard a Voice that spoke unto him, *Vitus, I have heard thy Prayer.* And presently upon it, the holy Martyrs gave up their happy Souls unto God, and the Christians buried their Bodies very honourably, embalming them with precious Ointments. The Martyrdom of these blessed Saints was on the fifteenth of *June*, in the Year of our Lord CCCIII, and twentieth of the Reign of *Dioclesian* and *Maximian*. The Body of St. *Vitus* was afterwards translated from *Rome* to *Paris*; and St. *Wenceslaus*, King of *Bohemia*, obtaining an Arm of him, as a great Treasure, built a goodly Church in his Honour at *Prague*, which is the Capital, and Metropolitan City of the Kingdom, in the Year DCCLXXV. Which Arm was afterwards translated from thence into *Saxony*, in the Year

JUNE Year DCCCXXXVI. Who doth not observe
15. in this Life and Martyrdom of St. *Vitus* the
Power and Goodness of God, who by a
weak and tender Child hath erected such a
Trophy over Tyrants, Torments, Death,
and all the Power of Hell? Who will now
be daunted by his own Weakness, when he
looks upon God's Strength and Favour? Or
who will trust to the Love of his Parents,

or the Friendship of any Man, though he
hath never so much obliged them, seeing
the Executioners of St. *Vitus* were his own
Father and the Emperor *Dioclesian*, whose
Daughter he had cured? The History of these
Saints is set down by *Surius* in his third Tome:
And mention is made of them in the *Roman*
Martyrology, and in those which are written
by Venerable *Bede*, *Ufuardus*, and St. *Ado*.

*The Lives of St. MARCUS, and St. MARCELLIANUS
Brothers, and Martyrs.*

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18. **T**HE stout and valiant Soldiers of JE-
SUS CHRIST, *Marcus* and *Marcel-
lianus*, were Romans, and Brothers, born at
one Birth, Sons of *Tranquilinus* and *Marcia*,
most noble and considerable Personages.
They were Christians, and had Wives and
Children. *Chromatius*, Governour of the
City had commanded them to be apprehend-
ed for confessing the Faith of CHRIST; and
after many Torments which he had used in
vain to pervert them, condemned them to
be beheaded, if within thirty Days they chan-
ged not their Opinion, abjured CHRIST,
and adored the Gods. Who is able to ex-
press what Engines the Devil used, what
Batteries he raised during this Interval, to
overthrow their Constancy? What fearful
Conflicts, what hard Encounters, what ter-
rible Assaults did they daily sustain from
their Father, their Mother, their Wives,
their Children, their Family, their Friends,
and near Relations, no less numerous than
powerful? And they themselves being Per-
sons of noble Extraction, abounding with
Honours, Endowments and Dignities, no
Means were left unattempted to withdraw
them, and pull them back from the Extre-
mity of Misery they seemed to run unto. For
first they were set upon by other young
Gentlemen, their Friends and Companions,
who with great Resentment and Affliction
of Heart, spoke in this Manner to them:
*What Folly is this, dear Friends, is it possible
you should have been born or bred at Rome,
and amidst the Roman Gentry, and not ra-
ther in Arabia, or Scythia, among fierce and
savage Beasts, seeing neither your Father's
gray Hairs, nor your afflicted Mother's Tears,
can move you to forsake this Folly, which the
wretched Christians have put into your Heads?
Unjufferable Pangs did you put your Mother
to, when at one Birth she was delivered of
you both: But what Comparison is there be-
tween those Dolours and Pains, and these which
she is in at present, fearing to lose you both
in one Moment, and so bewail you now both
dead together, whom she brought to Life both*

*at once? Is this the Recompense and Requital
you make to your Parents? Parents, I say,
so tenderly affected, and deeply enamoured on
you, and who have spared no Labour or Cost
for your Sake? But if you have cast away
all Pity and Compassion of those, who have be-
got you, and brought you into the World, at
least have some Commiseration of your sweet
and tender Babes, who in Case you persist to
be obstinate, must lose both Goods and Nobil-
ity, and become for ever Orphans, poor and
infamous. Remember your unfortunate and
distressed Wives; and put them not to Death
with your own Hands, for desiring so passio-
nately to conserve you in Life. Whilst these
false Friends and true Enemies were pursu-
ing this Discourse, *Marcia* their Mother
comes in, loaden with many Years and sad
Afflictions; and, with Tears gushing from
her sorrowful Heart, throws her self at her
Childrens Feet, and speaks thus: O my Sons,
born of this Womb of mine, nourished with my
Breasts, and bred up with my infinite La-
bour, Toil and Distress: What Phrensy is
this, to offer your selves to Extremity, and run
so desperately unto Death, which every Man
of Wit and Judgment useth all Means possi-
ble to avoid? Will you at one and the same
Time destroy and ruin your selves, your Fa-
ther, Mother, Wives, and innocent Children?
What Harm or Injury have we done you, that
you go about at one Stroke to cut off the Heads
of all those that bear you a most singular Af-
fection, and whose only Desire is to save your
Lives? O strange kind of Misery, never heard
of before! for me to see my own Sons, whom
I brought forth with Tribes and Throws, pos-
sing on with so great Vehemency and fierce Ob-
stinacy, to a most miserable Death; that neither
my Tears, nor the Lamentations of the City of
Rome, can withdraw them from it. O sad
and unfortunate Case of a poor Mother, that
my own Children should beg of the Hangman
to kill them, and esteem it the only Fruit of
Life to lose it and cast it away; and will not
bear their Mother, who counsels them to live,
that together with them she may also live, and
rejoice*

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rejoice for their Life and Happiness. O what a Change and Alteration is this! Young Men in the Flower of their Age entreat and sue for Death; and old Men lament that their Life is inclining to a Decay! Thus spoke the distressed Mother, and her Eyes were become two Fountains, from which did run continual Streams of Tears. And by and by comes in their good Father Tranquilinus, carried between two of his Servants, as well for his old decrepit Age, as for the Pains of the Gout, wherewith he was in every Joint most intolerably molested; and entering the Room where his Children were, being quite out of Breath, and utterly dismayed with Sorrow and Grief, when he recovered his Voice, spoke in this Manner to them: My Sons, I am come to take my Leave of you, and to offer you for your Funeral Solemnity whatsoever I had prepared for my own. Although I would willingly know of you, who have studied and read much, and want not Wit or Judgment, yea are Persons known to be of deep Insight and Discretion, whether you have heard or read of any (that were not desperate) who desired Death, which being the Destruction of Life, a severing and cutting off from all that is delightful and pleasant, and a Conclusion of our Being, no Body certainly that is in his right Senses can have a Love or Desire of it. You run to Death without ever being compelled or forced, or drawn to it, even when Death flies away from you. O what a Madness and Fury is this! Come, young Men, and together with me lament and bewail these young Men, that make themselves a voluntary Funeral: Come, aged Persons, and bear me Company in the Sorrow I feel in my old Age, caused by those, who by refusing to live, enforce me to die. Tranquilinus had gone on in these Complaints, and given larger Scope to his Tears, flowing from the excessive Grief that consumed his Heart; had he not been interrupted by his Daughters in Law, who together with their little Children rushed into the Room, without minding or taking notice of any Body, like People distracted, and out of themselves, and broke forth into these lamentable Complaints: O miserable and unfortunate Women that we were, to take you for Husbands, who fly away from us, and will not deign to look either on us, or these little ones, that are your own Children! Where is the sworn Faith of Wedlock, and that fast and strong Knot, with which we are bound and tied together, never to be loosed or broken till Death, and by Death? Where is our Love, our Union, and that Charity, which of two Bodies made but one, and but one Soul of two? Where is that sincere and cordial Affection wherewith we have lived some Years together in so great Peace and Concord? O Children, which have come forth from our

Bowels, do you know these your Fathers? And would to God you had never known them, nor had ever been born in the World, since they prove so cruel to you, and will have you to lose them, not by the Command of a Tyrant, or the Hangman's Hand, but because they will bereave themselves of Life, that you may live no longer, and that we miserable and unhappy Creatures may also end our Days with them. And you, Fathers, awaken the fatherly Affection in you, which lies asleep: Open the Eyes of your Reason, which you have covered with the Veil of Obstinacy. Consider to what Beggary and Infamy you condemn your innocent Children, by condemning your selves to a voluntary Death. Do you know how odious and detestable the Name of a Christian is? What Pains, Torturings, and Rackings they are liable to by the Laws? Are you ignorant that your Goods are already seized upon, and confiscated, and your Children disinherited, and left to beg from Door to Door? And do you call this Piety to be your own Murderers, and at the same Time to give the Stroke of Death to your aged Parents, that brought you into the World; to your forlorn Wives, whose Life depends wholly upon yours, and to these unfortunate Children, to whom as you gave their Being, so certainly are you obliged to conserve them in it? Come hither, dear Children, go to your Fathers, embrace them, kiss them, clasp your little Hands about their Necks, hold them fast, and be never separated from them, die with them, for to live without them is the cruellest and bitterest of all Deaths. And with this the poor Mothers fell flat upon the Ground, half dead, and not able to utter one Word more; the Children even killed themselves with crying and wailing: All the standers by gushed into Tears; and with heavy Hearts and blubbering Eyes, looking upon one another, knew not what to do or say. The tender and soft Bowels of the good Brothers Marcus and Marcellianus were quite pierced with Sorrow, their Hearts bled with Compassion, and their Courage failing, they were scarce able any longer to abide the Brunt, and withstand so hot, so violent Charge.

The glorious St. Sebastian was present at all these Encounters and Assaults, as a Gentleman of the Emperor's Court, who though he were truly a Christian, made no exterior Shew of his Faith and Profession, that so he might be better able to help his persecuted and distressed Brethren. For that Persecution of Dioclesian and Maximinian was so cruel and dreadful, that many yielded, being overcome by Force of Torments, and to save their Lives, lost their Faith: And the holy Martyr St. Sebastian assisted, encouraged, and succoured them in Time of their greatest Need, as now he strengthened and confirmed the holy Brothers, Marcus and

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JUNE 18. and *Marcellianus*. For perceiving they were almost overcome and beaten down by the violent Assault of their domestical Foes, continually pressing upon them, thought it high Time to manifest to the World, what he had kept a long while close and secret in his Mind; and publicly declare himself a Christian, that the two Brothers might not be drawn off, but still remain constant in the same Profession. He resolved therefore to offer his Body to evident Hazard of Death, that their Souls might not come to be deprived of eternal Life: And began with grave and pithy Words, breathing the Love of JESUS CHRIST, to exhort them to Perseverance, and to the renowned Crown of Martyrdom. In which Discourse he spoke so solidly of the Brevity, Uncertainty, and Deceits of this our mortal Life, and of the Certitude, Glory, and Eternity of that happy State which we Christians expect in the other World, that the holy Brothers were settled in their Resolution of dying for CHRIST: And all that were present embraced the same Religion, and became Companions in Martyrdom with those, whom a little before they endeavoured by Words, Sobs and Tears, to draw from the Confession of our Lord JESUS CHRIST. And so the prefixed Term of thirty Days being expired, *Fabian*, who had succeeded *Chromatius* in the Government, commanded the holy Brothers to be fastened to a Pillar, and their Feet to be bored through with long Nails. In which Torment the Martyrs sung with great Comfort and spiritual Joy that Psalm of David, *Ecce quam bonum, & quam jucundum habitare Fratres in unum. Behold how good and pleasant a Thing it is for Brethren to dwell in one.* And when the Judge counselled them *To leave their Folly, that*

they might free themselves from this and other great Torments, which were prepared for them, they answered that They were very well where they were, fixed in the Love of JESUS CHRIST, and desired to remain in that Posture as long as their Souls quickened their Bodies. They were kept thus fast nailed for the Space of a Day and a Night, and they spent the Time in praising God, and singing holy Psalms together. And *Fabian* seeing how constant they were, and that he did but lose his Labour in striving with them, commanded they should be thrust thorough with a Lance; and so they rendered their Souls to God: Their Bodies were interred in the way *Ardentina*. The Church celebrates their Feast on the eighteenth of June, which was the Day of their Martyrdom, in the Year of our Lord CCLXXXIV; and the first of *Dioclesian's* Reign. Mention is made of these Martyrs in the *Roman Martyrology*, and in those of *Bede*, *Ado*, *Ussuardus*, and in the Antiphony of *St. Gregory*: *Metaphrastes* also speaketh of them in the Life of *St. Sebastian*, which is set down in the first Tome of *Surius*. In our Days, whilst *Gregory XIII.* was Pope, on the nine and twentieth of July, in the Year of our Lord MDLXXXII, the Bodies of these glorious Martyrs, and Brothers, *Marcus* and *Marcellianus*, together with their Father, *Tranquillinus*, were found in a Marble Chest, in the Church of *St. Cosmas* and *St. Damian*, which is the Title of a Cardinal Deacon in Rome. And in the same Tomb was found also the Body of *St. Felix*, Pope, who condemned *Constantius* the Arian Emperor, as is related in the *Roman Martyrology* on that Day: And by Cardinal *Baronius*, in the third Tome of his Annals.



The Lives of St. GERVASIUS and PROTASIIUS Brothers, and Martyrs.

JUNE 19. THE Life and Martyrdom of the blessed Martyrs and Brothers, *St. Gervasius* and *St. Protasius*, is taken out of an Epistle, which *St. Ambrose*, Archbishop of Milan, and Doctor of the Church, writ to all the Catholick Bishops of Italy, wherein he gives them Notice of a singular Favour which our Lord had done him, by discovering the Place where the Bodies of these holy Saints lay hid, by a Revelation made to him in this Manner: *The last Lent*, saith he, *God having given me the Grace to pass it over in Fasting, in the Company of the rest of the Faithful, who did likewise fast it, whilst I was once in Prayer, Sleep seized upon me;*

and I was in that Condition, as neither to be quite asleep, nor yet perfectly awake; and opening my Eyes, I saw two young Men clothed in Robes as white as Snow, with their Hands stretcht out, and in a Posture of Prayer. But being half asleep, I could not speak to them, till I had shaken off my Drowsiness; but when I was broad awake, the Vision vanished. I made my Recourse to God, and besought him, that if this were an Illusion of the Devil, he would put it from me; but if it were a Revelation of his, he would be pleased to manifest it; and to obtain this Grace of his divine Majesty, I increased my fasting. Another Night there appeared to me the same young

JUNE young Men in the same Manner as before.

19. And the third Time, when I was full awake, (for much Fasting had driven away all Sleep) they appeared to me again, and between them a third venerable Personage, who in Countenance resembled much St. Paul, whose Picture I had, and they remaining silent, he spoke thus to me: "These Men, following my Counsel and Advice, made no Account of the Riches, Possessions and Goods of the Earth, but imitated our Lord JESUS CHRIST; and in the middle of this City of Milan persevered ten Years continually in the Service of God with so great Fervour, that they deserved to have the Crown of Martyrdom. Their Bodies rest in the very Place where you are. Dig the Earth twelve Foot deep, and there shall you find a Chest locked up, and in it their Bodies: Take them up, and place them in an eminent and honourable Place; and build a Church in the Name and Honour of these Saints." And when I enquired their Names, he told me, Under their Heads you shall find a Paper, wherein is written a Relation of them, and the Beginning and End of their Life. Hereupon I assembled all the neighbouring Bishops, my Brethren, and gave them an Account of what I had seen; and my self taking the Spade, began first to dig the Earth, and they successively following me, we came at length to the Chest, which the Apostle promised we should find: We opened it, and the holy Bodies appeared as free from Corruption, as if they had been newly laid in the Place, their Blood fresh and lively-coloured, breathing forth a most grateful and odouriferous Savour; and in a Paper which was under their Heads, we found written as followeth: I Philip, Servant of JESUS, together with my Son, secretly stole away the Bodies of these Saints, and buried them in my House. Their Mother's Name was Valeria, and their Father's Vitalis; they were Twins born at one Birth, and named Gervasius and Protasius. When their Parents, St. Vitalis, Martyr, and St. Valeria, were dead without making any Will, they succeeding in the Inheritance sold their House, wherein they had been born and bred, and the rest of their Lands and Means, and distributed the Price thereof among the Poor, and enfranchised their Slaves and Bondmen; then shutting themselves up in a Chamber, the better to attend to Prayer and Reading, they remained there ten Years, wholly employed and taken up in the Service of God; and in the eleventh Year they were made worthy of the Crown of Martyrdom. At this Time there was sent to wage War against the Marcomanni, certain People of Moravia, a Count and General for the Emperor, whose Name was Aftasius. And as he was going upon this Expedition, he was

met by the Priests of the Temples, who JUNE
said to him: If you desire to conquer and 19.
subdue your Enemies, you must first compel Gervasius and Protasius, who are Christians, to offer Sacrifice to the immortal Gods, who are incensed with such Anger; that these refuse to do them the Homage and Worship due to them, that they will not answer to any Demand or Question which is made them; and refuse those wonted Favours of giving Oracles, whereby they obliged all manner of People. Aftasius sent out Order that the Saints should be sought for, apprehended, and brought before him. When they were come, he desired them to give him that Satisfaction, and to oblige him by sacrificing to the Gods, that they might prosper his Expedition, and the War might succeed to his Desire; and his Victory, which he hoped to obtain, be renowned with Monuments, and worthy Memorials, throughout the Dominions of the Roman Empire. St. Gervasius answer'd him: Aftasius, Victory is the Gift of the true God of Heaven, and from him are you to expect it: Not from these vain Statues and dumb Idols, whom you take to be Gods, which have Eyes but cannot see; Ears, and hear nothing; Nostrils, but do not smell; a Mouth which never spoke; have Hands without feeling; Feet, but no Power to walk: And in a Word, have no Soul, Life, or Breath. Aftasius was above Measure transported with Anger and Impatience for the Liberty the Saint used in speaking to him; and commanded him to be cruelly scourged, and then beaten with Plummets Staves till Life forsook his Body; and in this Torment the Blessed Martyr gave up his Soul to our Lord. Then commanding his Body to be taken out of the way, he calls for Protasius, and said to him: Unfortunate and miserable Wretch look to thy self, and be not a Fool like thy Brother. St. Protasius answered, Who is the more miserable of us two, you who are afraid of me, or I, who stand in no Fear in the World of you? For what, saith Aftasius, should I fear thee, a poor, vile, and despicable Fellow? And the Saint replied, If you did not fear me, you would never press me so much to offer Sacrifice; and apprehend that in Case I refuse to do it, some great Disaster will befall you: But because I fear you not, therefore I slight all your Threats and Menaces, and make no more Account of your Gods, than I do of Dirt and Ordure; and adore that only God, who reigneth in Heaven. Aftasius fretting and fuming for this courageous Answer, bad them beat and bruise his Body with knotted Cudgels; and when the holy Martyr had endured it for some while, makes them give over, and says to him: Protasius, why wilt thou be so proud and stubborn; dost thou desire to perish miserably, as thy Brother Gervase has done? The most blessed

JUNE 19. blessed Martyr answer'd him calmly and mildly, *I am not angry with you, Aftasius, because I see the Blindness of your Heart, which will not permit you to understand things that belong to God. I have been taught by my Lord JESUS CHRIST, who opened not his Mouth to complain of those who crucified him, but opened it to pray to his Father to pardon them, because they knew not what they did. Imitating this Example, Count Aftasius, I have great Compassion of you, because you little know what Harm you do yourself: Wherefore finish what you have begun, that, together with my Brother Gervase, I may speedily come to enjoy the Bounty and Liberality of my Lord JESUS CHRIST.* The Count caused him, out of hand, to be beheaded. And I, Philip, Servant of JESUS CHRIST, with my Son, secretly, in the Night-time, took away the Bodies of these holy Brothers, and brought them to my House. And God alone being our Witness, we put them into a Chest of Stone, which Chest I buried in this Place, hoping by the Intercession of these Saints, to obtain Grace and Mercy of our Lord JESUS CHRIST, who, together with the Father, and the Holy Ghost, lives and reigns, World without End.

Hitherto are the Words of the Epistle which St. *Ambrose* writ to his Brethren, the Bishops of *Italy*. And the same Saint in another Letter to his Sister, saith, that the Bodies of these holy Saints, which he had found, were very big and of an extraordinary Stature, and that when they were translated, and carried into the Church called *Ambrosiana*, they cured a blind Man. He sent likewise to his Sister two Sermons which he preached at *Milan*, wherein he recounts a great Number of Miracles, which God wrought by the Intercession of these Saints; and he reprehends the *Arians* for their Incredulity, whom he shews to be more obstinate than the very Devils, who went forth of Men's Bodies, being driven thence by Virtue of the Saints Relicks, and confess'd they could not abide in their Presence, for that they tormented them. St. *Augustine* happened to be then at *Milan*, when the Bodies of these glorious Martyrs were discovered; and in his Books *De Civitate Dei*, he maketh Mention of a blind Man, who by their Relicks recovered his Sight. And in his Confessions he observes, that our Lord wrought these Miracles to repress the Fury of *Justina*, the Mother of the young Emperor *Valentinian*, who being an *Arian* Heretic, in favour of that wicked Sect, cruelly persecuted St. *Ambrose*, and intended to banish him from his Church of *Milan*. St. *Augustine*, speaking of this Matter, hath these Words: *Thou didst then declare by Vision to thy holy Bishop in what Place the Bodies of thy holy Martyrs, Gervasius and Protasius, did lie hid,*

which thou hadst preserved incorrupt for the Space of so many Years in thy secret Treasure-House, that afterwards thou mightest bring them to Light, and repress thereby the Rage of that Persecutor, a Woman indeed, but withal, the Mother of an Emperor: For when these Bodies, being discovered, and taken up, were translated with due Honour to the Church Ambrosiana, not only they who were vexed by unclean Spirits (by the Confessions of the Devils themselves) were cured; but a certain Inhabitant of the City, generally known to have been blind many Years, who asking, and being told, the Reason why the People was in such a tumultuous kind of Joy, leaped forward, and desired his Guide to lead him thither; and being conducted, he obtained Liberty to touch the Bier with his Handkerchief. Precious in thy Sight is the Death of thy Saints. As soon as he touch'd it, and applied the Handkerchief to his Eyes, he instantly recovered Sight. Hereupon the Fame was spread; hereupon thy Praises were published, and proclaimed to the World; and hereupon the Blind of that Enemy, though it could not be induced to the Light of Faith, yet was it slaid from the Fury of Persecution. These are St. *Augustine's* Words. And St. *Gregory of Tours* writes, that he had heard that at the Translation of the holy Bodies, whilst they were singing Mass in the Church, there fell a Board from a high Place, upon the Heads of the Saints; and by reason of that Blow, there issued from the aforesaid Heads fresh Blood in such Plenty, that it washed and bathed all the linen Cloths which the Bodies were wrapp'd in, besides a great Quantity of it that was gathered up, which serv'd to enrich many Churches throughout *Italy* and *France*; and that St. *Martin* had for his Share a great Quantity of this sacred Treasure, as writeth St. *Paulinus* in one of his Epistles. This is recounted by that grave Author, St. *Gregory*, who saith, he writ it, because that Particular had not been set down in the History of their Life. It is also certain that one *Vesliana*, a very noble Lady, built them a Church at *Rome*, which was consecrated by Pope *Innocent* the first; and St. *Gregory* the Great maketh mention of it. St. *Gaudentius* also, Bishop of *Brescia*, and St. *Paulinus*, Bishop of *Nola*, built Churches in their Honour, and placed in them Part of their Relicks: And St. *Augustine* affirms, that some of their sacred Relicks were carried even into *Africa*. Their Martyrdom was on the nineteenth of *June*, on which Day the Church keepeth their Feast.

It is to be observed, that *Metaphrastes*, in the Lives, which he hath written, of these Saints, saith, that the Judge who put them to Death, was called *Anulinus*; and that they were ten Years Prisoners at *Milan*; and that there were martyr'd with them two others, called *Nazarius*, and *Celsus*; and that they

JUNE 19. suffer'd in the Time of the Emperor *Nero*. But nothing of this is contained in *St. Ambrose's* Letter; but on the contrary, thence we may gather, that their Martyrdom happened in the Reign of *Marcus Antoninus*,

and *Lucius Verus*, under whom was the War with the *Marcomanni*, in the fourth Year of their Empire, as Cardinal *Baronius* observeth in his Annotations upon the *Roman Martyrology*. JUNE 19.



The Life of St. SILVERIUS Pope, and Martyr.

JUNE 20. THE holy Pope *Agapitus*, having taken a Journey to *Constantinople*, and having been there received and entertained with great Pomp and Solemnity, by the Emperor *Justinian*, when he had happily dispatched all the Affairs he came thither for, and deposed *Anthimus* from the Patriarchal Dignity of *Constantinople*, for being tainted with the *Eutychian* Heresy, and put in his Place *Menas*, a Catholick, and good Man; when he was preparing to return home to *Rome*, it pleased God to call him to himself, to give him the Reward of his pious Labours. In whose Place was chosen at *Rome*, *St. Silverius*, born in the Province of *Campania*, Son of *St. Hormisdas*, who first had been a married Man in the World, and afterwards was made Pope. *St. Silverius* is honoured and acknowledged by the holy Church for a true Martyr. The Cause of his Martyrdom was as followeth: *Justinian*, the Emperor, was yet a Catholick Prince, but *Theodora*, the Empress, was an Heretick, and had so gained her Husband's Affection, that she had all the Power and Sway, and was more resolute in her Commands, than the Emperor himself. Wherefore, though *Justinian* had made a Proclamation for the banishing of Hereticks, and had made other severe Laws against them, *Theodora* still found some Demur for the putting them in Execution, and ceased not to encourage and abet the Hereticks, that they might daily grow stronger, and more numerous, and be able to make head against the Catholicks, and disturb the Peace of God's Church. Besides, she laboured with all Might and Main to have *Anthimus*, the Head of that Sect and Faction, restored to the Patriarchal See of *Constantinople*, (from which he had been deposed, and thrust out, by Pope *Agapitus*) and this by the very Authority of *St. Agapitus's* Successor, *Silverius* Pope. *Theodora* was much furthered in this Design by *Vigilius*, Deacon of the Church of *Rome*, who burning with Ambition, and blinded with a Desire of obtaining the sovereign and highest Dignity, promised *Theodora*, if she would advance him to the Popedom, to give her all Content, to restore *Anthimus* to his Seat, and to humour her in all her Pretensions and Desires. *Belisarius*, that famous and most renowned General, was at that time in *Italy*, waging for the Empe-

ror *Justinian* a most fierce and cruel War against the *Goths*. This seemed to the Empress to be the best Occasion she could ever desire; for by *Belisarius's* Power she thought she might command or forbid, and dispose of all things in *Italy* as she pleased, without any Resistance or Controulment. JUNE 20.

By *Vigilius* therefore she writ to *Belisarius* to move *Silverius* Pope, to condescend to what was demanded by those Letters, to wit, to cancel and revoke the Sentence of *Agapitus* against *Anthimus*, and make a Decree for his Restoration to the Chair of *Constantinople*, and the instating him in his former Prerogatives and Dignities; and in case he could not be induced thereunto neither by Prayers and Intreaties, nor by Threats and Menaces, that then he should depose him, and confer that highest Honour, and supreme Power upon *Vigilius*, who was the chief Author and Inciter to these Stirs. *Belisarius* proposed to *St. Silverius* the Empress's Will and Pleasure, and he, nothing moved or daunted thereat, answered very constantly and courageously, that he was ready to forego not only the highest Greatness of that Office, but even Life itself, rather than to disannul what had been most holily acted and ordained by his Predecessor *St. Agapitus*, and to restore an impenitent Heretick to an Ecclesiastical Dignity, of which he had been most deservedly discarded. *Belisarius* seeing how little he was like to prevail upon the unconquer'd Mind of the Pope, by Fear and Terror, and being wholly taken up with other Cares about his War, left with his Wife, *Antonina*, the Charge of putting the Commands of the Empress in Execution. And she, to dispatch the Business, wanted not Means to suborn false Witnesses, and contrive counterfeit Letters, as written by *Silverius* to the *Goths*; wherein he promised them, if they would make their Approaches to *Rome*, to deliver both the City, and the Emperor's General, *Belisarius*, into their Hands. When they had got this Colour and Pretence, *Belisarius* and his Wife sent for *St. Silverius*, as if they were to confer with him of Matters of great Concern: And as he came, all his Attendance, save only his Deacon, *Vigilius*, were stopp'd at the Palace Door. Entering the Room, he found *Antonina* in Bed, and *Belisarius* standing by the

JUNE 20. the Bed's-Head: And presently the foolish and impudent Woman breaks out into Clamours and Exclamations against *Silverius*, As a Traitor that would have sold and delivered them into their Enemies Hands, and this without any Cause or Reason, they never having offered him the least Occasion of any Unkindness. Presently, upon this, the most venerable Prelate had his sacred Pontifical Robes rifled, and pluck'd off his Back, and he clad in a Monk's Weed, was, with a strong Guard, hurried away into the Island *Poncia*, where, though extremely afflicted with Poverty, want of Necessaries, and Distress, he assembled together some Bishops, and ordained certain very important things for the Conservation of the Catholick Faith, and Reformation of Manners: And writ a Letter to *Amator* Bishop, recorded by *Gratian*, and *Anastasi* Bibliothecarius (though some take it to be Apocryphal) and another to *Vigilius*, wherein, as CHRIST's true Vicar, he excommunicates him, and all that adher'd to him, and owned him to be Pope. It caused great Disturbance and scandal at *Rome*, and throughout the whole Catholick Church, that the common Father and Pastor should be so unworthily treated and misused in the Reign of a Christian Emperor, that had shewn himself so zealous for the Catholick Faith; and that *Vigilius*, a most unfit and unworthy Man, by Slight and Intrusion, should be advanced to the Seat of highest Greatness, Honour, and Dignity. But what Remedy? Reason was then born down by Violence, and Innocency oppressed by Wick- edness; which grew to that Height, that even in that Island the Enemies of God gave not over persecuting the blessed Pope, till by continual Affliction and Distress, he was bereaved of Life: But our Lord honoured him with many Miracles, and the Church, as we said, esteems and reverences him as a Martyr, because he suffered for Justice and Verity. In this Manner it is said that St. *Silverius* died; but *Liberatus*, Deacon, an Author that lived in those Times, writeth, that he was banished into *Patara*, a City of *Lycia*, and at the Request of the Bishops of that Countrey, *Justinian* gave Order that he should be carried back to *Rome*; but his Enemies brought him into *Palmaria*, which is an Island near to *Poncia*, and there violently detained him, till for Misery and Want he pined away.

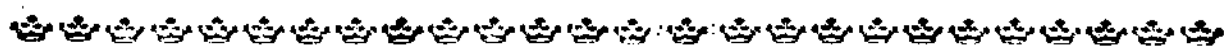
It seems to be a very strange and lamentable thing, that God should permit his Vicegerent, universal Pastor, and Prince of his Church, to be thus persecuted, and cast out of his Seat, and to endure so many Miseries, and even Death, and this by the Doings of two impudent and haughty Women. But we are to reverence and adore his sacred and secret Judgments, and to understand that he permits

this so foul and abominable Fact, to make *Silverius* a great Saint, and propose him to be honoured as a Martyr, and to crown him with eternal Glory; even as he permitted his great Favourite and Precursor, St. *John Baptist's* Head to be cut off, and given to a dancing Courtesan, as the Price and Recompence of a light Jig, that had given some Content and Satisfaction to *Herod*: And also to teach us what Tumults and Disorders Heresy doth ordinarily raise, and how violent and furious a thing it is, when it hath seized upon Persons that are in Authority and Power; and that therefore every Christian ought to have a Horrour and Detestation of it, and to suffer any Trouble and Torment, rather than consent to any unlawful Act, or have Communication with an Heretick, especially, if he be by Name declared and condemned by the Church. Our Lord also would teach us what a heavy Revenge, and horrible Punishment they deserve, that shew Irreverence and Disrespect to his Vicar, and presume to lay Hands upon the anointed of our Lord. For as soon as St. *Silverius* was misused and made Prisoner, Heaven and Earth seem'd to conspire against the *Roman* Empire. The *Huns*, a fierce and barbarous People, waged a cruel and fearful War against *Justinian*, of the one side of the *East*, and the *Persians* assaulted him as furiously on the other. *Italy* was brought to such Straights with a great Famine, that divers Mothers devoured their own Children. The *Goths* made themselves Masters again of *Rome*, God revenging by their Means, what had been most unjustly acted in that City against the Sovereign Bishop and Pastor of the Church. And *Belisarius*, who in several Provinces, and divers Wars, had so renowned himself by his great and worthy Feats, that he was esteemed to be one of the most famous Warriours that had been in the World, after this Fact lost his Courage, Valour, and his Prince's Favour, and fell into that sad Disgrace, that being deprived of all his Means, Honour and Dignity, he had his Eyes pluck'd out of his Head, by the Emperor's Command, and like a poor silly Beggar, asked an Alms in the Streets, of the People that passed by, as some Authors write; though others say, that he was only degraded of all Honour and Preferment, and had his Means confiscated: But to the end we may all praise our Lord for the Providence, wherewith he doth continually defend, govern, and assist his Church, it is no less to be observed, that *Vigilius*, after the Death of St. *Silverius*, of his own Accord, gave over the Office, and deposed himself from that Apostolical Dignity which he had climbed to by Violence and Intrusion, yet afterwards was chosen legally by the *Roman* Clergy; and then being true Pope, and seated, by God's Appointment, in the holy Chair and

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JUNE 20. and Throne, he would by no Means do what before he had promised the Empreſs, nor reſtore *Anthimus* to the Biſhoprick of *Conſtantinople*, nor abſolve him that had been condemned for an Heretick by two of his Predeceſſors; ſaying, *It could not be done without great Prejudice to his Conſcience, and therefore he would never be induced to it, though he were to loſe both Dignity and Life.* And which is yet more, he excommunicated the aforeſaid Empreſs *Theodora*; who not long after the Excommunication had a moſt pitiful End. And whereas *Juſtinian* had been a Catholick and glorious Prince, for meddling more than became him, in Things belonging to the Church, and taking upon him to command and order therein, as he pleaſed, and ſuffering himſelf to be govern-

ed by his Wife, fell at laſt into the Hereſy of the *Monothelites*, and ſhamefully obſcured his former Glory and Renown. *St. Silverius* was Pope ſeventeen Months, as the *Roman Breviary* and divers Authors affirm, who meaſure his Time perhaps from the Day he was elected Pope, till he was depoſed by wicked Men, and ſent into Banishment: But if we reckon it to his Death, as in all Reaſon we ought to do, it appears by his Epistle to *Vigilius*, that he governed the Church at the leaſt three Years; and Cardinal *Baronius* ſetteth it down ſo. He gave holy Orders once, when he made fourteen Priests, and conſecrated nineteen Biſhops. The Church keeps his Feaſt on the ſame Day on which he died, which was the twentieth of *June*, in the Year of our Lord DCL.



The Life of St. PAULINUS, Biſhop of Nola, and Confessor.

JUNE 22. THE Life of the moſt bleſſed *St. Paulinus*, Biſhop of *Nola*, is gathered out of his own Writings; and out of the Books of *St. Ambroſe*, *St. Jerome*, *St. Auguſtin*, and *St. Gregory*, all Doctōrs of the Church: Alſo *Uranius*, who was preſent at his Deceſſe, and *Severus Sulpitius*, who lived at the ſame Time with him, *St. Gregory of Tours*, and ſome others, who have written of him. *St. Paulinus* was a *Frenchman* by Birth, of *Bourdeaux*, a City of *Gaſcony*. His Parents were *Romans*, of noble Extraction, and very rich, who left their Son a fair Inheritance, and very large and ample Poſſeſſions. In his Childhood he applied himſelf very diligently to the Study of Humanity, wherein he had for Maſter *Auſonius Gallus*, a good Poet, and much eſteemed in thoſe Days. He had ſuch a Gift of Eloquence, his Language ſo quaint and delightful, his Diſcourſe ſo cloſe and well knit together, and ſo interlaced with admirable and choice Sentences, that *St. Jerome* having read one of his Orations which he ſent him, in the Praise of the Emperor *Theodoſius*, extols it highly, and exhorts him to the Study of Holy Scripture; that joining that Science to his rare Talents, he may come to ſurpaſs all other Eccleſiaſtical Writers in the Neatneſs, Purity, and Sweetneſs of his Style. Thus he ſpeaks: *Theodoſius is happy in being defended by ſuch an Orator of CHRIST. You have given Luſtre to his Princely Robes, and you have conſecrated the Profitableneſs of his Laws to ſucceeding Ages. Proceed on in Virtue; you who have laid ſo good Foundations, what kind of Soldier will you prove, when you have got Experience? You have a great Wit, and an unſpeakable Store and Copiouſneſs of Speech; and you expreſs your ſelf purely and with*

Eaſe; and the ſame Facility and Purity is ſeaſoned with Prudence: For the Head being ſound, all the Senſes are in Vigour. *St. Paulinus* was married to *Teraſia*, a Lady of Quality. He was once Conſul and Governour of the City of *Rome*; and drew to him the Eyes of all Men for his Nobility, Wealth, and Dignity; but principally for other moſt rare Endowments, his excellent Modeſty, and irreprehenſible Converſation. He never had Iſſue; and lived with his virtuous Conſort, as a Brother with his Siſter, by mutual Conſent renouncing all carnal Pleaſure, and attending to Devotion, Recollection and Prayer; for they reſolved to conſecrate themſelves wholly to Almighty God. When this Reſolution was taken, *St. Paulinus* went into *Spain*; and reſided ſome Time at *Barcelona*; where, for the great Importunity of all the People, he was ordained Priest, though much againſt his Inclination, by the Biſhop *Lampius*: For his Deſire was, out of his great Humility, to have ſerved the Church in the Degree and Office of Sacriſtan, as himſelf writes; yet ſubmitted himſelf to the Burthen of Prieſthood, underſtanding that it was God's Will and Pleaſure. After a while he came into *Italy* with *Teraſia*, now his good Siſter, and paſſing by *Milan*, communicated his Deſires with *St. Ambroſe*; and by his Admonitions and Counſel was much confirmed in his holy Reſolution, and enflamed with the Love of God. Then went on to *Rome*, where he was much viſited and honoured by the Good, and no leſs murmured at and perſecuted by thoſe who could not endure ſo great Sanctity and Perfection. And becauſe he always bore a moſt ſingular Devotion to *St. Felix* of *Nola*, Martyr (to whom, in a certain

JUNE 22. certain Poem made in his Praise, he offers himself perpetually to serve him in sweeping his Church, watching at the Door all Night; and to spend therein the rest of his Days in such like humble and holy Exercises) he took a Resolution, with the Consent of *Terasia*, to sell all his Lands and Possessions; and with the Price thereof to build a Church in Honour of this glorious Martyr at *Fundi*; and the Remnant of it to distribute amongst the Poor: Whilst they themselves in the mean while, in a far more poor and abject Condition, unknown to the World, lodged in several and distinct Habitations, in a religious Weed, in a Field not far from the City of *Nola*. And this manner of Life they followed with so much Perfection; and so fervent a Desire of pleasing God, and imitating the Poverty of JESUS CHRIST, who being King of Glory, impoverished himself to enrich us, that they seemed to be Angels veiled with mortal Flesh. *St. Paulinus* consulted with *St. Jerome* by Letters, who was very aged, and lived at *Bethlehem*, what were best for him to do, whether he should go to *Jerusalem* to visit, and enjoy the Comfort of the holy Places? And he answered him, No; for that in *Jerusalem* there was too great a Noise, and Concourse of People, but that he should dwell in some little retired Corner, out of the City, as becomes a solitary Person, seeing he had laid the Price of his Possessions at the Apostles Feet, thereby teaching that Money was to be trodden under Foot; that so living in Humility and Secrecy, he might continue to despise that which he had once despised. He prescribes him also a Rule and Order which he is to hold, to become a perfect religious Man. *Paulinus* and *Terasia* lived a pretty while near *Nola*, upon Alms, without being discovered or known. But when People came to understand who they were, what they had done, it caused a strange Admiration at *Rome*, in *Italy*; and all the World over. For *Paulinus* being so famous and illustrious a Man for Birth, Wealth, Dignity, Honour, and Learning; and at the very Time when he made this Change, being in the flourishing Prime of his Age, abounding with all natural Endowments and Gifts of Fortune: To see him now in so different a Condition, poor, abject, and grown horrid with Rigour of Penance, to which he had brought himself by casting away that Plenty of Estate and Honour, wherein he had been bred, and which most Men do with all Earnestness seek and hunt after; this, I say, wrought differently upon the Minds of Men. To the Children of this World, that could not behold with Patience such excessive Fervour of Virtue, he seemed to be mad; but by the Servants of God he was highly revered and honoured as a Saint. Which

rare Example *St. Ambrose* admiring, speaketh thus: *Paulinus*, for his Nobility inferior to none, having sold his own, and his Wife's Estate and Means, which they had in the Province of *Aquitain*, is become a Religious Man, and hath distributed the Price of his Goods among the Poor; and himself also, of a most wealthy Man becoming Poor, and free from a most cumbersome Burden, hath left his House, Countrey and Friends, the better to attend to the Service of God: And for this Reason hath chosen a solitary Place near to the City of *Nola*, out of the Noise and Tumult of the World; there to live in Quiet and Tranquillity. What will the Lords and great Gentlemen say to this Example? How will they fume and fret, and say with Indignation, that it is a Thing not to be suffered, that a Person of that Blood and Family, of so great a Wit and Eloquence, should withdraw himself from the Senate; and extinguish the Succession of that noble and ancient Line? And whereas they themselves shave their Heads and Eye-brows to be admitted to the Worship of the false Goddess *Isis*; if a Christian, more perfectly to oblige himself to the Service of the true God, doth alter his Habit, they judge it to be a great Crime and Folly. Truly I am much grieved and afflicted, to see what Diligence and Care is used in furthering a Lie; and how negligent and remiss we are in upholding and maintaining Truth. Thus writeth *St. Ambrose* of the admirable Change which God wrought in *Paulinus*. And not only *St. Ambrose*, but divers other great and worthy Personages of that Time, desired to be very particularly acquainted with him; moved thereunto by this so rare and admirable Conversion. *St. Anastasius*, Pope, as soon as he was placed in *St. Peter's* Chair, writ to the Bishops of *Campania*, where *St. Paulinus* lived retiredly, to make a great Account and Esteem of him: And himself, when *St. Paulinus* came to *Rome* to visit and reverence the Bodies of the Princes of the Apostles, *St. Peter* and *St. Paul*, entertained him with extraordinary Kindness, Reverence and Honour. The Bishops of *Italy*, upon the Receipt of his Holiness's Letter, went to visit him; the Bishops of *Africa* sent a solemn Embassy to honour him; and *St. Augustine*, who had a most special Affection for him, writ to him divers Letters, and dedicated to him his Book, *De Cura pro mortuis agenda*: And desired him to come into *Africa*, for the Comfort of all the Prelates of *Africa*, who longed much to see him. He hid himself, and God brought him to Light. He fled from Honours, and the Applause of Men; and Honour, as the Shadow doth the Body, still followed him. He became Poor for CHRIST, and CHRIST enriched him with his Treasure and heavenly Gifts; and adorned his pure Soul with all

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all Sorts of Virtues. But although St. Paulinus was so poor, yet was he so full of Pity and Charity, that no Body ever asked him an Alms, but he was ready to part with all he had, or even more than he had. A poor Man once begged of him some Relief, and the Saint bid *Terasia* give him something; she answered, *There was but one Loaf of Bread left in the House; give him that then, saith St. Paulinus, and God will provide for us.* But she notwithstanding gave it not, for Fear the blessed Man might come to Want. And in Time of Dinner there came in some Mariners, who told him, *They had brought him some Boats laden with Corn and Wine; but came so late by Reason of a Mischance that happened to one of their Boats that was sunk.* *Terasia* was present, and the Saint turning to her, said, *You see, Sister, that for your refusing to part with one Loaf, our Lord hath deprived us of a whole Vessel laden with Wheat.*

It happened that the Bishop of *Nola* dying, and the Fame of St. Paulinus being spread over all the Countrey, (for he was universally honoured and revered for a great Saint) he was forced to accept of that Charge, and succeed in the Bishoprick of *Nola*, which was then the chiefest and richest of all the Province. St. Paulinus did so exercise that Pastoral Function, that although his former Virtues did blaze out clear and radiant Beams, yet were they as much overcome by the Lustre of his Actions in this new and sublime State, as the Brightness of the clearest Stars is obscured by the Sun at Noon-Day. He regarded not to be honoured as a Bishop, but to be loved as a Father. He comforted the Afflicted, raised up those that were fallen, animated and encouraged the Pusillanimous; helped some with Counsel, others with Alms, all with his Prayers. None came from him but well satisfied and contented. He was exceedingly merciful, charitable, humble, affable and sweet; and he edified all as well by his exemplary Life, as by his heavenly Doctrine. The Emperor *Honorius* having desired a Council should meet about certain Affairs that concerned the Peace of the Church, writ upon that Occasion, particularly to this holy Bishop, to be present at it; and because he was then sick and could not come, he writ the second Letter, wherein he signified to him, *that the Council, in Expectation of his Coming, had forbore to conclude or determine any Thing; and earnestly besought him by all Means to hasten his Coming in these Words: Particularly, holy Lord, most venerable Father, and true Servant of God, I do beseech you that notwithstanding the Pain and Trouble it is to cost you, you will do this Work of God, and give us the Comfort of your Presence; and that without any Delay you come imme-*

diately for the Comfort of the Synod; and to satisfy our Desire, and give us your Blessing. JUNE 22.

Two other remarkable Things happened to St. Paulinus whilst he was Bishop; wherein he gave a Proof of the Love he had of holy Poverty, and a perfect Demonstration of his great Charity towards his Neighbours. St. *Augustine* relates the one, and St. *Gregory*, Pope, the other; and we will set them both down here. After that *Alaricus* King of the *Goths* had taken and sackt *Rome*, following on the Course of his Victory, he came to the Kingdom of *Naples*, destroying and beating down Cities and Towns, and rifling and spoiling all the Provinces thorough which he passed. Some of his Soldiers came to *Nola*, and took the holy Bishop *Paulinus*. Of whose Captivity St. *Augustine* speaketh thus: *Our Paulinus, Bishop of Nola, who of a most rich Man voluntarily became very poor, and was of a most eminent Sanctity; being taken Prisoner by the Barbarians when they sackt Nola, prayed thus to our Lord, as himself told us: Lord, if it be your holy Pleasure, permit me not to be tormented for Gold or Silver; for you know best where are all my Means and my Treasure. There certainly had Paulinus boarded up all his Goods, where the same Lord (who so long before warned us of these Miseries which were to befall us) counselled us to lay up and secure our Means.* Thus writeth St. *Augustine*, who also addeth, that St. *Felix* appeared to those of *Nola*, and defended them by his Intercession. Some Years after came the *Vandals* out of *Africa*; and making their Incursions upon that Part of the Countrey, pillaged and wasted it most miserably, and carried away Captives many Citizens of *Nola*: And he that suffer'd most was *Paulinus*, for they plundered his House and Church. Yet as poor and naked as they left him, they could never take from him his Pity and Compassion towards the Needy and Distressed; for whatsoever he could gather up in his ruined House, he employed it all for the Relief and Comfort of the poor Captives. At length, when all was spent, and there remained nothing to give, St. *Gregory*, Pope, saith, that a poor desolate Widow begged of him an Alms to redeem her Son, who was in Slavery and Bondage to the King of the *Vandal's* Son in Law. The Saint told her, *He had nothing in the World left him more to give, than his own self, and that she should take him, and sell him to the Prince in Exchange of her Son; for he was most willing to be made a Bondslave in his Place:* And although the poor Widow laughed at it, as at a Jest, yet the holy Bishop, with his great Eloquence, gave her so many and so strong Reasons, that he persuaded her to accept of his Offer. They both passed over together into *Africa*; and the

JUNE 22. the Woman besought the Prince to release and restore unto her her Son. Which when he would not hear of, she desired at least to exchange him for this other Man whom she offered to serve in his Place. The Prince seeing him to be a personable Man of comely Feature, and being much taken with the Modesty and Gravity of his Countenance, asked him if he knew any Trade; and the Saint replying, that he had some Skill in looking to a Garden; the Prince was contented, and restoring to the Widow her Son, made Paulinus become his Gardiner: Which he performed with so great Care and Industry, and all Things prospered so well in his Hands, that he seemed to be excellent in that Trade, and every Day presented his Master with some Curiosity of Herbs, or rare Posie of Flowers. And his Master's only content in a manner, and Recreation was, to go see his Garden, and talk with his Gardiner; and he was so delighted with his Discourse, that he left frequently all other Company of his Friends and Acquaintance to entertain himself with him. He asked him divers Questions, and consulted with him of Matters of Consequence, for he found him in all his Answers to be most prudent, and of a deep Insight. This Familiarity between them passed so far, that one Day St. Paulinus told his Master in secret, that he should look about him, and provide for his Affairs, for the King, his Father in Law, was to die very soon. The Master told this to the King, and he desired much to see Paulinus; and the Business was so carried, that whilst the King was at Dinner with his Son in Law, Paulinus came into the Parlour, to present them with some curious Fruit of his Garden. The King looking upon Paulinus, was presently seized with a great Horror, waxing pale and chill for Fear; and then says to his Son in Law, *This Bondman of thine has told thee but the Truth: For this last Night I saw certain Judges, and among them this Gardiner, seated in a high Throne, who commanded the Rod (or Scepter) to be taken out of my Hand. Ask of him in private who he is, and conjure him to tell you the Truth; for it is impossible but he must be some other Personage than in his exterior he seems to be.* The Master did so press Paulinus to tell him his Condition and Quality, that at length he was forced to confess that he was a Bishop: Whereat he much wondring, said to him; *Bethink your self well what you will ask of me, for I intend to send you home well stored with Gifts and Presents.* The Saint asked neither Gold nor Silver, but only those of his Diocese that were there detained Captives. The Prince commanded they should all be sought out, and put into a Ship, which was also well stored with Corn; with which the

Saint, victorious over himself, the World, Tyrants, Devils and Hell, solemnizing a Triumph of Charity, returned to Nola; and was entertained with that Applause, and Remonstrance of Joy, by his Flock, which every one may well imagine. And not long after, as he had foretold, dyed the King of the Vandals. St. Paulinus exercising, according to his former Custom, all Works of Piety and Charity; and attending most carefully to the good Government of his Church, fell very sick of a great Pain in his Side, in which Sickness he was visited by two good and holy Bishops, Symmachus, and Benedict, which did much comfort him. And having recovered some little Strength, he commanded an Altar to be set up in his Chamber, and out of his great Devotion said Mass, those two Bishops helping and assisting him. After Mass, he returned again to Bed, and immediately asked, *Where are my Brethren?* His Man thinking he meant the aforesaid Bishops, answered, *Behold Father, here they are. I ask for Januarius and Martin,* replies the Saint, *who were here even now, and going out told me, they would return back again immediately.* St. Januarius was a Bishop and Martyr, and is the Patron of Naples, where his Head and his Blood is kept to this Day; and the Blood being put near the Head becomes liquid, and bubbles up by a continual Miracle. And St. Martin had been Bishop of Tours, most famous for Sanctity and Miracles, whom St. Paulinus had been acquainted with, and after his Death bore him a most singular Devotion; and by his Intercession was cured of a sore Eye, by rubbing it with Oil, that had burned in a Lamp, which was hung up before St. Martin's Body. These two blessed Saints came to visit and comfort St. Paulinus, lying on his Death-Bed; who presently sung that pious Psalm of David: *Levavi Oculos meos in Montes. I have lifted up my Eyes unto the Mountains.* There was present in the Chamber a Priest named Posthumius, who was much afflicted, for that he owed twenty Shillings, which St. Paulinus had lent him, having bestowed it upon the Poor, and could not pay it before the holy Man died. He opened his Trouble to the Saint; and he smiling upon him, said, *Do not afflict thy self, my Son Posthumius, there will not be wanting Money to discharge Debts contracted in Favour of the Poor;* and presently after there was brought him an Alms of fifty Shillings that was sent him: The Saint gave two Shillings of it to the Bearer, and with the rest he paid his Debts; and gave Thanks to our Lord, who never leaves those that do confide in him. He passed that Night in great Pain; and the next Morning said Mattins; and then having exhorted his Clergy to serve our Lord faithfully,

JUNE 22. *to love one another, and live peaceably together,* he recited the rest of the Canonical Hours; and prayed silently to himself, till the Time of saying Evenlong. And then seeming to awake out of a sound Sleep, perceiving it was about the Time of lighting Candles, he sung with a sweet and low Voice, *Paravi Lucernam Christo meo. I have prepared a Lamp to my Christ.* Then continued again praying four Hours within the Night. There was in the Room a great Number of People, expecting his happy Passage; and on the sudden the Chamber all shook, which put them into a great Fright, so that they fell flat upon the Floor, and cried to God for Mercy. And in this Shaking and Noise, which was heard only in that Chamber, the Saint gave up his blessed Soul to God. His Face was most beautiful, as white as Snow, and manifested well the Glory which his Soul now enjoyed, which had quickened that Body. The Earth lamented and trembled, and the Heavens rejoiced and exulted for his Departure. His Flock of *Nola* moaned and bewailed the Loss of their Pastor; and the Angels sung for the Joy they received by his Company.

JUNE 22. St. Paulinus died on the two and twentieth of June, on which Day the Church keeps his Feast; and it was in the Year of our Lord cccxxx1, in the Reign of *Theodosius* the younger, and *Valentinian* Emperors. Although St. Paulinus was eminent for Wit and Eloquence, as we said, yet he would never explicate or interpret the holy Scripture; and this out of his singular Humility, thinking himself unworthy and unfit to do it. He writ some Poems, and admirable Epistles, yet he would not publish them, or have them kept. But by the Industry of St. *Amandus*, Bishop of *Bourdeaux*, his great Friend, they were collected; and are extant to this Day. For the holy Man most perfectly contemned himself, and all the Things of this inferior World, and had his Heart and Mind fixed upon Heaven, insomuch as he remembered not the Epistles he had written. The Body of St. Paulinus is kept at *Rome*, in the Church of St. *Bartholomew* in the Island, as is set down by the *Roman Martyrology*, which also addeth that this Saint had great Power and Virtue over the Devils.



The Nativity of St. JOHN BAPTIST, Precursor of our Lord JESUS CHRIST.

JUNE 24. **T**HE Solemnity of the glorious Precursor of our Lord JESUS CHRIST, St. John Baptist his Birth doth so replenish the Church of God with Joy and heavenly Consolation; that to testify it, the Custom was anciently to celebrate this Feast with three Masses; a Thing never practised by our holy Mother the Church in the Honour of any other Saint. The Conception of this admirable and incomparable Man, his Birth, Life and Death, is to be collected out of the holy Scripture, and the blessed Evangelists, who have set down the History of him very particularly. For our Lord God, who made Choice of St. John for so great and excellent an Office, amongst many other singular Privileges and Prerogatives allowed him also this, that the very same Historiographers that writ our Saviour's Life, should write also St. John's: Amongst whom St. Luke beginneth his Gospel with a Narration of St. John; saying, *That in the Reign of Herod Ascalonita, King of Jewry, there was a Priest called Zachary, married to one, by Name Elizabeth: That they were both of them just, and observed the Law of God entirely and without Blame; and that they had no Issue, as well for that Elizabeth was barren, as because they were both far stricken*

in Years. And that one Day as Zachary was offering Incense at the Altar, and all the People was praying without, there appeared unto him an Angel, at the right Hand of the Altar, at whose Sight he was much troubled: And the Angel said unto him, Fear not, Zachary, for thy Prayer hath been heard, and Elizabeth thy Wife shall bear thee a Son, whom thou shalt name John; and he shall cause great Joy and Gladness; and many shall rejoice at his Birth, because he shall be great before our Lord. He shall drink no Wine, nor any thing that hath Force to make a Man drunk. And he shall be replenished with the Holy Ghost from his Mother's Womb. And the divine Writer, following on the Story, recounts Zachary's Doubt, and the Question he made to the Angel (who was St. Gabriel) and the Angel's Answer to him; and how in Punishment of his Incredulity, he became dumb; and the Admiration and Fear the People was in. When the divine Service was done, Zachary returned to his House, and Elizabeth conceived St. John on the four and twentieth of September, six Months before the Incarnation of the Son of God; and was brought to Bed of him on the four and twentieth of June of the Year following.

But

JUNE

24.

But because the Life, Preaching, Office, and whatsoever else concerns this most divine Man is commonly known, we will break off the Order of the History, and treat of his Virtues and proper Privileges and Excellencies; although to express or set down the very Shadow of the least of them, we stand in need of an Angel's Tongue. For if the Angel told Zachary, *That his Son was to be Great before our Lord; and if all Nations are before him as if they were not, and no more than a Drop of Water in his Presence,* how great and excellent, how admirable and divine must that Man be, who is Great in the Presence and Sight of God? *In whose Eyes whosoever is, and appears to be Great, is truly Great; and who appears to be Little, is truly Little; and who appears Nothing, is Nothing indeed,* as said the humble Father, St. Francis. For if we consider things right, we shall discover that all the Excellency and Greatness of Creatures depends not of the deceitful Judgment, and foolish Opinion of Men, but of the Esteem and Credit which they have with God: We, not knowing things as they are in themselves, cannot examine them with exact Weights, nor poise them in a just Balance; and although our Understanding sees them, yet it is frequently made blind by Passion, whereupon we mistake most grossly, and call things by quite contrary Names. As for Example, We call one poor, who in truth is rich, and the rich, poor; the wise Man we term a Fool, and the Fool a wise Man; we esteem him to be stout and valiant, that is rash and inconsiderate; we praise that which deserves Reprehension, and blame that which is most commendable, and worthy of the greatest Praise. Wherefore St. Paul had reason to say, that *He only is approved whom God commends, and not Men.* Whence it comes, that they are truly happy and great, who are such in the Sight of God, and they only deserve to be praised and magnified by Men, whom God doth praise; and ought to be held in so much greater Honour and Esteem, as the Praise which God gives them, is greater. Because, as St. Augustine saith, God is the Measure and Rule of all that is laudable, and worthy of Commendation in the Saints. God praised Noah in the ancient Testament, when he said to him, *Thee amongst all Men have I found just before mine Eyes.* He praised Moses, whom he styled his faithful Servant. He praised David, calling him a Man according to his own Heart. He praised Job, and gave him that Testimony, that *he was a Man sincere, upright, and fearing God, and that there was not his like then living upon the Face of the Earth.* And some others are yet to be found in the old Testament, who for their rare Virtues merited to be praised by our Lord; in the Gospel also we read of some who

have been commended by the Mouth of the Eternal Word. He said of the Centurion, that *he found not so great a Faith as his was, in Israel;* and to the Cananean Woman, being, in a manner, overcome by her pious Importunity, and humble Perseverance, he cried out, *O Woman, great is thy Faith.* Of Nathaniel he gave this Testimony, that *he was a true Israelite, in whom there was no Fraud or Guile.* He said of St. Paul the Apostle, that *he was a Vessel of Election, to carry his holy Name through the World, and preach it to the Gentiles, Kings, and the Children of Israel.* In fine, St. Peter, Prince of the Apostles, when he had learn'd by Revelation of the eternal Father, and confessed JESUS CHRIST to be Son of the living God, was made worthy to hear from the Mouth of the same Lord, *Happy art thou, Simon, Son of Jonas, for having been taught not in the School of Flesh and Blood, but in the School of my eternal Father.* The Praises of these Saints are, questionless, singular, admirable, and divine, because the Author of them is the sovereign, prime Verity, which can neither deceive, nor be deceived. But without all Comparison, the Praise and Commendation which our Lord gave this Servant of his, the Judge his Herald, the Bridegroom his Paranymp, the Sun its Morning-Star, the Light of the World its lighted Torch, the King of Heaven his Harbinger, the eternal Word his Voice, and, in fine, our Lord JESUS CHRIST his beloved Servant, John Baptist, exceedeth all other Praise and Commendation, when speaking of him, he said, *among the Children of Women there arose none greater than John Baptist:* Upon which Words thus writeth St. Ambrose: *He hath the Advantage of all; he surpasseth the Prophets, exceeds the Patriarchs; and whosoever is born of a Woman, falls short in Merit and Excellency of St. John Baptist.*

This matchless Privilege and Excellency of St. John, is intimated to us by his very Name, which being brought from Heaven, and revealed to St. Zachary, was declared and manifested by him on the Day of his Son's Circumcision. *Johannes est Nomen ejus. John is his Name,* which not I, but God hath given him, and will have him thus called: For John is as much as to say, *One that is in Grace.* And if we consider all that belongs to St. John, we shall discover such a Heap and Store of divine Graces, that he may deservedly be styled the Son of Grace; which claims and challenges in him a greater Portion, than Nature. It was a singular Grace to be born of aged Parents, that were past the time of breeding, and of a Mother who was naturally barren. It was a wonderful Grace, that the same Archangel Gabriel, who was to bring the Tydings to the ever glorious Virgin, of her conceiving and bringing

JUNE 24. bringing forth the eternal Word, should reveal to St. Zachary the Conception and Nativity of St. John, and that this Revelation should be given him solemnly in the Temple, as he was offering Incense to our Lord upon the Altar, and presenting to him the Prayers, Desires, and Sighs of all the People. It was a very special Grace that the same Angel foretold, *That this Child was to be great before our Lord, and to be sanctified and replenished with the Holy Ghost in his Mother's Womb, and perpetually dedicated to the particular Service of the divine Majesty*; inasmuch, saith St. Peter Damian, *as what the Apostles obtained after a long time, after they had conversed some Years with CHRIST our Lord; after they had seen him ascend into Heaven, and send from thence, visibly, the Holy Ghost: All this was bestowed upon St. John, whilst he was yet in his Mother's Womb.* It was an inestimable Grace, that JESUS CHRIST our Lord, being not yet born into the World, but lodging, and keeping close, within the most chaste and pure Womb of his Virgin Mother, came to visit him; and that he, hearing the Salutation which our blessed Lady gave St. Elizabeth, should exult and leap for Joy before he was born; and by Virtue of her divine Voice, should be sanctified and cleansed of Original Sin, wherein he had been conceived, and having the Use of Reason, by an unheard-of Privilege, accelerated in him, should live to God, before he could live to the World. For this most happy Child arriv'd at Heaven, before he was born on Earth; beheld CHRIST before he could see material Light; or to say better, at the same Instant of Time did CHRIST begin to live in St. John, that St. John began to have Life in himself. For to overcome the World, he first overcame the Course and Strain of Nature; and by this so strange and incomparable Grace, he daily advanced more and more in Sanctity, and merited new Graces and Favours of God. And if the Queen of Heaven, our blessed Lady, was present at St. Elizabeth's Delivery, (as many grave Doctors are of Opinion she was) then was it a new Grace, that coming forth of his Mother's Womb, he should first fall into the Hands of the Mother of God, and be swaddled by the purest Hands of that Lady, who was full of Grace, and bore then in her Womb the Treasure and Fountain of all Graces, whereof so great a Part was to come to St. John's Share. It was no little Grace, that all the People did so exceedingly rejoice at his Birth, and that being astonish'd at so many strange and stupendous things, which they saw and heard of him; they asked with Admiration, *Quis, putas, puer iste erit? What do you think this Child will be?* who is so miraculous, and so highly favoured of God. In fine, it was a most wonderful great

Grace to be chosen by our Lord for so sublime an Office, and be the Fore-runner and Precursor of JESUS CHRIST. For seeing the only Good and Happiness of the World consisted in knowing and serving JESUS CHRIST; for which Cause God Almighty had so often, and so long before, promised his coming by the Patriarchs, foretold it by the Prophets, signified and given Notice of it by divers Shadows and Figures, noting the very Place and Time wherein it was to be; it was expedient there should be a Personage rather divine than humane, and generally reputed and esteemed for such, whose Office it should be, to shew and point him out with his Finger, and say, *Lo, here he is*; to the end, that as well People then living, as those of after-Ages, might not excuse themselves; or come to be mistaken in a Matter of so great Consequence for their eternal Welfare and Salvation. For although the coming of the Messias was prophesied, as we said, in general, yet all the Circumstances of his coming were not so specified, and particularly set down in holy Writ, that the common sort of People might sufficiently understand them, lest there were some appointed to expound and declare the Prophecies to them, especially, they being possessed with an erroneous Opinion, that the Messias was to come with great State, Power, and temporal Majesty, to deliver them from Slavery, Miseries and Afflictions of the Body, little expecting, or caring for a Remedy of their spiritual Calamities and Infirmities, though far greater, and more worthy of Compassion and Pity; whereas JESUS CHRIST our Saviour and Redeemer, came principally for our Deliverance from the Bondage and Captivity of Satan, and came poor, humble, and obscure: It stood with great Reason that a Man, who for his Wisdom, Virtue, and rare Sanctity, had great Authority with them all, should by the Light of the Holy Ghost have Knowledge of him, and by his Testimony communicate the same to others, and shew them the promised Messias, that their Eyes might not by the Lowliness, and Humility of CHRIST, nor they be mistaken in him whom they saw conversant amongst them, but be moved to reverence, and obey that Lord, who being King of Glory, and equal with his Father, had clothed himself with that mean Habit of a Servant, to gain their Affections by such Tokens and Demonstrations of his incomprehensible Goodness. Furthermore, it was expedient for St. John, to come to prepare the Ways of our Lord, and to dispose Men's Hearts to receive him; for they were so corrupted, and so over-run with Weeds, and overgrown with Briars and Brambles of all sorts of Vices and Sins, that it was necessary first to root them out, and cleanse the Soil, and afterwards to manure and

JUNE and cultivate it, that it might be made fit to
 24 receive the Seed falling from Heaven, and
 bring forth the Fruit which was required.
 The World, which had been for a long time
 overwhelmed with horrible Darkness, was
 not able presently to endure the brightest
 Light of the Sun of Justice, but would have
 been quite blinded, if, by degrees, it had not
 received the Beams of it, and inured itself to
 behold an inferiour Light, by casting its Eyes
 upon this flaming Torch, St. John, which
 was sent to shew the Sun. *Erat ille lucerna
 lucens & ardens.* And this is what the holy
 Evangelist St. John telleth us in the begin-
 ning of his Gospel; that *there was a Man
 sent from God, whose Name was John, who
 came to give Testimony of the Light, that all
 might believe by him.* Now that St. John
 might perform this Office of Precursor, and
 prepare and make straight and even the Way
 to our Saviour, and give Testimony of the
 Light and Verity, whilst he was yet a tender
 and delicate little Child, born of noble and
 wealthy Parents, he left his Father's House,
 and entered into a horrid Desert, where he
 lived alone, with no other Company than
 of wild and savage Beasts, and cloathed his
 tender and innocent Body with a Garment of
 Camel's Hair, and girt his Loins with a Gir-
 dle made of the Skin of some Beast, feeding
 upon wild Honey, which is bitter, which he
 found scattered about the Fields, and certain
 Locusts, a most unsavoury and contemptible
 Food, sleeping upon the Ground, and afflict-
 ing that holy Body of his, which had never
 committed Sin, with as much Rigour and
 Severity, as if it had been guilty of innum-
 erable Crimes.

This so rigorous Penance of St. John, is
 described by the holy Evangelists, and there-
 fore cannot be called in Question. *Nicephorus
 Calixtus*, and *Cedrenus*, Greek Authors, write,
 that in the Persecution of *Herod*, when he
 put to Death the holy Innocents, St. *Eliza-
 beth* fled into some secret Place of the Moun-
 tains, with her little Infant, St. John, that
 was but a Year and half old, and there re-
 tired into a Cave, (where St. *Bede* tells us that
 afterwards a Church was built) she survived
 but forty Days, leaving her blessed Child in
 the Hands and Mercy of God, who sent an
 Angel to feed him, as he had done to *Ismael*,
Abraham's Son, when his Mother, *Agar*, left
 him under a Tree, and retired herself far off,
 that she might not see him die. Thus write
 the aforesaid Authors; and what they say,
 seems not improbable to Cardinal *Baronius*,
 and the Doctor Father *Francis Suarez*; and
 because they are Authors both accurate and
 learned, I would not omit to mention it. St.
John Chrysostome, and St. *Peter Martyr*, Bi-
 shop of *Alexandria*, add, that St. *Zachary* was
 put to Death for having hid his Son, and re-
 fusing to discover him. But howsoever it

happened, the holy Doctors agree in this, JUNE
 that St. John, from his tender Age, did Pe- 24-
 nance in the Desert, and was the first that
 opened the Way to *Anchrites* and Hermits.
 And therefore St. *Gregory Nazianzen* calls
 him confidently an *Hermit*; and St. *Jerome*,
St. Chrysostome, and St. *Bernard*, say, that *he
 was the Captain, Master, and Guide of religi-
 ous Men*; because he was the Pattern and
 Model of them all: And he persevered in this
 austere and solitary Life, till our Lord called
 him out to preach, and exercise the Office
 of his Precursor, for which he had chosen
 him, that all the People, calling to Mind
 the strange and stupendous things that hap-
 pened at his Birth, and considering the great
 Austerity in which he had lived all this while
 in the Desert, and the new Manner of Ha-
 bit and Cloathing he wore, and the Spirit
 and Courage wherewith he preached Pe-
 nance, and baptized, might be assuredly con-
 vinced that this Man had the Spirit of God,
 and carried, as I may say, his royal Broad
 Seal, and consequently ought to be believed
 and obeyed as his Officer and Minister. He
 was the first, who, as a Man sent from Hea-
 ven, did preach the Kingdom of Heaven,
 and Penance, which leads and conducts us
 thither. All this wrought so powerfully,
 being looked upon as a continual Miracle,
 that without any other Sign, or Miracle done
 by St. John, the *Jews* did not only esteem
 him a most holy Man, and a Saint, but also
 took him to be the *Messias*, whom they ex-
 pected, and conceived so great and high an
 Opinion of him, that they sent a solemn Em-
 bassy to demand of him whether he were the
Messias or no? Being ready to believe him
 at his Word, and lay upon him the Honour
 of *Messias*, if he would have accepted it.

But he was so humble, and kept so sure
 Footing, as not to be shaken by Vanity, or
 carried away with Praises and Vogue of the
 People: For he acknowledged, confessed, and
 protested that he was not *CHRIST*, or the
Messias, nor that *Prophet* whom they esteem-
 ed him to be; but a *Voice* only, to announce,
 proclaim, and preach to them, that they
 were to prepare the Ways for our Lord, as
Esay had long before foretold. St. John
 said he was the *Voice* of *CHRIST*, and not the
Word, which ever was, is, and shall be; but
 only the Voice and Ambassador of that
 Word, to manifest and make it known to the
 World. For as our *interiour Word* is a Con-
 ception form'd by the Understanding, and the
Voice is that which utters and declares it, so
JESUS CHRIST, our Redeemer, is the *Word*,
 the most pure, simple, and perfect Concep-
 tion of his eternal Father, and true Image,
 Form, and Figure of his Substance, the
 Brightness of his Glory, and a substantial
 Mirrour, in which all his Perfections are
 contained and represented; and St. John is
 the

JUNE 24. the Voice flowing from CHRIST, as from its Source and Fountain, to preach and testify to the World, that he is *the spotless Lamb which came to take away the Sins of the World*. The Voice is instituted to signify the Word, and St. John was appointed to shew and declare CHRIST. The Word is secret and hidden, until the Voice do discover and bring it forth; and CHRIST being in the Bosom of his Eternal Father, was not known of Men, until this divine Voice came and manifested him. The Voice is made to explicate the Word or Conception of the Mind, and is after it; and St. John was after JESUS CHRIST: Because JESUS, as the Word of the Eternal Father, is from all Eternity; and St. John, as a transitory Voice, was framed in Time; and therefore faith of himself, *after me there cometh a Man which is made before me, because he was before me*. In fine, he was a Voice; because as when we hear a Man's Voice, we say *he is there*; and by the Voice we know the Person, (as in the Acts of the Apostles the Maid of Mary, Mother of John, knew St. Peter by his Voice, when he was delivered out of Prison by an Angel) so whosoever heard St. John Baptist, who is the Voice of JESUS, presently understood that JESUS CHRIST was come. The other Prophets said still, *he will come, he will come*: But St. John said *he is come*; and pointing at him with his Finger, said, *this is the Lamb of God; this is he that takes away the Sins of the World*. And for this Reason is St. John not only a Prophet, but also more than a Prophet. His Father styled him a Prophet, saying, *and thou Child shalt be called the Prophet of the Highest*: And our Saviour, speaking of him, said, *What went you out to see? a Prophet? yea, I tell you, and more than a Prophet*. For the Prophets, as we said, had in Charge and Office to warn and tell the People, that the Messiah was to come: But St. John's Office was to shew him, and give Notice that he was already come: *He was more than a Prophet*; for other Prophets prophesied of him, and he made his Mother a Prophetess even before he was born; and after he was born, he made his Father become a Prophet, and restored him the Use of his Tongue, which he had been deprived of, for not believing the Angel: For it was not meet that when the Voice came to Light, and was heard and understood by others, the Father of the Voice should remain dumb. *He was more than a Prophet*; because he was the End and Accomplishment of all the Prophets of the Old Testament, and the Beginning of the New; and therefore CHRIST our Saviour said, that *the Law and the Prophets ended in John*. *He was more than a Prophet*; because he not only saw and conversed

as a Friend with him, whom all the Prophets desired to see, but also had the Honour to baptize him with his own Hands; and to see the Holy Ghost descend upon him in the Form of a Dove; and to hear the Voice of the Eternal Father, that testified that *this JESUS was his blessed and beloved Son*.

He was more than a Prophet, for he was an Angel. And so God the Father calls him by the Prophet Malachy: And CHRIST our Saviour confirms it, citing the same Testimony. Not that St. John was not a Man by Nature, but that he had the Office, and led the Life of an Angel, and in Sanctity and Excellency was not inferior to the highest Cherubins and Seraphins. Those celestial Spirits are called Angels, because they are Messengers of our Lord, his Ministers and Officers, and Interpreters of his holy Will; for Angel, in the Greek Tongue, is as much to say as Messenger. And St. John being Ambassador of our Lord, in all Reason ought to bear the Name of Angel, seeing he bore the Office; and much more for having had the Purity of an Angel: For he lived on Earth in frail and corruptible Flesh more perfectly and holily, than many Angels, though more noble and excellent by Nature, do live in Heaven. And what Tongue of Angels can explicate those rare Virtues, and that Ocean and Abyss of Sanctity and Perfection which St. John had, and daily encreased and augmented from the Time he was sanctified in his Mother St. Elizabeth's, Womb, till he did most freely expose his Life, and give his Head for Justice and Defence of Chastity? How did he entertain himself in the Desert with most sublime and divine Thoughts? What Sense and Feeling? What a Foretaste had he of heavenly Glory? What Comforts and Favours received he from God? What Visits, and how delightful Conversation with the Angels? What Brightness and Splendor in that Soul! What Flames and Ardour of Charity did burn in that sacred Breast, and made him go forth of himself, to live not so much where he was, as where he loved, and possessed all his Happiness! For if we read of some Saints, that by Force of Spirit, and most special Favour of our Lord, they were raised above themselves, and absorpt in that Manner, as to forget the Weakness of their Flesh, and all Contentments, and even necessary Employments of this Life, that with open Eyes they saw nothing, and amidst the greatest Noise heard nothing; and whilst they were eating, did not in a manner eat. What shall we think of St. John Baptist, who being so young and tender, forsook more for the Love of Virtue than they could leave; and lay hid in a Desert, to live no more to himself but to God, and to become a worthy

JUNE 24. a worthy Ambassador of his Glory, and the most certain and infallible Witness of his only ever-blessed and dearest Son. Upon this Ground St. Ambrose, St. Chrysostome, and other holy Doctors affirm, that in all his Actions he had the Holy Ghost for Master, and Director, who illuminated him in divine and heavenly Mysteries, not as a Man, but as an Angel. Here he received the Gift of understanding and explicating the holy Scriptures, and to speak and write as a Canonical Author. He had the Gifts of Faith, Knowledge, and Wisdom, necessary for so great a Preacher and Doctor, sent and given to the World, that all Men should believe by him. The Apostles converted some one Countrey, some another; and St. Paul, that was Doctor of the Gentiles, converted very many. But of St. John Baptist the Gospel says; that he was sent into the World, that all Men should believe by him. And therefore St. Jerome and other Saints call him an Apostle, not in Dignity and Apostolical Power, but in Office and Function; because the Word Apostle signifies one that is sent; and St. John was sent by Almighty God, not to one Province, Nation, or Kingdom, but to all the World. Finally, he had in a most high and perfect Degree all the Privileges and Excellences, which become and adorn either the active or contemplative Life; in both of which he was eminent: As also the Graces and Virtues suitable to the Office and Charge of CHRIST's Precursor and Baptizer, or Baptist, which God had given him. Wherefore the Saints never make an End of recounting and extolling his Praises; and he that would undertake to gather together all that is said by them in his Commendation, would make a vast Volume. St. Peter Chrysologus calls him *The School of Virtues, the Master of Life, Model of Sanctity, Rule of Justice, Mirror of Virginity, Title of Honesty, Example of Chastity, Preacher of Penance, Doctor of Faith, more than Man, equal with Angels, Sum of the Law, Seed of the Gospel, the Voice of the Apostles, the Silence of the Prophets, Torch of the World, Forerunner of CHRIST, Harbinger of the Judge, Witness of our Lord, Sanctuary of the Blessed Trinity.* St. Augustine, St. Bernard, and other Saints style him *The Trumpet of Heaven, Herald of JESUS CHRIST, Secretary of the Father, Precursor of the Son, Standard-Bearer of the great and mighty King, Preacher of Penance, Correction of the Jews, Joy of his Parents, Honour of his Family, Example of the World, Banishment of Death, Gate of Life, Glory of Men, Splendour of Conversation, Rule and Square of Justice, Comfort of the Angels, an incomparable Man, Kinsman*

of JESUS CHRIST, Friend of the Bridegroom, Preparer and Accommodator of the Ornaments of the Spouse. The same St. Bernard styles him *Patriarch, the Head and Perfection of Patriarchs; Prophet, and more than a Prophet; Angel, and among Angels the choicest; Virgin, and most pure Spouse of Virginity; Martyr, and Light of Martyrs; and one that between the Birth and Death of JESUS, bath left us a rare Example of a most constant and courageous Martyrdom.* But all the Praises which the Saints, vying as it were with one another, have heaped upon St. John, are dumb and silent, and signify little or nothing in Comparison of what the Saint of Saints said in his Praise and Commendation: *That among those that are born of Women, there arose none greater than John Baptist.* In which Words is comprised whatsoever can be said in his Honour. Wherefore Eusebius Emisenus saith, *That St. John cannot be praised, according to his Worth and Merit by the Mouth and Tongue of Man, seeing God himself bath undertaken to praise him.* And St. Augustine concludes, that *If among Men, and the Children of Men, there be none greater than St. John, that he who is greater than John Baptist, is not only Man, but also God.* And he did so much resemble in Sanctity our Lord JESUS CHRIST, that while St. John was living, he was esteemed to be the Messias; and after his Death the Messias was taken for St. John, as observes St. Ambrose. In fine, St. John having worthily discharged his Office of preaching Penance, and of being Witness and Forerunner of CHRIST, he was beheaded by Command of wicked Herod; whom he had reprehended with great Zeal and Liberty, for taking the Wife of his Brother Philip; and using her as his own, to the great Offence of God, and publick Scandal of the People; as we shall discourse more at large on the Feast of his Death and Martyrdom, which the holy Church celebrates with a particular Solemnity; and therefore we forbear to treat of it here. For our Lord would not have the Laurel and Crown of Martyrdom to be wanting to St. John, whom he had adorned with those which are proper to Doctors and Virgins; and with all those other Prerogatives and Excellencies, which we have here reckoned up. Besides that which is recounted in holy Writ of St. John, there is scarce any Father, Doctor, or Ecclesiastical Writer, ancient or modern, who speaks not of him. And Lipoman and Surius have collected several Sermons of Saints, that describe his Virtues and Prerogatives; which they may read, who desire a larger and fuller Discourse of him.

The Lives of St. JOHN, and St. PAUL Brothers, and Martyrs.

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26.

THE glorious Conflict of the courageous Martyrs, St. John, and St. Paul, is written by Terentianus; who being Captain of the Life-guard of the Emperor Julian the Apostate, by his Command put them to Death; and afterwards was converted, and became a Christian. And it happened in this Manner. In the Reign of Constantine the Great, the Scythians, who were very fierce and barbarous, falling furiously upon the Roman Empire, made great Incursions and Devastations through the whole Province of Thracia. The Emperor could not go in Person to this War, but employed in it a Man of known Valour and great Experience, who had been famous for several brave Victories, by Name Galicanus; who was yet a Pagan, and was a Widower, but had two Daughters, Attica and Artemia, young Ladies of such rare Parts, that no good Gift was wanting in them. This Man the Emperor intended for General in this so important an Expedition; and the whole Army, as well Soldiers as Commanders, did sue for him, as the fittest Man for that dangerous Service. Galicanus excused himself, and was loath to engage in an Enterprize so full of Danger, and beset with infinite Difficulties; yet, as the Emperor ceased not to press and urge him to it, he was content at length to accept of the Charge upon these Conditions: That if he could give a good Account of his Valour, and Prudence in managing this War, by subduing the Enemy, and quieting the Country, at his Return to Rome he should be made Consul, and marry Constantia, the Emperor's Daughter. This Demand put Constantine to no little Trouble; not so much for that he saw himself upon an Exigence to marry the Princess, his Daughter, with his Subject and Vassal, as that he knew she had already consecrated her Virginity by Vow to Almighty God, and was resolved rather to die, than ever to violate it. Constantia had Notice of what had passed, and of the Perplexity and Solitude her Father was in; and having commended the Matter to God, came to him, and spoke in this Manner: *My Lord, and my Father, if I were not assured of the Protection and Assistance of Almighty God, I should tremble to think how much this Business concerns me, and to see the Solitude, Trouble, and Anxiety of Mind which it causes you. But because I know that our Lord is with me, and will ne-*

*ver leave me, I am void of Fear. And therefore, Sir, do not stick to promise me in Marriage to Galicanus, as also to make him Consul, when he shall return Conqueror from the Wars. But withal let him take with him to accompany him in this Expedition, two trusty Servants of mine, John my Steward, and Paul my Secretary; and leave with me his two Daughters. The Emperor being much satisfied with his Daughter's Discourse, told Galicanus what she desired; and he with great Joy and Content accepted of the Conditions, and began his March, with the two holy Brothers and Eunuchs, John and Paul, in his Company. But his two Daughters came to Court, to wait upon Constantia; and this holy Virgin, when she had them in her Power, retired her self into her Oratory; and there lifting up her Hands and Heart to our Lord, prayed in this Manner: *My Lord God Omnipotent, who, by the Prayers and Intercession of thy holy Virgin Martyr, St. Agnes, didst heal me of incurable Diseases; who hast taught me the Way of Truth, and inspired me with the Desire and Purpose of consecrating to thee my Virginity, and hast vouchsafed to admit me among thy Spouses: Thou, O Lord, who art both Son and Father of the ever-glorious Virgin Mary, and receivedst Nourishment from her blessed Breasts, notwithstanding thou dost feed and maintain the whole World: Thou that didst grow in Age, and yet givest Growth and Increase to all Creatures: Thou who didst profit in Wisdom and Grace, being the eternal increased Wisdom: Thou that art great, omnipotent, infinite, and yet in Time wast born of a Mother, being without Mother engendered from all Eternity of the Substance of the Eternal Father, God of God, and Light of Light: Thou who hast redeemed the World by thy Death, and art the universal Judge of the Quick and the Dead: I do most humbly beseech thee, my God, to grant to me for thy Service, these two Souls which thou hast redeemed with thy precious Blood, together with the Soul of their Father Galicanus, that they may be converted to thee, become Christians, and live in thee. Open, O Lord, my Mouth, that I may tell them what is convenient for them; and open also their Ears, that bearing my Admonitions, they and I may persevere in Chastity, and may desire no other Spouse than thee, whom we may enjoy eternally in thy celestial Kingdom. This devout Prayer was made by the virtuous Princess Constantia,**

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and

JUNE 26. and written in her own Hand, which *Tere-*
rentianus says he saw and read, and that
Constantia also told it him afterward by
 Word of Mouth. Our Lord heard this
 Prayer, and granted the holy Virgin her Pe-
 tition; for the two Ladies, Daughters of *Gal-*
licanus, embraced the Faith of CHRIST,
 and vowed to him their Virginity: And
Galicanus himself, making also a Vow to be-
 come a Christian, by the Counsel of the holy
 Brothers, *John* and *Paul*, got a great Victory
 over the *Barbarians*; who notwithstanding
 at the Beginning were too hard for him;
 for in several Encounters he was forced to
 a shameful Retreat with a considerable Loss;
 which so much encouraged the *Scythians*,
 that they besieged him in his Tents, and
 blockt him up on every Side with strong
 Garrisons of innumerable and stout Men;
 whereas his Strength was impaired every
 Day, most of his Soldiers deserting him, and
 flying to the Enemy. In the mean while,
Galicanus multiplied his Sacrifices to the
 supposed Deity of *Mars*, to obtain his Fa-
 vour and Help in this desperate Condition:
 But how should *Mars* help him, that was
 no God, but only a dumb and blockish Sta-
 tue? Finding himself in this Extremity, he
 was so discouraged, that he thought no more
 neither of breaking through the Enemies
 Camp, nor even of defending himself, or
 making any Resistance; but all his Care and
 Consultation was how he might secretly
 withdraw himself and fly. As he was thus
 troubled and perplexed, the holy Brothers
John and *Paul* came to him, and told him,
That if he would make a Vow to the God of
Heaven, to believe in him, and become a
Christian, without doubt by this only Means
he would rescue himself, and get the Victory
against his Enemies, which the false God Mars
was not able to afford him. *Galicanus* liking
 well their Counsel, made the Vow; and im-
 mediately upon it, saw standing by him a
 young proper Man, with a Cross upon his
 Shoulder, who said to him, *Take thy Sword*
and follow me. Presently he takes up his
 Sword, and as he began to follow his Guide,
 he perceives about him a numerous Train
 of most stout and valiant Soldiers; who all
 encouraged him, and said to him: *Fear*
not, Galicanus, for we will march on with
thee: Enter boldly and courageously into the
Enemies Camp, with thy naked Sword in thy
Hand, and make no Stay or Stop till thou
comest to the Royal Tent, where the King him-
self is. *Galicanus* was most exact in per-
 forming all that was commanded; and the
 King of *Scythia*, when he saw him rush in
 upon him with so mighty an Host of Sol-
 diers, sent from Heaven, cast himself down
 at his Feet, and begg'd of him to spare his
 Life; which *Galicanus*, moved with Pity
 and Compassion, willingly granted, and nei-

ther he nor his Soldiers kill'd a Man, but JUNE 26.
 got a most glorious Victory without spilling
 his Enemies Blood; and having delivered
Thracia from the *Barbarians*, made the
Scythians become tributary to the Empire.
 Then he rallied up his scattered Forces; yet
 would not receive into his Favour the Re-
 negates, either Soldiers or Captains, unless
 they first promised they would become Chri-
 stians; and all such as were content to serve
 JESUS CHRIST, he advanced to greater Pre-
 ferments; but the rest he would have no-
 thing to do with, nor permit them to re-
 turn again to his Camp. And for his greater
 Gratitude to that Lord who had granted him
 so signal and admirable a Victory, he was
 not content to profess himself a Christian
 according to his Vow, but resolved to aspire
 to the Perfection of that Calling, by rid-
 ding himself of all that Wealth and Honour,
 by disclaiming the World, by living single
 and solitary, and attending wholly to the
 Service of God.

With this prosperous Success, and greater
 Victory against the Devils than the *Scythians*,
Galicanus returns to *Rome*, where he was
 received and entertained by the Emperor,
 the Senate, and the Nobility, Gentry, and
 whole City with all Expressions of Joy and
 Congratulation imaginable. But before he
 would enter the City, he went to visit the
 Church of the Prince of the Apostles, St.
Peter: Whereat the Emperor wondering,
 said to him, *When thou wast going out of*
Rome to the War, I saw thee enter into the
Capitol, to sacrifice to the Devils; and now,
that thou art returned victorious, I perceive
thou dost adore JESUS CHRIST, and reverence
his Apostle; I would gladly know whence
comes so great a Change. Then *Galicanus*
 related to him all that had befallen him in
 his War against the *Scythians* (the Substance
 whereof we recounted before) and added
 moreover, *That he had one Favour to beg of*
his Majesty; which was, that he would dis-
pose of the Honours and high Preferments which
he had promised him upon others, and permit
him to pass over the rest of his Life in some
little retired Corner, in the Service and Wor-
ship of that Lord, whom he had the Happiness
now to know: That this was his only Desire,
and the Height of his Ambition. And as for
 the Lady *Constantia*, that now she was free,
 and might dispose of her self as she pleased;
 for his Thoughts were set no more upon mar-
 rying, but upon renouncing whatsoever doth
 seem pleasant and delightful in this World.
 The Emperor was so glad to hear this News,
 that he embraced *Galicanus* with most sin-
 gular Affection and Love; and told him,
He was to let him know that his two Daugh-
ters were likewise Christians, and had made
Profession of perpetual Virginity; which was
 a new Increase of Joy and Thanks to Al-
 mighty

JUNE 26. mighty God in *Galicanus*. Then *Constantine* led him into the Palace, where there stood ready to welcome him the Emperor's Mother *Helena*, and his Daughter *Constantia*, with *Galicanus's* two Daughters, *Attica* and *Artemia*, who for Joy were all dissolved into most sweet Tears, and could not be satisfied with praising him that had done these Wonders. *Galicanus* would have renounced all Things presently, but the Emperor would not give way to it, till he had first declared him Consul, and advanced him in Dignity and Power as high as he could, that the Change of his State of Life might become more remarkable; and the Christians might be the more encouraged, and the better understand the Virtue and Power of CHRIST, who, to make his Servants Triumph over the World and its Vanities, giveth them Light to discover them, and a Spirit and Grace to condemn and tread them under their Feet, as *Galicanus* did: For he made free, and enfranchised all his Bondmen, five Thousand in all, he sold his Lands and Possessions, which were very rich, and leaving his Daughters no more than was sufficient or necessary for their Maintenance, distributed the rest of his Means among the Poor, and went to dwell privately at the City of *Ostia*, which is four Miles distant from *Rome*, where he founded an Hospital to receive poor Pilgrims, and built a Church, the first that ever was in that City, enriching it with great Treasures; and another Church in Honour of St. *Lawrence*, who appeared to him, and bid him do so; appointing the very Place where it was to be built. Here he joyned himself to a Servant of God, *Hilarinus*, and exercised with great Fervour and Humility the Works of Mercy, harbouring Pilgrims and Strangers, and serving the Poor; for he poured Water upon their Hands, and washed their Feet: And our Lord wrought by him many and great Miracles; healing the Sick, and casting out Devils by his Prayers. And because he had been a Man very famous and much spoken of in the World, an Infinity of People came to him from the East and other Parts of the World to see him, and to cast themselves at his Feet; conceiving a far higher Opinion of him for this Humility, with which he shone in JESUS CHRIST, than for all his Greatness, Riches, and Trophies, which had rendered him before so glorious and illustrious in the World.

St. *Galicanus* continued this Course of Life for many Years; till by the Death of *Constantine the Great*, and of his three Sons, *Constantine*, *Constance*, and *Constantius*, the Empire came to *Julian the Apostate*, *Constantius's* Nephew. This wicked Prince put *Galicanus* to Death, to revenge the Quarrel of his Gods upon him, for the impure Spi-

rits spoke by the Mouths of those whom they possessed, *that they would not depart out of their Bodies; till Galicanus was made to adore the Gods*: Which the holy Man refusing to do, at their Persuasion, *Julian* commanded him to be kill'd; and the Church keeps his Feast on the five and twentieth of *June*. St. *Hilarinus*, the Companion of St. *Galicanus*, was for the same Cause beaten to Death with Cudgels. One Thing is very remarkable, that St. *Galicanus* having four Manours at *Ostia*, which he reserved for the Sustenance and Relief of the Poor, as often as *Julian* sent any Officers to confiscate them, or seize upon them, or to take away any of the Rents, they were presently either possessed with wicked Spirits, or else struck with a Leprosy; *Almighty God defending by evident and manifest Miracles the Goods and Maintenance of the Poor*. This happy and glorious End made *Galicanus*; and the holy Brothers St. *John*, and St. *Paul* were the Beginning and Cause of all his Happiness; for they accompanied to the War, and counselled him to become a Christian, promising him by that Means he should conquer and subdue his Enemies.

But the wicked *Julian*, imbrued in the Blood of Christians, and yet no less greedily gaping after their Goods and Estates, resolved to take from them all that ever he could, and leave them most bare and naked; falsely alledging, *That CHRIST would have them to be poor, and that none could be his Disciple that forsook not all that he had* (which is to be understood of the Love and Affection to their Wealth, and not of leaving it in Effect, but only when the Possession of it cannot stand with the Law of God) and being informed that the holy Brothers *John*, and *Paul* gave very large Alms to all Sorts of poor People, out of the Means and Possessions which the Lady *Constantia* their Mistress, had bestowed upon them; he sought for some Colour and Shew to bereave them at once both of their Wealth and Life. He sent to invite them to come to Court, *that he desired very much to be attended by them, and to have them near his Person, as his prime Favourites; they being the most ancient Courtiers, and having been in the highest Authority and Favour with Constantine his Uncle, and his Cousin Constantia*. But yet that he expected of them they should imitate him (as in all Reason they ought to do) and forsake the Name and Profession of Christians (it being a base, lazy, and unprofitable Life) and adore the immortal Gods, that were the Protectors and Defenders of his Empire. But if they refused his Princely Offer and most just Request, they must look to it, for it was like to cost them dear, for he would not suffer himself to be condemned neither by them nor by any

JUNE 26. any body else. To this the Saints replied, *They had not refused to serve Julian, with Intention to serve any other mortal Man; but only for the Service of the immortal God, Maker of Heaven and Earth, and the only Giver and Preserver of Kingdoms and Empires: And that for fear of offending God, they renounc'd his Friendship, and would neither enter into his Palace, nor see his Face, because he had forsaken the Faith of JESUS CHRIST, which he had formerly received.* Terentianus (whom Julian had employ'd in this Affair) told them, *He would give them ten Days to consider well what was best for them to do.* They answer'd, *He might suppose the ten Days to be already expired, and do what his Master had commanded him; for they were so settled in their Resolution, that they should never alter their Mind.* The Saints understanding that they were to lose their Lives for CHRIST, and acknowledging it a most singular Favour, gave infinite Thanks to God, and in this Space of ten Days distributed what was yet remaining of their Goods among the Poor, employing themselves Day and Night in giving large Alms. On the eleventh Day in the Evening, Terentianus comes to their House with a Train of Soldiers, and finding them upon their Knees in Prayer, offers to them a little Statue of Jupiter, telling them, *It is the Emperor's Will to have them adore and worship that God with offering to him Incense; which if they refuse to do, he has Order to cut off their Heads in that very Place, and at that time; for the Emperor will not have them executed publicly, in Consideration of their Quality, and great Charges and Offices which they had formerly born in the Imperial Court.* Although the true Reason of putting them so privately to Death, was, that he was afraid of the People, and that he envied their Glory; knowing, for certain, that the Christians, as soon as they should hear of their Death, would honour them as true Martyrs of God. The holy Saints answered Terentianus without any Fear or Apprehension of Death, *If Julian be your Lord and Master, vaunt yourself to be his Vassal and Servant; for our only Glory is to acknowledge JESUS CHRIST for our Lord, whom Julian is not ashamed to deny to be God, notwithstanding he has received his Baptism.* Terentianus caus'd

them to be straight beheaded, and to be buried secretly in a Hole made on purpose in the same Place, and gave out through the City, that the Emperor had banished them, their Death not being certainly known. But who can deceive God, or escape his Punishments? For the ungodly Julian, waging War against the Persians, died miserably the Year following, on the Anniversary Day, that the holy Martyrs, St. John and St. Paul, had been put to Death at Rome, and the Empire fell into the Hands of Jovinian, a most Catholick Prince, and great Upholder of the Church, which presently began to flourish, and our holy Religion to be much dilated and spread abroad; and in the House where the Martyrs lay buried, the Devils were forc'd to confess where their Bodies were hidden, and, *That they were terribly tormented by them;* and divers possessed Persons were delivered by the Intercession of the Saints: And among the rest, the only Son of Terentianus, a little Child; which made Terentianus, who had beheaded them, acknowledge his Fault, and see the Vanity of his Gods, and his horrible Cruelty exercised upon the Saints, to comply with the wicked Apostate Julian. Wherefore prostrating himself at the Tomb of the blessed Martyrs, he asked Pardon of them, and doing Penance for his Sin, was converted to the Faith of JESUS CHRIST, and writ the Saints Martyrdom, as we have set it down here. They were martyr'd on the six and twentieth of June, in the Year of of our Lord CCCLXII. Their Bodies were put in a fair goodly Church, which the same Terentianus built to their Honour in their own House; which now is a Cardinal's Title, called anciently St. Pammachius, but at present is styled the Church of St. John and St. Paul. Part of their holy Relicks were carried into France in Time of Pope Pelagius; of which St. Gregory of Tours makes mention in his Book *De gloria Martyrum*, Cap. 83. And in Ravenna (where there is a Church dedicated in their Honour) they shone with Miracles, as recordeth Paulus Diaconus de *gestis Longobardorum*, second Book, ninth Chapter; and Fortunatus in his fourth Book of the Life of St. Martin. All Martyrologies make mention of St. John and St. Paul.

JUNE 26.

The Life of St. LEO, the second of that Name, Pope and Confessor.

JUNE 28. AFTER the Death of the holy Pope Agatho, was chosen for that great Honour St. Leo, the second of that Name, whose Father's Name was Paul; a Sicilian born, as

was likewise his Predecessor: He was a very holy Man, learned, vigilant, affable, and pleasing to all, and had an excellent Talent in Musick. In Time of Pope Agatho, there had

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JUNE 28. had been held a Council at *Constantinople*, in the Reign of *Constantine* the fourth, which is the sixth General Council. This Council St. *Leo* confirmed, and himself translated it out of *Greek* into *Latin*. He confirmed also other General Councils that had been held before, and condemn'd all the Errors and Heresies which were condemn'd by them. He writ a grave and very kind Letter to the Emperor, wherein he praises him, and thanks him much for his pious Zeal in procuring the Celebration of the aforesaid Council, to establish Peace in the Church, and cut off all Scandals and Errors that did molest it. True it is, that Cardinal *Baronius* doubteth much whether that Epistle, and some others, gathered upon St. *Leo* the second, be his or no. He was the first who ordained that the holy *Pax* should be given in time of Mass to all that were present. For although this Custom of giving it were very ancient, as we read in St. *Denis Areopagita*, St. *Justin Martyr*, and St. *John Chrysostome*, yet St. *Leo*, Pope, did first of all ratify and confirm that laudable Custom by a publick Decree. St. *Leo* gave great Proofs of his Courage and Constancy in suppressing and beating down the arrogant Insolency of the Archbishops of *Ravenna*, who were so proud and presumptuous, upon the Presence and Court of the Exarches, or Viceroys, of the Emperors of *Constantinople*, residing among them, that they preferred themselves before the Bishops of *Rome*, and refused to acknowledge their Authority over them, and to obey them. But St. *Leo*, to tame and pull down their Pride, ordained that no Bishop of *Ravenna* should

exercise his Pontifical Function, unless he were first approved by the Pope of *Rome*. He commanded also, that the *Pall*, which used to be sent from *Rome* to Patriarchs and Archbishops, should be given freely, without taking any Money for it. He built a Church in *Rome*, near to St. *Bibiana's*, in Honour of St. *Paul* the Apostle, and placed in it the Bodies of St. *Simplicius*, St. *Faustus*, St. *Beatress*, and others. St. *Leo* finding that the plain Song, which St. *Gregory* had instituted in the Church, was corrupted, reformed it, and made the Psalms, and other pious things used in divine Service, to be better, and more orderly and devoutly sung; and put also into better Harmony the Ecclesiastical Hymns, whereof he composed some himself. He gave holy Orders once, and consecrated two and thirty Bishops, nine Priests, and three Deacons. He was wonderfully loved by all for his admirable and heroical Virtues, and for his most sweet and mild Disposition. He was very liberal and charitable to the Poor, and in all things most religious and devout. In a word, nothing was wanting to make him be number'd amongst the most excellent and renowned Popes, that governed the Church of God, but his short Life; for he reigned but ten Months, and eighteen Days, according to *Baronius's* Account; and according to the *Roman* Breviary, reformed by *Clement* the Eighth, ten Months, and seven Days. He died on the eight and twentieth of *June*, in the Year of our Lord DCLXXXIV. His Body was buried in St. *Peter's*.



The Life of St. PETER, Prince of the Apostles, and Vicar of JESUS CHRIST.

JUNE 29. WE will gather the Life of the most glorious Prince of the Apostles, St. *Peter*, chiefly out of the holy Gospels, and the Acts of the Apostles, written by St. *Luke*, and out of grave and ancient Authors, who have set down his admirable Deeds and Virtues. St. *Peter* was an *Hebrew*, born in *Bethsaida*, of the Province of *Galilee*; he was married, and his Wife's Name, as some say, was *Perpetua*, Daughter of *Aristobulus*, St. *Barnaby's* Brother. St. *Andrew* was St. *Peter's* elder Brother, and they both earned their Living by fishing. St. *Andrew* came to know CHRIST our Saviour by some Words which he heard St. *John Baptist*, whose Disciple he was, to speak of him. He followed him to his Lodging, and staid with him a Day, and being wonderfully taken and ravished with his divine Discourse, he came

to understand that he was the *Messias*, whom all the People of *Israel* expected. Wherefore he went presently to acquaint his Brother with what he had found, and brought him to our Lord; and our Lord looking upon him, told him not only his own, but also his Father's Name, and withal, that he was to have another Name. *Thou art* Simon (saith our Saviour to him) *thou shalt be called* Cephas; which in the Syrian or Chaldean Language, is the same as *Peter*; and *Peter* is as much as to say, a *Rock*. Whereby our Lord would give to understand, that whereas he himself is the first and fundamental Stone, whereupon the whole Edifice of the Church is principally and properly built, so doth he communicate and impart this Dignity and Title of *Rock*, or *Stone*, and the Qualities of it, to St. *Peter*; that upon him as a most firm

JUNE 29. firm and strong, though secondary Foundation, the rest of the Faithful, as living Stones, should ground themselves, sticking to the Church with that Constancy and Stability, that all the Power and Force of Hell may not be able to overthrow or shake them. St. Peter was not at this time made a Disciple of CHRIST, but some Days after; when our Saviour walking by the Sea-Shore, saw him and his Brother Andrew fishing, and called them to him, saying, *Come after me, and I will make you Fishers of Men*; and they immediately obeying the Voice, and Call of our Lord, forsook their Nets, and Bark, and little House, and all Affection to the World, and followed CHRIST their Master, like true and good Disciples, delivering themselves to be wholly directed and governed by him.

The Favours which our Lord shewed to St. Peter, were so many and great, that all the Apostles respected him as their eldest Brother; and the Evangelists, when they reckon the Apostles, though they change and vary the Order of the rest, yet agree always in giving St. Peter the first Place; intimating and declaring thereby, that next to our Lord Jesus, he was the Head and Prince of the Apostles. St. Peter constantly accompanied our Lord, even in the most sacred and secret Mysteries; as when he was transfigured on Mount Thabor, when he raised the Daughter of Jairus, Prince of the Synagogue, and when he retired himself from his Disciples, to pray in the Garden. It was St. Peter's Bark, into which CHRIST entered, to preach to the People that stood upon the Shore, to hear his divine Words, leaving the other Ships, to let us understand that from St. Peter's Ship the heavenly and Evangelical Doctrine was to be taught and published. Finally, St. Peter was the Man whom God chose to be his Vicar on Earth, and to be the supreme and universal Pastor of his whole Church, unto whom he gave the Keys of his Treasury, and the Dispensation of the inestimable Price of his Blood, and our Redemption: And to make him become his worthy Minister and Pastor, he adorned him with all Graces and Virtues suitable to so high a Charge and Dignity: He gave him a great and profound Humility, whereof we have a notable Proof; when the holy Man having drawn up an incredible Abundance of Fish in the Place where our Saviour had bid him cast his Nets, notwithstanding he had spent the whole Night before labouring in vain, and not being able to take one single Fish, he was wholly surprized and astonished, and even besides himself for Admiration; and casting himself at our Lord's Feet, begg'd of him *to depart from him, for that he was a Sinner*, and not worthy to be in his holy Company. And when our blessed Saviour offered to wash his Feet, with

the same Surprize and Humility he cried out, JUNE 29. *Lord, dost thou wash my Feet!* and presently acknowledging his Unworthiness, he added, *Thou shalt not wash my Feet for ever*; though afterwards he obeyed, and permitted him to wash his Feet, when our Saviour threatened him that he should have no Part with him. Our Lord imparted to him a great Faith, wherewith being illuminated, and passing over all visible, and created things, he understood with an infallible and certain Knowledge, that JESUS was the Son of the living God, and withal, true God, and made a solemn Profession of this Faith; and in Recompence of this so sublime and admirable Confession, our Lord settled upon him the Supremacy of his Church. Our Lord adorned and replenished his happy Soul with a most sweet and tender Love which he bore JESUS, desiring to keep continually in his holy Company, and never to be separated from him. Whereupon, when some others of the Disciples left CHRIST, because they were scandalized with his Doctrine of his Body and Blood, which they could not understand; and our Saviour said to the rest that stay'd with him, *Will you also go away?* St. Peter answered resolutely: *Domine ad quem ibimus? Verba vitæ æternæ habes. Lord, unto whom shall we go? Thou hast the Words of eternal Life, and without thee we perish and die.* From the same Love proceeded those Words of his, whilst he was upon Mount Thabor: *Domine, bonum est nos hic esse. Lord, it is good for us to be here.* For he knew he could be no where better than with CHRIST. He thought it also good to exhort our Saviour not to die, for he did not yet understand the ineffable Mystery of our Redemption. The same Love moved him at the last and mystical Supper of our Lord, to be so desirous to know who that Traitor was who had already sold our Lord to his Enemies. *For had he known him, saith St. Chrysostome, he would have gone near to have pull'd him in Pieces.* This strong Love forc'd him two several times to cast himself into the Sea, to come the sooner to his dear Master; for his Heart had not the Patience to expect till the Bark, wherein he was with his Fellow-Disciples, arrived to the Shore, or came near to his Master. With this same Love he offered himself most courageously to all sorts of Difficulties and Dangers; to undergo Death itself for his good Lord, although he was permitted afterwards to fall, and deny him, that St. Peter might more clearly discover his Weakness, and understand, that how highly soever he was favoured of Almighty God, he was yet a Man, and might learn to have Compassion, and bear with the Infirmities of his Brethren, and to encrease his Merit, by lamenting and bewailing his Offence, and making Satisfaction for it with most

JUNE 29. most rigorous Penance, during the whole Course of his Life; for he lived most sparingly of Bread and Olives, or, as writeth St. Gregory Nazianzen, of an unfavoury Kind of Pulse, called *Lupines*; and if, upon Occasion, he was to make better Chear, he added to his coarse Fare a few Herbs. This same Love armed him with so great and undaunted a Courage, that he opposed himself against a great Troop of Soldiers, and armed Men, and ventur'd to strike and wound the Servant of the High Priest, that was one of the forwardest among them. For he thought he might resist Force with Force, not knowing the Dispensation of God. In fine, the Love of St. Peter for his Lord and Master JESUS CHRIST, was so exceeding great, that when our Saviour had examin'd him three times about it, *Whether he loved more than the rest of the Disciples did?* And St. Peter confessed how extremely he loved him, he recommended to him his Flock, and made him universal Pastor of his Church; which Charge and Office St. Peter began to exercise immediately after the Ascension of CHRIST our Saviour into Heaven: For as the Apostles and Disciples were all assembled together in one Room, he proposed to them, that they were to chuse another Apostle in Place of Judas the Traitor; and the Lot falling upon St. Matthias, he was counted and reckoned among the twelve Apostles.

After the coming of the Holy Ghost, St. Peter was the first that preach'd to the Jews, and taught them the hidden Mystery of the Cross, with so great Zeal and Fervour, that at one Sermon he converted three Thousand, and soon after, five Thousand Souls to the Knowledge and Love of our Lord JESUS CHRIST. He was the first that confirm'd the Evangelical Doctrine, by working of Miracles; beginning with that poor Man, who had been lame from his Birth, and sat every Day at the Porch of the Temple, to beg Alms; whom St. Peter taking by the Hand, rais'd up, and made him whole and sound, to the great Admiration and Astonishment of the People. And the Miracles and supernatural Operations which God wrought by him were most strange and stupendous: For he cast forth Devils from possessed Persons, and healed all that were sick, of what Diseases soever; insomuch, that from other Cities they brought all that were infirm to Jerusalem, and expos'd them in the Streets and publick Places, that as St. Peter pass'd by, his Shadow might touch some one of them, and not only the Party that was so touch'd, but also the rest that were there present, receiv'd by that Means the Benefit. The like to which Miracle we do not read to have been done by any other Saint, no, not even by our Saviour himself. For in this Point it pleas'd his divine Majesty that his

Servant should do greater Wonders than he had wrought himself: Not that St. Peter could do any thing by his own Power, but by the Power and Virtue of his said Lord and Master. For, as we said, and it is St. Chrysostom's Observation, our Lord did not heal him alone, that was touch'd by his Apostle's Shadow, but, which is far more admirable, when the Shadow reach'd as far as any one of the Patients, both he and all his Companions were cured. And St. Luke signifieth as much in these Words: *They brought forth their Sick into the Streets, and laid them in Beds and Couches, that as Peter came, his Shadow might overcast at least some one of them, and they might all be delivered from their Infirmities.* And it was no small Miracle which he wrought upon Ananias, and his Wife Sappira, that fell dead at his Feet. For they having given to God a Piece of Ground, and sold it, brought the Price of it to the Apostles, but not the whole Sum, for they retain'd Part of it to themselves: Which unfaithful Proceeding of theirs our Lord chastis'd severely by the Mouth of St. Peter, as a sovereign Judge. And by this notorious Document he would warn us all with what Truth and Sincerity he will be served by us, seeing even in this World he doth use so much Rigour towards those, who permitting themselves to be blinded with Covetousness, defraud his Majesty of what they promised him. St. Peter also being full of the Holy Ghost, when the Princes of the Jews commanded the Apostles not to preach or teach the Name of JESUS, answer'd in the Name of all the rest, with singular Courage and Fortitude, *That they could not forbear to speak what they had seen and heard; and that they were to obey God more than Men.* Moreover St. Peter, together with St. John, with the Advice and Consent of the other Apostles, went into Samaria, that those who were there convert'd to the Faith, might receive the Holy Ghost. He it was that by a particular Revelation (when in a Vision was represented to him that mysterious Sheet full of Serpents, and such like vile Creatures) first preach'd the Gospel to the Gentiles, and convert'd Cornelius the Centurion, with all his Family, and by his preaching, communicated to them the Holy Ghost, and the Gift of Tongues. For it was our Lord's Pleasure that St. Peter, who was the Head of the Church, should be the first that preach'd the Gospel both to Jews and Gentiles, that were to be united and join'd together in the same Church, as in one Fold, that by this Means they might all know, obey, and reverence St. Peter; and all Christians in following Ages, might ever acknowledge the true Successor of St. Peter for their Head and Pastor.

The holy Apostle pass'd over all Jewry, enlightening with his Doctrine the Inhabitants

JUNE 29. tants of it, and filling them with Admiration of his Miracles. Amongst which was very remarkable, that he wrought at *Lydda*, upon the Person of *Æneas*, who had been eight Years sick in Bed of the Palsy. And what he did in *Joppa*, raising to Life *Tabitha*, a charitable and godly Woman. He passed over also the Provinces of *Pontus*, *Galatia*, *Cappadocia*, *Asia*, and *Bythinia*; planting in them our holy Religion, ordaining Priests, consecrating Bishops; settling and establishing whatsoever he saw to be necessary for the good Order and Government of the Church. And when he came to the City of *Antioch*, whilst he performed there the Duty of a vigilant and industrious Pastor, he endured at the Beginning many Affronts and Injuries; yet there he set up his Pontifical Chair, and all the Faithful had Recourse to him, as to an Oracle, in their Doubts and Difficulties. St. Peter's Chair was seven Years at *Antioch*; not that the Apostle did so tie himself to that City, as constantly to reside there; for having the Care and Charge of all Churches, he was forced to go up and down to several Places, as their Necessity required and called upon him. But he is said to have held his Chair at *Antioch* for seven Years, because there was his ordinary Abode. Coming once to *Jerusalem*, he was apprehended and committed to Prison by Command of King *Herod*; who to oblige the *Jews*, had beheaded St. James the Great, Brother of St. John Evangelist; and to give them full Content, resolved also to put St. Peter to Death, as the Head of the Christians, Captain and Master of all the rest. The whole Church resented extremely this Blow, and made continual and fervent Prayer to our Lord to deliver St. Peter out of *Herod's* Hands, and to protect him from that ravenous Wolf, lest the Flock of CHRIST might come to be dispersed and undone for Want of its Pastor: And their Prayers were not frustrated with Almighty God, for he delivered St. Peter in that manner which is set down in the *Acts of the Apostles*.

Twelve Years after CHRIST's Ascension (during which Time the Apostles by an express Command of our Saviour, as some grave Authors have left written, had preached only to the *Jews*) the said Apostles divided the whole World among them, every one taking that Part and Province of it, which by a special Inspiration and Instinct of the Holy Ghost he understood to be allotted him by Almighty God: For now the Time was come for the Calling of the *Gentiles*; and for the bright and resplendent Beams of the Gospel to be blazed throughout the World, and the triumphant Standard of JESUS to be planted in all Parts of

the Earth. Our glorious St. Peter came to *Rome*, as he was commanded by the Holy Ghost, from whom he had a particular Revelation to erect and establish his Apostolical Chair there; and to make that City, which was the Head, Queen and Mistress of the World, become also Head of the Catholick Church: As also to confute and confound *Simon* the Magician, deadly Enemy of CHRIST's Gospel, who was come to *Rome*, and by his most wicked and diabolical Sights and Practices, had so enchanted and besotted the Minds and Hearts of the People of *Rome*, that they esteemed him a God, as he gave himself out to be, and honoured and worshipped him as such, having consecrated a Statue to him. For the everlasting and irreconcilable Enemy of God and Man, the Devil, knowing that by the Virtue and Power of the Cross he was to be driven out of the World, and be dispossessed of the Dominion and Rule, which he had most unjustly and tyrannically usurped: That Idols were to be overthrown and cast to the Ground, and his Force and Authority extremely weakened and diminished; endeavoured, for the preventing of the great Losses and Damages, which he feared would soon befall him, to raise up a new Synagogue, in Opposition to the Church of God, that now began to flourish, and was to spread and dilate itself with great Splendor and Majesty throughout all Countries of the World. For this Purpose he pick'd out *Simon Magus*, a fit Instrument, as he thought, to give Check to *Simon Peter*; that what one should do by Force of Truth, and the Spirit of God, the other should undo again by the Spirit of Falsity, and Operation of *Satan*. St. Peter went planting the Catholick Church in the Name of the most blessed Trinity, Father, Son, and Holy Ghost. And *Simon* the Magician, by a most impious Ostentation, feigning that he was God, Father, Son, and Holy Ghost; deluded the People, and withdrew them from the Faith and Knowledge of our Lord. St. Peter, with his heavenly Doctrine, made all those that heard and believed him, become heavenly and divine: And *Simon*, by his perverse and impious Doctrine, infected Mens Hearts with all kind of Pestilence and Abomination. St. Peter, with wonderful Signs, and supernatural Operations, confirmed his Doctrine and his Preaching: And *Simon*, with false and lying Miracles, and subtle Delusions, wrought by the Devil, dazzled the Eyes of the silly People that followed and adored him: For he was the Devil's Minister, so cunning, and crafty, that St. Ignatius the Martyr styles him *the eldest Son of Satan*: St. Justin, St. Ireneus, St. Epiphanius say, *He was the Master and first Author of all Errors and Heresies*. The first

JUNE 29. first Encounter between these two *Simons* began in *Samaria*, where *Simon Magus* was born and bred; for when *St. Peter* and *St. John* came thither, as we said before, and by the Imposition of their Hands, imparted the Holy Ghost to the Faithful; *Simon Magus*, astonished to see such a Wonder, and exceeding ambitious of the like Power, offered Money to the holy Apostles; that he might have the same Privilege and Prerogative of giving the holy Ghost to whom he pleased, by Imposing upon them his Hands; thinking that the Gift of God was to be sold and bought for Money; for which *St. Peter* reprehended him most sharply, and exhorted him to Penance. Then *Simon Magus* leaving *Samaria*, went to other Places, and preaching many Absurdities and Lies, perverted a Multitude of People, wheresoever he came: And *St. Peter* followed him from Place to Place, to disperse the black and dark Clouds, which he raised in Mens Minds by his diabolical Tricks and Sights, and to unbeguile those that had lightly believed him, and esteemed him to be the sovereign Virtue of God. And when this Magician, flying still from the Apostle, came at length to *Rome*, our Lord commanded *St. Peter* to go thither also, as well to remove that Obstacle and Impediment of Christian Religion: As also to place in that Imperial City his Pontifical Seat, as we said.

The holy Apostle then departed from *Antioch*, and took his Journey to *Rome*, being accompanied with his Disciple *St. Mark*, who afterwards writ the Gospel, and *St. Apollinaris*, whom he consecrated Bishop of *Ravenna*; *St. Martialis*, whom he sent into *France*; *St. Rufus*, whom he made Bishop of *Capua*; and some others of his holy Disciples. In this Journey, as writeth *Metaphrastes*, he came into *Sicily*; and there is a Tradition that he was at *Naples*; and to this very Day all bear a most reverent Respect to the Place, where he celebrated holy Mass. He entered into *Rome* on the eighteenth of *January*, in the four and fortieth Year of our Lord, and second of the Reign of *Claudius* Emperor, according to the more probable Opinion of *Eusebius* and *St. Jerome*: Though some Authors say, it was the third Year of his Empire, and five and fortieth of our Saviour: On that very Day which the holy Church hath dedicated to *St. Peter's* Chair at *Rome*, as we declared on the Day of that Solemnity. This was a most happy and fortunate Day for that City, yea and for the whole World, which was to be enlightened with the sovereign Beams of his Brightness, and watered with the wholesome and plentiful Streams that flowed from the Chair of *St. Peter*, as from a continually running and divine Fountain,

JUNE 29. to make fruitful all Provinces, Nations, and Countries of the World. And this holy and glorious Apostle, considering and embracing them all with his vigilant and pastoral Care and Solitude, provided them all with good and holy Pastors and Teachers; and sent into *Italy*, *Spain*, *France*, *Africa*, *Sicily*, and other Islands, several Bishops and Priests, to teach and preach, and illuminate them with the Light of the Glory of *CHRIST's* Gospel. He sent into *Sicily* the Saints *Pancratius*, *Marcian*, *Berillus* and *Philip*. *St. Priscus* to *Capua*, *St. Aspernates* to *Naples*, *St. Epaphroditus* to *Taracina*, *St. Ptolemy* to *Nepe*, *St. Romulus* to *Fiesoli*, *St. Paulinus* to *Luca*, *St. Apollinaris* to *Ravenna*, *St. Eupropius* to *Verona*, *St. Prosdocimus* to *Padua*, *St. Syrus* to *Pavia*: To *Aquileia* he sent first *St. Mark*, and afterwards *St. Hermagoras*. Into *France* he sent *St. Martialis*, *St. Maternus*, *St. Valerius*, *St. Sixtus*, *St. Trophimus*, *St. Savinianus*, and *St. Julian*; and into *Spain*, *St. Torquatus*, *St. Tefiphontius*, *St. Secundus*, *St. Indaletius*, *St. Cecilius*, *St. Eschbius*, *St. Euphrasius*, and others. And *Metaphrastes* writes, that the Apostle went himself in Person into *Spain*, and passed over into *Brittany*, or *England*, and like a true Sun, warming all Places with his Heat, and illustrating them with his Rays. For being constituted by Almighty God universal Pastor, he took Care of all, and provided what was necessary and convenient for all. And *St. Cyprian* styles the See of *Rome* the Root, or Mother Church, for that not only his Church of *Carthage*, but also all the rest of *Mauritania* and *Numidia*, which were Suffragans of *Carthage*, had received the Faith from thence. *St. Gregory*, Pope, writing to the Bishops of *Numidia*, tells them, They had been first enlightened with our holy Faith by the Apostle *St. Peter*. For which Reason Pope *Innocent* writeth to *Decennius*; That *St. Peter* by himself, and by his Disciples and Successors, founded Churches in many Nations and Provinces of the World. It is almost incredible, and cannot be expressed by any Man, what wonderful Fruit, in order to the Conversion of Souls, the glorious Apostle wrought at *Rome*; how he discovered the Deceits, overthrew the Machinations and crafty Plots, and dissolved all the diabolical Operations of *Simon Magus*, whom by his Coming he chased from the City: And what an infinite Multitude he brought to see the Light, and embrace the Verity of the Evangelical Doctrine. And what strange Wonders and Miracles Almighty God did work by him, notwithstanding the perpetual Opposition and Contradiction he suffered from the *Jews*, who upon this Occasion raised Tumults in the City. Wherefore the Emperor *Claudius*, in the ninth Year of his Reign, commanded all *Jews*,

JUNE 29. as factious and seditious People, to go out of Rome. By this Proclamation St. Peter also withdrew himself from the City (if notwithstanding he was not gone before) our Lord so ordaining, that he should visit again in Person the Eastern Churches, and celebrate at Jerusalem the first Council, which ever was held in the Church; and compose the Differences and Debates, which were risen between those that were converted to the Faith of CHRIST from Judaism and from Paganism, which were come to a great Height, and caused no small Troubles in the Church. For (as it is recorded in the *Acts of the Apostles*) the converted Jews, out of Zeal for their old Law, would have the Gentiles that were baptized, to be also circumcised; and maintained most stiffly, that they could not otherwise be saved. And the Gentiles, on the other Side, would not be subject to the Rigour of Circumcision; persuading themselves (and they were in the right) that by Faith in our Lord JESUS CHRIST, holy Baptism, and good Works, they should obtain eternal Salvation. And the^d Dispute went so far, that it was thought necessary for St. Paul and St. Barnaby to go to Jerusalem, and to propose the Question to St. Peter, St. James the Just, Bishop of the said City, St. John Evangelist, and some others of the principal Disciples of our Lord. In this Council it was defined that so heavy and burdensome an Obligation should not be put upon the Gentiles, whatsoever the Jews pretended, *for that the Grace of JESUS CHRIST is the only Cause of our Salvation.* They enacted also a Decree concerning what was to be observed by the Christians which they sent to them by St. Paul and St. Barnaby, who went accompanied with Judas and Silas, two of the prime Disciples; in which Decree the Apostles speak so definitively, and with such absolute Authority, as to say; *It hath seemed good to the Holy Ghost, and to us, to lay no further Burthen upon you than these necessary Things, that you abstain from the Things immolated to Idols, and Blood, and that which is strangled, and Fornication.*

St. Peter, having dispatched his Affairs in Jerusalem, and Jewry, and those Eastern Parts, returned back to Rome, passing by Egypt and Africa, as *Metaphrastes* writeth. He made the more Haste in this Journey, because he understood that Nero had succeeded Claudius in the Empire, who was a great Friend of Necromancers and Magicians, and sent for them from all Places, and had them in great Esteem and Honour; and particularly invited *Simon Magus*, whom St. Peter had made before to fly from Rome, as we said, and did highly respect him, believing him to be a God, or

some divine Virtue. For this first begotten JUNE 29. of Satan (saith *Anastafius Nicenus*) by his diabolical Arts and Enchantments wrought many Signs and false Miracles, which made the People look upon him and admire him. He made Statues to walk; he transformed himself into the Shape of a Serpent and other Beasts; he walked upon hot-glowing Coals and received no Hurt; he would fly into the Air; he turned Stones into Bread; he opened Doors, that were fast lock'd, without touching them; he broke into Pieces Iron Bands that were about the Hands and Feet of Prisoners, and delivered whom he pleased: And many such like Wonders, vain, counterfeit, and in Appearance, by which he did wonderfully draw the People to gaze upon him and admire him. But besides the Subversion and Overthrow of Souls, wrought by this detestable Impostor and Sorcerer, there had been a most horrible and dreadful Fire at Rome, that lasted six Days and seven Nights, which consumed a great Part of the City; whether it fell out by Accident, or, as grave Authors affirm, by a secret and private Command of the Emperor Nero, who desired to take hence an Occasion to persecute the Christians, as the Authors of the burning of the City. Certain it is, that hence began the first Persecution against the Church; and that Nero put innumerable Christians to Death by most exquisite and horrible Torments, as even pagan Authors affirm, to wit *Suetonius*, *Tacitus* and *Dio*. By Reason of this unsufferable Cruelty of the Tyrant, the Christians that lived then at Rome were sorely afflicted and frighted; many lay hid in Caves and Grotts, and were like poor dispersed and scattered Sheep, in great Perplexity, Anguish, and Trouble; and consequently stood in Need of their good Pastor, to gather them together, hearten them, and defend them, and expose himself courageously to endure the Shock, and keep off from them the enraged Cruelty of that fierce and furious Lion (for so St. Paul sty leth Nero) that sought nothing more than to devour them. And although the same St. Paul was already come to Rome, and by his Presence did much comfort, strengthen, and encourage the Christians: Yet for the foresaid Reasons it was convenient that St. Peter should come thither also, as being the particular Bishop of Rome, and universal Pastor of our Saviour's Flock.

St. Peter being returned to Rome, and having by his very Sight and Presence wonderfully comforted the Faithful, and armed them with a generous Vigour, Courage and Resolution, without Delay encounters with his old Adversary and Antagonist *Simon Magus*; and after many Questions and Disputations, the Apostle offers him this Condi-

JUNE 29. Condition, that there should be brought before them the Corps of a dead Man, and that, whether of them two could raise him and restore him again to Life, should be esteemed to be the Preacher of the Truth: The Condition being accepted and agreed upon, a dead Corpse was brought into the Room; and although *Simon* by Sorcery, and Practices of the Devil, made him to move and stir his Head, so that the People believed he was alive; yet after all he remained still dead as he was before; and the Standers by perceived and confessed that *Simon Magus* was but a Juggler and a Cozener. Then St. *Peter*, having first prayed to our Lord, restored the dead Man to perfect Life and Health, before the Eyes of innumerable People, that were there present, who being convinced by so strange yet most certain and infallible a Miracle, confessed that the Apostle was the Preacher and Doctor of Truth; and that *Simon* was full of Vanity, Deceit, and Lying. But the Magician, as he was extremely incensed and enraged to be overcome, and perpetually controlled and confounded by St. *Peter*, and to have lost the Esteem and Affection of the Romans, told them, that seeing they were so senseless as to reject him, and believe *Peter*, he would command his Angels, even in their Presence, and before their very Eyes, to carry him in the Air, and that he would ascend into Heaven: Whence in Punishment of their Ingratitude, he would send them most hideous and woful Miseries and Calamities. And when he had appointed a Sunday to take his Flight up to Heaven, St. *Augustine* relates, and it is a Tradition received from many Authors, that the Apostle fasted, and commanded all the Christians also to fast the Saturday before, to obtain of our Lord the Victory over that most wicked and perverse Enemy, and our Lord granted it; for on the Day appointed, *Simon Magus*, before all the People, got up into a high and conspicuous Place; and from thence, by the Assistance and Ministry of the Devils, began to fly and soar up to Heaven, to the great Admiration and Astonishment of all the People, who resorted thither to behold this Spectacle: And being strangely struck with such a new and prodigious Thing, cried out, *That Simon was what he professed himself to be, the holy and true God*. But the blessed Apostle St. *Peter*, seeing the Commotion of the People, and *Simon's* Vanity, and the Devil's Deceits, lifting up his Eyes towards Heaven, with singular Humility and Confidence, prayed to our Lord; and then with a loud and distinct Voice, commanded the infernal Spirits to quit the Magician, and to let him fall. And at the very Instant, they being forced to obey, left him; and the miserable Wretch, being

JUNE 29. hurled down with great Violence, broke his Legs. A just Judgment of Almighty God, that he should be able to walk no more upon Earth, that had been so arrogant as to venture to fly up to Heaven; and that he should lose the Use of his Feet, that had borrowed Wings of the Devil; and that all might come to understand, how much more powerful was the Prayer of the Apostle than the Presumption of the Magician; and the Virtue of God to throw him down, than the Operation of the Devil to raise him up. St. *Peter* would not have him fall down dead, to the End the unfortunate Man might have some Time to acknowledge his Fault, if he would, and repent: As also, that the People seeing him alive in that sad Condition, might be better confirmed in the Truth: But the next Day the most unhappy and obstinate *Simon* died at *Ariza*, a Village not far from *Rome*, whither he got himself to be carried. St. *Peter* was victorious, and renowned with Honour and Glory; for having so happily concluded a long and tedious Debate, so remarkable, and of so great Importance; and having so seasonably quell'd and destroy'd an infernal Monster, that infected Heaven and Earth. The Christians received hereby great Consolation, and the Gentiles were filled with Admiration and Confusion. And the Tyrant *Nero* was outrageously mad, being deprived of his Friend, that was eminent in the black Art of Necromancy; for which he had a wonderful great Esteem and Affection for him: Wherefore, turning his Fury upon St. *Peter* and St. *Paul*, he commanded them both to be apprehended, tho' there were another Occasion of this his Indignation towards them, no less perhaps than the former; and it was this: Among the Romans, that by the preaching of the Apostles had embraced the holy Faith, there were divers great Ladies and Matrons; who together with Christian Baptism received the Grace and Gift of Chastity; which they endeavoured to maintain with all Care and Diligence, chastising their Bodies, mortifying their Appetites, and being wholly averfed from the World, and the Delights and Pleasures of it. But particularly there were two, who having heretofore lived too familiarly and wantonly with the Emperor, now withdrew themselves from his Company and Conversation, and could not be brought to humour his lustful Appetites, neither by Intreaties and Offers of Kindness, nor by any Severity and Threats. Hereupon *Nero*, who was no less carnal than cruel, became furious and blind with Passion; for he thought that no Body was to resist him in any Thing, or refuse to submit to his Will and Pleasure. Wherefore being informed that these Women were become

JUNE 29. come Christians, and upon that Account denied to obey his perverse Will, he fell furiously upon the Masters and Doctors of that Law and Profession, for having taught these Women to be so constant in maintaining Chastity; which as it is a heavenly and angelical Virtue, and peculiar to the Gospel, so have the Preachers of the Gospel most highly praised and recommended it to Christians; and that it might be held in greater Esteem among us, our Lord hath ordained that his best beloved Servants and Friends should lose their Lives in Defence of Chastity; as St. John Baptist, St. Matthew Apostle and Evangelist; and the two glorious Princes of the Apostles, St. Peter and St. Paul, of whom we are now treating. For upon this Account they were taken and cast into a Dungeon, called *Mamertinus*, very dark and loathsome, where they were detained nine Months, not without great Profit and Benefit of their Keepers and Guards. For *Procellus* and *Martianus*, with divers others, were by St. Peter's Preaching, converted to the holy Faith, and became illustrious Martyrs of our Lord. And that there might not be wanting Water for their Baptism, from the very Rock of the Prison there sprung up miraculously a Fountain, which to this Day is extant in the same Place, continually running, and never dry: So that, whereas at certain Seasons of the Year, a most numerous Concourse of People resorts thither, out of their Devotion to the holy Apostles, and all of them drink of the Fountain, there never fails Water in great Abundance to content them all.

The Time now drew near that these glorious Apostles were to be put to Death. All the Christians lamented and bewailed the Loss they were to suffer by being deprived of these fundamental Pillars, and the two Eyes of the Church. They importuned St. Peter, their sovereign dear Pastor, with Floods of Tears, and unspeakable Sobs and Sighs, that for the common Good of CHRIST'S Flock he would be pleased to retire out of the Prison and out of the City, and conceal himself for some Time. And although the holy Apostle did most passionately desire to die for our Lord, yet the Prayers, Tears, Importunity, and most earnest and continual pressing and urging of his dearest Sheep, enforced at length the good Shepherd to leave the Prison and the City, to lie secret for a while. But as he was going (saith St. Ambrose, St. Gregory, and Egesippus) our blessed Saviour JESUS CHRIST appeared to him at a Place called *Sancta Maria ad passus*, where there is now a little Chapel between St. John Lateran's and St. Sebastian's; and the Apostle seeing his good Master, and knowing him, said to him: *Domine quid vadis? Lord whi-*

ther dost thou go? And our Saviour answer- JUNE 29. *ed, Romam ut crucifigat. I go to Rome, to be there crucified again. By which Words St. Peter understood presently that CHRIST our Saviour being now immortal and glorious, could not be crucified again in his own Person, but in the Person of his Disciple and Servant, in whom he desired to die again. Wherefore he returned back to Rome, and into the Prison, there to expect and prepare himself to die; and to comfort and animate the Faithful, he recounted to them this Vision, exhorting them to be resigned and conformed to the holy Will of God. The Sentence given against the holy Apostles was, That Peter, as being a Jew, should be fastened to a Cross, and Paul, because he was a Citizen of Rome, should be beheaded. They were both of them cruelly scourged before they were led to Execution. And in a Church of our blessed Lady's, called *Sancta Maria Transpontina*, which belongs to the Carmelites, there are kept to this Day, and held in great Veneration the Pillars, to which they were tied, whilst they were beaten and scourged. The Apostles being taken out of Prison, were led out of the Gate *Trigemina*, or *Ostiensis*, for that it is the Way to *Ostia*; and there taking Leave one of the other, with embracing and giving the Kiss of Peace, they were separated and carried to different Places. For St. Peter was led to a high and eminent Place of the Mount *Vatican*, now called *Mons aureus*, the golden Mountain, perhaps because the Prince and Head of the Church was there crucified. In this Place was the most blessed Apostle of CHRIST first stripp'd of his Clothes, and then fastened with Nails to a Cross, to his inexplicable Joy and Consolation, for so singular a Favour which his Master did him, and the Honour he bestowed upon him; by making him worthy, by this Torment of the Cross, to imitate him; and in some sort, at least in the best manner that was possible for him, to requite the cordial and infinite Love, where-with his dear Lord had vouchsafed to die first for him upon another Cross. But esteeming himself unworthy to hang upon the Cross in the same Posture and Fashion as his Lord and Saviour had done, he earnestly besought the Ministers of Justice to crucify him with his Head towards the Ground, and his Feet on high: By a most rare and singular Humility slighting, and little regarding his greater Pain in Regard of his Respect and Reverence to his Lord and Master. In this manner did the Prince of the Apostles, St. Peter, end the Course of his Pilgrimage; imitating by his Martyrdom the Death, and by his Cross the Cross of CHRIST; and planting Christian*

JUNE 29. Religion, and watering it with his Blood in that City which was the Seat of the Empire; and by the Chair and Succession, or lineal Descent of St. Peter, became the Head of all faithful Christians that were dispersed through the World, dilating and spreading itself farther by the spiritual Jurisdiction which now it hath, than ever it had done by its temporal Sway and Power. *Marcellus*, a Priest, with great Reverence and Devotion, took the Body of St. Peter, and having embalmed it with precious Ointments, and aromatical Spices, buried it solemnly in a Part of the Vatican, far from the Place where he had been crucified. St. Peter was tall, but not corpulent; his Face was white and pale; the Hair of his Head and Beard thick and curled, but not long; his Eyes were black, and, as it were, died in Blood, for the abundance of Tears which he continually shed, especially as often as he heard the Cock crow, and remembered that he had denied his Master. His Eyebrows had but little, or scarce any Hair at all; his Nose long, not sharp, but bowing like a Hawk's Bill, and somewhat flat.

The Saints of the primitive Church bore so great Devotion to the Pictures and Images of St. Peter and St. Paul, that, as writeth St. *Augustine*, they used to place them on each side of the Image of our Saviour JESUS CHRIST. And *Eusebius Cesariensis* saith, that he saw two very ancient Images of these holy Apostles, and they are the same that are kept to this very Day in St. Peter's Church at Rome, and were shewn by St. *Silvester*, Pope, to *Constantine* the Great, Emperor, when by a Revelation and Admonition of the same holy Apostles he sought for him to be instructed in the Faith, and baptized by him. Which *Constantine* had so great a Devotion afterwards to St. Peter, that he built in his Honour a most fair and sumptuous Church at Rome; and himself, laying aside his purple and royal Robes, carried upon his Shoulders twelve Baskets of Earth, when they were laying the Foundations of the said Church. And divers others, Emperors, Kings, and Princes, have had a singular great Veneration for that Church, wherein are kept the Apostle's most precious Relicks, and many of them have come in Person to visit it; and taking off their Crowns, have lain prostrate before it, and kissed the very Threshold of the Door, testifying by that humble and pious Devotion, how far a poor Fisherman, Disciple of JESUS CHRIST, doth surpass in Worth and Excellency all the Sovereignty and Majesty of the Kings and Emperors of the World. From all Parts of the Earth faithful Christians go in Pilgrimage to obtain Favours and Graces of our Lord, by the Intercession and Merits of his Vicar, and glorious Apostle, St. Peter. And not

only since the building of this stately Church JUNE 29. have Christians had this Devotion to the Saint, but even in the Reign of Pagan Emperors, when the Persecution raged most furiously against the Servants of the living God, they came in Pilgrimage from *Perfia*, and other more remote Parts, to reverence this holy Place, and to recommend themselves to the Patronage and Protection of St. Peter, thinking that then they were secure, when they had put themselves under his Custody and Defence, as we may read in the Acts of several Martyrs. Even Bishops were wont to come to Rome from several Parts, to celebrate the Apostle's Feast with great Solemnity; as we may learn by St. *Paulinus's* thirteenth Epistle to *Severus*, and his sixteenth to *Delphinus*; and the holy Popes *Anacletus* and *Zachary*, commanded all Bishops once a Year to visit the Churches of the Apostles; which Command St. *Gregory*, Pope, enjoined the Bishops of *Sicily*. And St. *Cletus*, the third Pope after St. Peter, and a holy Martyr of CHRIST, saith in one Epistle, *That to visit the Monument and Memory of St. Peter is more meritorious than to fast two whole Years*. St. *Gregory* also confesseth that the City of Rome, being destitute of Soldiers, and without any other external Defence, was guarded and preserved amidst the Swords and Arms of the *Lombards*, by Almighty God alone, being moved thereunto by the Prayers and Intercession of St. Peter. There have been even barbarous and most wicked and impious Princes that have born great Respect to the Churches of St. Peter and St. Paul. For *Alaricus*, King of the *Goths*, when he sack'd Rome, commanded, *That those Churches should not be violated, nor any thing which was in them pillaged or taken away, or any Person belonging to them, or that had fled thither for Sanctuary, should be hurt or injured*. And *Theodora* also, the heretical Empress, when she writ to *Anthimus* to seize upon *Vigilius*, Pope, *whereforever he should find him*, added, *save only the Church of St. Peter*. For notwithstanding the Spite and Malice she bore *Vigilius*, which was equal to her Impiety, yet the peevish and perverse Empress durst not cast away all Respect and Reverence that was due to St. Peter's Church, which was so famous and venerable throughout the World, for fear of incurring the Displeasure of that great Apostle, whom our Lord had so exceedingly magnified and glorified.

For certainly it is a thing worthy of all Admiration, to consider the Graces, Privileges, and Preferments, which St. Peter hath above all mortal Men, even the rest of the Apostles. For to him alone did our Lord give a new Name, which has constantly stuck to him, and by which he has been ever since called; for his first Name being *Simon*, our Saviour

JUNE 29. viour changed it into *Peter*, or *Cephas*; which is as much as to say a *Stone* or *Rock*, giving to understand that he imparted to him the Virtue signified by the Name, by making him *the fundamental Rock of his Church*. Unto him particularly our Lord revealed his Divinity, with the Distinction of the three divine Persons, the Incarnation of the Word, and the Mysteries of our holy Faith, which are most sublime, and above the Reach of humane Reason. Unto *St. Peter*, as we said before, is always given the Precedency among the Apostles, not that he was the most ancient, for he was younger than his Brother, *St. Andrew*; nor that he had been first called to the Apostleship; but because he was the first in Pre-eminence above all the Apostles, as being chosen by our blessed Saviour to be the Head and Prince of them all; and for this Reason our Lord would have Tribute paid not only for himself, but also for *St. Peter*, as for one that was the Head of the Family, and Pastor of the rest. *St. Peter* alone, among the Apostles, as *St. Bernard* observes, walked upon the Water, as CHRIST our Lord had walked upon it. *St. Peter* cast his Nets twice into the Sea by Commandment of our Saviour, and at both times miraculously drew up, in great Abundance, fair Fishes of an extraordinary Bigness, to signify in his first fishing, the militant, and in the second, the triumphant Church, as noteth *St. Augustine*. To *St. Peter* our Lord gave the Keys of his Church; for *St. Peter* he prayed most particularly that his Faith might never fail, and that he might help, strengthen, and confirm his Brethren. Our Lord baptized only *St. Peter*, among all the Apostles, with his own Hands, as is recorded by *Evodius*, Bishop of *Antioch*, and *Clemens* of *Alexandria*. *St. Peter*, in the Opinion of *St. Augustine*, was the first that had his Feet washed by our Lord, who, after his Resurrection, appeared to *St. Peter* before he shewed himself to any other of the Apostles. To *St. Peter* alone did our Lord reveal by what kind of Death he should depart out of this World. *St. Peter* is the Mouth of the Apostles, and speaks for them all; and as we said, he was the first that preached the Gospel to the Jews, and in Confirmation of it, wrought the first Miracle, and, as a sovereign Judge, condemn'd *Ananias* and *Sapphira*. *St. Peter* also, by a special Revelation, opened the Way for the Conversion of the Gentiles, and baptized *Cornelius* the Centurion. For *St. Peter*, as Head and chief Pastor of all the Church, was made continual and most fervent Prayer to our Lord, when *Herod* had him in Prison. *St. Peter* assembled the Council at *Jerusalem*, and presided in it, and decreed what was to be followed by all the Christians, as belong'd properly to his Office and Charge, and whatsoever he defined; or commanded, was held

inviolable, as most certain and secure. For JUNE 29. which Reason, *St. Paul* says, he went to *Jerusalem* to see *St. Peter*; for although he were a Vessel of Election, chosen and appointed immediately by CHRIST to preach the Gospel, yet he would by all means confer about it with the Prince of the Church; as is well observed by *St. Chrysostome*, *St. Ambrose*, *St. Jerome*, and *Oecumenius*. To *St. Peter* alone did CHRIST appear afterwards visibly, and spoke those Words, *I go to Rome, to be crucified there again*. Finally, the whole Catholick Church hath ever acknowledged, and doth still acknowledge *St. Peter* for her supreme, universal Pastor, and doth reverence for patriarchal and primatical Seats, those Churches, that were founded by *St. Peter*, as that of *Rome*, of *Antioch*, and of *Alexandria*; though this last was not founded by *St. Peter* in Person, but by his Disciple, *St. Mark* the Evangelist, who erected that Church under the Title, and in the Name of *St. Peter*; so that the glorious Apostle, while he was yet living upon Earth, had a Church dedicated to our Lord, in his Name, as *St. Peter Damian*, Cardinal, writes in his Sermon of *St. Mark*, Evangelist. The Church doth also celebrate only the Chair of *St. Peter*, and not the Chair of any other of the Apostles. And anciently (as it is recorded by *Atticus*, Bishop) in the Letters that were called *Formatae*, which were given for a Sign or Token, and, as it were, a Passport or Patent, used among Christians, to know one another, that in travelling they might be helped, entertained and lodged; after the sacred Name of the most blessed Trinity, Father, Son, and Holy Ghost, they used to write the Name of the Prince of the Apostles, reverencing him above the rest, and acknowledging in him that incomparable Love and Bounty, wherewith our Lord made him *the Pastor of his Flock*, *Father of his Family*, *Master of his School*, *Head of the Body of his Church*, *Captain-General of his Army*, *Depositary and Dispensator of his Treasure*, *Porter of Heaven*, *Prince over all Kings and Potentates of the Earth*, *his chief Steward and Minister for the dispensing of his Merits, and precious Blood*. For with these and such like Titles the holy Fathers set him forth and honour him. And the divine *St. Denis Areopagita* styles him *the supreme Glory, sovereign Ornament, the Pillar, Prop, and strong Hold, and highest Perfection of all Divines*. The very Name of *Peter* hath been in so great Honour and Respect, that no Pope hath presumed to bear that Name, purely out of Reverence to *St. Peter*.

St. Peter writ two canonical Epistles, which are read in the Church; and out of what he preach'd at *Rome*, *St. Mark*, who was his Disciple and Interpreter, wrote his Gospel,

JUNE 29. pel, which St. Peter approved, and commanded to be publickly read in all Churches. He is said to have written some other Books, as *Eusebius* and *Sophronius* relate, to wit, of his *Acts*, or things done by him, the Gospel called *St. Peter's Gospel*, his *Preaching*, his *Apocalypse*, and of *Judgment*. But these Books are apocryphal, and not received by the holy Church; although *Clemens Alexandrinus*, and *Origen*, cite the Book of St. Peter's preaching; and *Rufinus* maketh Mention of that of *Judgment*. St. Peter died on the nine and twentieth of *June*, in the Year of our Lord *LXIX*, and fourteenth of the Emperor *Nero*, according to *Eusebius* and St. *Jerome*, though Cardinal *Baronius* be of Opinion it was in the thirteenth of *Nero*, in the five and twentieth Year of his Popedom, from his first coming to *Rome*, and the placing of the Apostolical Chair in that City:

Unto which Number of Years not one of his **JUNE** 29. Successors hath yet arrived, nor held the Chair as long as St. Peter. The Miracles which he wrought, are innumerable; and the Praises which are given him by all the Doctors and Fathers of the holy Church, are so great, and so many, that it is not possible for us to set them down here. Let us beseech our Lord, by the Merits and Intercession of this most glorious Apostle, our Pastor, that we may become Sheep worthy of his Fold; that hearing his Voice, and obeying his Doctrine, and following his Footsteps, we may deserve to enter into that eternal Pasture, where *JESUS CHRIST*, Prince of Pastors (whose Vicar St. Peter was) feeds his Elect with his clear and beatifical Vision, and gives them to drink of the Torrents of eternal Life, World without End. Amen.



The Life of St. PAUL the Apostle, Doctor of the Gentiles.

JUNE 30. **S**O great are the Merits of the glorious Princes of the Apostles, St. Peter and St. Paul, and so infinite and immense are the Favours and Benefits which the holy Church, by Means of these her two chief Doctors, and Masters, has received from our blessed Saviour, that, for the greater Acknowledgement of them, she is not content to join them together in one and the same Solemnity, and to keep but one Feast of them, on the Day of their Martyrdom, according to the Custom she holds with other Saints; but to honour them more solemnly, she employs the Day on which they suffered, in rejoicing and congratulating with St. Peter for his Glory, and in yielding him due Honour and Reverence for his heroical Actions, and dedicates the Day following to the Festival and triumphant Memory of his blessed Companion and Colleague, St. Paul: And this was instituted, says *Micrologus*, by St. Gregory the Great; for before this Time, the Pope used to celebrate, with great Solemnity, this Feast of the Princes of the Apostles twice on the same Day, as we may gather out of *Prudentius* the Poet; first in the Church of St. Peter, and then in St. Paul's, whose Life we are now writing.

St. Paul was an *Hebrew*, of the Tribe of *Benjamin*; he was born at *Tarsus* in *Cilicia*, as himself affirms, of honourable and wealthy Parents; who sent him to *Jerusalem*, to be brought up there, and instructed in the Law and Ceremonies of *Moses*, under the Care and Discipline of *Gamaliel*, a most learned and famous Doctor; and he was so diligent in learning, and so earnest and fervent in maintain-

ing all those legal Ceremonies, that when he **JUNE** 30. understood that the Disciples of *JESUS* professed a contrary Life and Doctrine, he set himself to persecute them, and resolved to use all his Force and Endeavour to destroy them; and not being content to have procured the Death of the glorious Protomartyr, St. Stephen, and to have kept the Cloaks of those that stoned him, that they might bestir themselves with more Ease and Liberty, and he himself, without throwing a Stone, might further his Death by the Hands of all those that were most busy and active in it: He yielded so much to his Anger and Fury conceived against them, and was so greedy to fill and satiate his cruel Thirst with the Blood of Christians, that he offered himself to the high Priest, to be employed in persecuting and extinguishing them. Wherefore having received a Warrant from him, with a strong Band of Soldiers, he took his Journey from *Jerusalem* towards *Damascus*, there to find out, take, and bring away in Chains and Bands, all, as well Men as Women, that believed and professed the Doctrine of *JESUS*, to put them to a most cruel and infamous Death at *Jerusalem*. But as he was most violently carrying on this bloody Design, being on his Journey to *Damascus*, when he drew near the City, our Lord appeared to him, and first blinding his Eyes with the Brightness of his Majesty, enlightened his Mind, and with a powerful and dreadful Voice, like Thunder, amazed him, and cast him to the Ground, and made so strange a Conversion in him, that of a Wolf he became a Lamb; and of a Persecutor, a De-

fender

JUNE 30. fender of his Church, Doctor of the *Gentiles*, and Vessel of Election, to carry our Lord's holy Name through all the World, as we said, when we treated of the Feast of his Conversion.

St. Paul having stayed some Days at *Damascus*, and preached in the Synagogue of the Jews, *that Jesus was true God, and the Messiah promised by the Law*, with an extraordinary Zeal and Efficacy, to the incredible Admiration of all that heard him, and saw so sudden and so stupendous a Change in him; went thence into *Arabia*; where when he had preached for some while with the like Fervour and Vehemency, he returned back to *Damascus*, and convinced the obstinate Jews there, and proved to them with forcible Reasons, and most evident Authorities of holy Scripture, *that Jesus, whom he had formerly persecuted, was the Messiah and Saviour of the World*. And although some of the Jews were converted by him, and embraced the Truth, yet the greatest Part of them were so obstinately disposed, that they blinded themselves with the shining Light, and turned all Remedies into Poison; conceiving withal such a Spleen against St. Paul, that they resolved to put him to Death. Wherein to proceed with more Security for themselves, they persuaded the Governour of *Damascus*, *that he was an unconstant, turbulent, seditious and factious Man, and that therefore it was good to apprehend him in Time for the preventing of farther Troubles*. And in Effect all Endeavours were used to do it; and they shut the Gates that he might not escape: But our Lord, preserving him for greater Things, the other Disciples let him down in a Basket from a Window of the House that stood upon the Wall of the City; and so he was delivered from his Enemies, that were in Search of him. From thence he went to *Jerusalem*, and sought to insinuate himself among the other Disciples and Apostles, who notwithstanding shunned and declined him as a most cruel Enemy, little knowing how much he was changed, and that he was become a Disciple of Jesus like themselves, and Preacher of his holy Gospel, till St. Barnaby, who had studied with him under Gamaliel, and had been most familiarly acquainted with him, found him out, discoursed with him, and understood how great Mercy God had shewed him, and made him become quite another Man; whereupon he embraced him, and brought him to the Apostles; unto whom St. Paul recounted all that had happened to him in his Way to *Damascus*, and after how strange a manner Almighty God had called and converted him; and what had befallen him afterwards in the same City of *Damascus*; which made them all praise and magnify

our Lord for so singular a Favour granted to his Church by his powerful Hand, drawing out living Water from a hard Rock, and Light from Darkness; and of a most fierce and violent Persecutor, making a valiant Captain, a worthy Prince, and stout Defender of his Church.

It cannot be explicated in few Words, nor can it almost be believed what Pains this blessed Apostle did undergo, and how excessively he did labour in cultivating our Lord's Vineyard, what Journeys he made, how many Countries he run over, what infinite Multitudes of Souls he gained to our Saviour, and the manner he used in converting of them by teaching them the Doctrine he had learn'd from Heaven, and inflaming them with the Fire of his ardent Charity; by the Example of his most admirable and divine Virtues; by his invincible Patience in suffering terrible Encounters, and most fearful Assaults of Satan, and no less sharp and violent Persecutions from his Emissaries and wicked Ministers, that allowed him no Rest or Quiet: And, in fine, by the continual and stupendous Miracles that God wrought by him. For having made Choice of him, as of a most precious Vessel, to carry and spread about the World the most fragrant and sovereign Balm of his holy Name, and to testify to Kings and Princes, to Jews and Gentiles, that he is the only Saviour of Mankind; it was fitting he should enrich him with all Sorts of Virtues, and arm him with his holy Spirit, that being fortified and strengthened therewith, he might worthily discharge and acquit himself of so high and noble a Function, and resist all Assaults and Encounters, and break through all Difficulties that should stand in his Way. And to speak first of the Countries and Provinces, which this divine Sun illuminated with the Light of the Gospel, he says of himself, *That from Jerusalem round about to Sclavonia and Dalmatia, and all the neighbouring Countries, he had preached the Gospel; and in those Parts where it had not been heard of, nor preached by any other*. For this glorious Apostle did not build upon other Men's Foundations; but rather upon those which he laid, others did afterwards build. And in these Peregrinations of St. Paul, it is to be observed, that our Lord revealed to him whither he was to go, and to what People he was to preach: And at other Times, when he intended to preach to some certain People, he was warned to forbear; as it fell out, when the Holy Ghost forbade him, as St. Luke relates, to preach in the lesser *Asia*: Whereas, at another Time, there appeared to him in his Sleep a Man in the Habit of a *Macedonian* (who perhaps was the Angel Protector and Guardian of the Country)

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that prayed him to come thither and help them; and, without any Demur, St. Paul went into *Macedonia*, assuredly believing that our Lord called him, and commanded him to preach the Gospel there. For God's Judgments are hidden from us, and incomprehensible; and although we understand them not, we are to reverence them. And there might be good Reason why our Lord would have his Apostle preach to the *Macedonians*, to enlighten them, who at that Time perhaps were well disposed to receive the Gospel; and it may be those of *Asia* were not; and it would have proved a Cause of their greater Condemnation, if they had not obeyed the Gospel, if it had been preached to them. Or this perhaps might have been the Reason that our Lord would have the Apostle at that Time sow the heavenly Seed in another Countrey, where he was to reap more Fruit; and reserve *Asia* for a more seasonable Time, when it should be in a better Disposition to receive the Dew of Heaven, which the glorious Apostle and Evangelist St. John, the Father, Master, and Prince of all the Churches of *Asia*, was to pour down upon it in great Store and Plenty. In all Places St. Paul came to, he gained innumerable Souls to our Lord by Virtue of his preaching that admirable and divine Doctrine which he had not learn'd of Men; for he had no other Master in the Gospel than *him that only is*; who had chosen him for that high Mystery, and had revealed it to him. He was rapt unto the third Heaven, where he heard those mysterious and ineffable Things, which cannot be explicated by any human Tongue. He drunk of the Fountain itself, was clothed with the Light, and burned with the divine Fire, and grew to be so full, so resplendent, and so inflamed, that he could not contain himself from watering and soaking the World with his pure Streams, enlightening it with his radiant Splendors, and inflaming it with that sovereign Heat, that continually came from his Breast. And if it be true (which St. Augustine, St. Anselm, and St. Thomas, most grave Authors, affirm) that St. Paul in that Rapture of his did clearly behold the divine Essence (which notwithstanding other Authors call in Question) and if, though for never so little a Time, he enjoyed the Beatitude of the Blessed, in what a Condition and State do we think that holy Soul continued to be ever after! How rich in Treasures! how adorned with Gifts! how abounding with Graces! how illustrated with heavenly Science! and how all on Fire with the Love of God! and all the rest of his Life what deep Impressions did remain in his Mind of what he had seen in Heaven! And so St. Paul, in all he taught or writ, is as it were an Interpreter

and Expositor of the Gospel. For the Evangelists recite the Life and Death of our Saviour in a plain Style and historically, without nicely declaring or amplifying the Greatness of the Mysteries: But after this plain Narrative God sent St. Paul, who as a divine Master teaches us, discovering the unspeakable Charity of God, in giving us his blessed Son, and the Magazines of Riches hidden in CHRIST: And therefore St. Chrysostome observes, that when the other Apostles and Disciples of our Lord were with St. Paul, they still gave him the Pre-eminence of preaching, for he was the Mouth of all. For which Reason the Gentiles took St. Paul for Mercury, and St. Barnaby for Jupiter; for St. Paul was he that spoke for the rest; and by his divine Eloquence ravished them all with Admiration.

Which Eloquence of the Apostle was so stupendous, that the same St. Chrysostome speaketh thus of it: *Thunder is not so dreadful to us as is the Voice of St. Paul to the Devils: For if they run away from his Clothes, what a Consternation will they be put into, and how hastily will they be forced to run, when they hear his Voice? Which Voice conquered, subdued, and bound them Prisoners; which cleansed and purified the World, cured Diseases, chased away Wickedness and Falsity, and restored Truth and Verity that had been for a long Time banished. Which Voice always had Jesus with it, for our Lord always bore it Company whithersoever it went; and as God is seated upon the Cherubins, so was he seated upon the Tongue of St. Paul, by which Jesus spoke, and discovered so great and ineffable Mysteries, even greater than those he declared by himself: For as he did greater Miracles by his Disciples than by himself, so did he speak greater Things by them; and the Holy Ghost has uttered by their Mouths a Multitude of most admirable and divine Oracles.* Thus speaks St. Chrysostome. And St. Jerome, discoursing also of St. Paul's Eloquence, says, that reading his Epistles, he seemed to himself to hear Thunder-Claps rather than Words; for what he writes is like Thunder and Lightning. And in another Place he speaks of him thus: *The Vessel of Election, the Trumpet of the Gospel, the roaring of our Lion, the Thunder of the Gentiles, the Torrent of Christian Eloquence, declares to us the Mystery that was hidden from former Ages, and the profound Abyss of the Riches of the Science and Wisdom of God, in such sort, that he seems rather to be absorbed and drowned in Consideration of it, than able to speak and declare what he had in his Breast.* These are St. Jerome's Words, whereby he declares the profound Knowledge and Eloquence of St. Paul, and that admirable interior Affection, which made him

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JUNE him not able to contain within himself
30. those divine Treasures, but to lay them open
and communicate them to others so power-
fully, and effectually, that he changed and
turned their Hearts, and transformed them
into God. For St. Paul's Eloquence con-
sisteth not in choice and quaint Words and
elegant Expressions, nor in the Flowers of
human Rhetorick, that tickleth the Ear,
and leaveth a Dryness in the Heart of the
Auditors, and Vanity in the Orator. But,
as he says himself, his Discourses and his
Preaching had no exquisite Language, or
Words pick'd out to charm the Mind with
fond Delight; but he was well furnish'd
with Words that were full of Force and
the Spirit of God, who made use of them,
as of sharp-pointed Swords, to penetrate
Mens Souls, incite and draw them to the
Knowledge and Love of the Truth.

Notwithstanding this great Apostle con-
tented not himself with feeding the Souls of
his Sheep with the Evangelical Bread, which
he distributed most plentifully amongst them,
that were hungry and had need of it: But
moreover he had a special Care to provide
for their corporal Necessities, that nothing
might be wanting to them in that Kind.
For whereas there happened in the Reign of
the Emperor *Claudius* a great and universal
Dearth, which had been foretold by *Agabus*,
a Prophet and Disciple of our Lord,
which brought the new Converts that were
in *Jerusalem* to great Extremity; this blef-
sed Apostle, moved with a tender Compas-
sion of them, procured that other Chri-
stians, that were in several Countries, should
help them; each one contributing accord-
ing to his Ability: Which charitable Alms
the Apostle gathering together, brought it
himself to *Jerusalem* in Company of St.
Barnaby.

The holy Apostle's Care also and Study
was, not only to deliver and teach them the
Doctrine he had received from God, but
withal to see it kept and conserved entire,
pure and sincere; and particularly, he en-
deavoured to make all Men acknowledge
the Virtue and Efficacy of the Grace of
CHRIST; and that by his Merits, with the
Works of Evangelical Grace, we are to be
saved without any Necessity of keeping the
Law of *Moses*, or being circumcised, or sub-
ject to other Jewish Ceremonies, as divers
of those that were newly converted from
Judaism did pretend to be requisite for Sal-
vation. Wherefore upon a Question that
was hotly disputed betwixt the converted
Jews and *Gentiles* about this Matter, St.
Paul made a Journey again, together with
St. *Barnaby* to *Jerusalem*, to decide and re-
solve the Controversy with St. *Peter's* Au-
thority, and the other Apostles: And there
in a Council, wherein St. *Peter* presided, it

was determined, as we said in St. *Peter's* JUNE
Life. But to return again to St. *Paul*, he 30.
did not only enlighten Men by the Bright-
ness of his Doctrine, or move and inflame
their Hearts with the Vigour and fiery Force
of his divine Eloquence: But besides, he
drew and converted a Multitude of them
to the holy Faith by his great and frequent
Miracles; whereof this was one: The
Apostle being at *Paphos*, found there a false
Prophet and Magician, a Jew by Nation,
named *Barjesu*, who was a great Snare of
the Devil, and hindered a Nobleman of
Rome, *Sergius Paulus*, that was there Pro-
consul, a wise and discreet Personage, from
attending to the Apostle's Preaching: Where-
upon St. *Paul* being full of the Holy Ghost,
and inflamed with Zeal, looks upon him
with a grave and severe Countenance, and
speaketh thus: *Thou Son of the Devil, full
of Malice and Deceit, and Enemy to all Ju-
stice, how long wilt thou be a stumbling-block,
and hinder the straight Ways of our Lord?
Wherefore, for Punishment of this thy Wick-
edness, the Hand of our Lord cometh upon
thee, and thou shalt be blind, and for some
Time shalt not see the Sun.* And presently
upon these Words the Magician became
blind; and the Proconsul *Sergius Paulus*
was converted to CHRIST: And because he
was one of the first of the *Romans* of Note
and Dignity, that submitted himself to the
Faith and Obedience of CHRIST, the Apo-
stle took his Name, (as St. *Jerome* and St.
Augustine are of Opinion) and of *Saul* was
called *Paul*: And St. *Luke*, in the *Acts* of
the Apostles, who until this Miracle and
Conversion called him by no other Name
than *Saul*, from henceforth styles him *Paul*.
Though *Origen* says, that from his Birth
he had two Names *Saul* and *Paul*. Other
Authors think that in Baptism he changed
his Name; and some affirm, that it is but
one and the same Name, *Saul* in *Hebrew*,
and *Paul* or *Paulus* in *Latin*; and that the
Apostle would be called by this latter, as
being more in Use among the *Romans* and
Gentiles, with whom he was almost conti-
nually to converse. But St. *Chrysostome's*
Opinion is, that God changed his Name as
he had done St. *Peter's*: And *Theodoret*,
Theophylact, and *Eumenius* affirm the same.
Another Miracle was wrought by him in
the City of *Lisris*, where he cured a Man
that had been always lame from his Birth,
and had never walked, nor had any Use of
his Feet; at which Miracle the People were
so struck with Amazement, that thinking
him to be a God, they would have adored
him, and honoured him with Crowns and
Sacrifices; though not long after they sto-
ned him and left him for dead. Also at
Philippi, a City of *Macedonia*, St. *Luke* re-
counts, that the Apostle cured and deli-
vered

JUNE 30. vered a young Maid that was possessed with a pythonical Spirit, that divined things that were kept close, or were stolen, and by several Enchantments charmed the People, and brought great Gain to her Masters. This Wench (either that God compelled her to speak, to the end his Servants might be known, or that the Devil sought by this Means to disturb their Prayer, and to make them fall into some Vanity) for some Days followed St. Paul and his Companions, and cried out aloud, these Men are Servants of the highest God, who teach you the Way of Salvation. But the Apostle taking Compassion of her, turning towards her, said to the wicked Spirit, *I command thee in the Name of Jesus CHRIST to go from her.* For he could not endure to be praised by her, and presently the Devil departed, and left her; but her Masters seeing the hope of their Gain was gone, which they were wont to make by means of the wicked and divining Devil, raised a Tumult and Uproar of the People against the holy Apostle and his Companion: In which Sedition they were apprehended, and cruelly scourged, and then cast into Prison, and kept in a Dungeon: But whilst they were in Prayer in the Night, there was made a great Earthquake, and the Prison was shaken, and forthwith the Doors flew open, and all their Bands were loosed, and the Virtue and Power of God was manifested in them, so that the next Day they were set at Liberty. In the City of Troas, as St. Paul was once preaching, and with the Fervour of his Spirit enlarged his Discourse till Midnight, a Youth, named Eutychus, who had got up into a high Window to hear his Sermon, being oppressed with Sleep, fell to the Ground, and died in the Place; but the Apostle embracing him, restored him to Life, to the great Admiration, and singular Comfort of all that were there present. In fine, St. Luke, speaking of the Miracles which our Lord wrought by St. Paul, says, that they were *not ordinary and common*, but extraordinary and unusual; for that even his Handkerchief being put upon the sick and possessed, they were presently cured and delivered, and any thing he had worn about him, was most efficacious against all Diseases, and of Force to drive away Devils. And the Apostle himself, writing to the *Corinthians*, tells them: *The Signs of my Apostleship have been done upon you in all Patience, in Miracles, and Prodiges, and wonderful things.* And therefore, without all question, the Miracles God wrought by St. Paul, were innumerable, admirable, and most profitable, for the Confirmation of the Gospel, and Conversion of the World.

But the greatest and most assured Testimony of the Truth of his Doctrine, in my Opinion, was, the Life he led, a Life not so

JUNE 30. much of a mortal Man, as of one that was come from Heaven; the Life of one in whom God lived, by whom God did speak, and work; a Life of one that could truly say, *I live, now not I; but CHRIST liveth in me.* And, *my Life is CHRIST, and to die is Gain.* *Our Life and Conversation is in Heaven.* And, *seek you an Experiment of him that speaks in me, CHRIST?* So that St. Paul was a living Pourtrait of CHRIST; and he lived not only a natural Life by means of the Soul, which informing his Body, gave him a Being, but much more a supernatural and divine Life, communicated to him by the Spirit and Grace of our Lord. O how was he transformed into CHRIST! that could say, *He knew nothing but JESUS CHRIST, and him crucified;* he that said, *God forbid I should glory in any thing but the Cross of my Lord JESUS CHRIST, by whom the World is crucified unto me, and I unto the World;* he that trampled under his Feet all transitory things of the World, and esteemed them no more than Dung and Ordure, to gain, embrace, and possess CHRIST! What Fire of divine Love, what excessive Heat of Charity was lodged in the Breast of him, that ventured to defy, and challenge to encounter for him, all Adversities imaginable; and broke forth into that most wonderful Protestation: *Who shall separate us from the Charity of CHRIST? Tribulation? or Distress? or Famine? or Nakedness? or Danger? or Persecution? or the Sword? I am sure that neither Death, nor Life, nor Angels, nor Principalities, nor Powers, neither things present, nor things to come, neither Might, nor Height, nor Depth, nor other Creature, shall be able to separate us from the Charity of God, which is in CHRIST JESUS our Lord.* In what Abundance, and how vehement a Manner, did this fiery River of Love, like an immense Deluge and Inundation of Water, overflowing the Banks, issue forth of that divine Breast, and pour itself upon his Neighbours, yea, upon all the Men of the World! And yet the Fire being so great, that it was able to embrace a thousand Worlds, could not satisfy nor fill up the Heart of St. Paul, which was capable of entertaining and harbouring in his charitable Affections an Infinity of Souls more. How cordially, how sincerely, and tenderly, did he love his greatest Enemies, who speaking of the Jews, that persecuted him with a most implacable Hatred, and sought for nothing so much as to extinguish and abolish him, and all Memory of him, from the Face of the Earth, doth, notwithstanding, make a most vehement Protestation, *that he desired to be an Anathema from CHRIST for them, that is, rejected, severed, and treated like a Malefactor by him,* so that it did not imply Sin on his Part, or the Disfavour of God, and all this to deliver them from the Wrath

JUNE 30. Wrath of God, and save their Souls! How was he even sick with the Infirm, and afflicted with all that were in Affliction, and consumed, and almost eaten up with Grief, when any gave Scandal, or was fallen into Sin! How was he become a Father, Mother, and a most loving Nurse, and with the Milk of his divine Doctrine nourished those he had converted, like his tender Children! How free and disinterested was his Love and Labour, who never sought for any Advantage of his own, but purely the Good and Salvation of those he dealt with; and who, not to burthen others, nor to hinder the bright shining Lustre of the Gospel, maintained himself with the Labour of his Hands, and the Sweat of his Face and Body; and having spent the whole Day in procuring the spiritual Good of his Neighbour, employed the Night in sowing, and making Tents, to gain Bread to eat, and sustain his Life withal; which Custom he held, not that he could not, with all Right and Reason, demand what was necessary for him of those to whom he preached the Word of God; he might well have done it, and they were obliged to provide him, according to the Practice of the other Apostles. The Jews, having this laudable Custom, to furnish their spiritual Fathers and Masters with all things necessary for their Maintenance, were not scandalized that their Preachers expected and took it of them, as the Apostles, who laboured amongst them, were wont to do: But the Gentiles, to whom St. Paul preached, not being accustomed to this, might have undervalued that noble Function of Preaching, and consequently have made less Esteem of the Gospel, if the Apostle had lived and maintained himself upon them, and therefore he would never make Use of that Liberty.

— What shall we now say of the other admirable Virtues of this incomparable Man! whose Faith could be so strong and lively? whose Hope so firm and settled? who was so admirable for Temperance and Abstinence? who so upright in Justice? who was so eminent for Prudence? what Courage, what Fortitude could ever come to match his? In fine, how rigorous and severe was his Penance and Mortification, wherewith he did continually chastise and subdue his Body, lest, whilst he was altogether taken up with benefitting and doing Good to others, he might endamage himself, and remain dry and barren, whilst he was watering and making fertil the Souls of other People! It will be sufficient to bring his Words, which are these: *If they are Ministers of CHRIST, I am more; in many more Labours, in Prisons more abundantly, in Stripes above Measure. In Deaths often. Of the Jews five times did I receive forty Stripes saving one. Thrice was I beaten with*

Rods; once I was stoned; thrice I suffered Shipwreck; a Night and a Day have I been in the Depth of the Sea. In journeying often, Perils of Waters, Perils of Thieves, Perils of my Nation, Perils of Gentiles, Perils in the City, Perils in the Wilderness, Perils in the Sea, Perils among false Brethren. In Labour and Misery, in much Watchings, in Hunger and Thirst, in Fastings often, in Cold and Nakedness. And in another Place, Until this Hour we do both hunger, and thirst, and are naked, and are beaten with Buffets, and are Wanderers, and labour, working with our own Hands. We are cursed, and do bless; we are persecuted, and sustain it; we are blasphemed, and we beseech; we are made the Refuse of this World, the Dross of all, even until now; or like Men that the Pagans sacrificed as Victims unto their false Gods, to appease their Wrath.

But above all, who will be able to express, as it deserves, and set down sufficiently to us the profound Humility of this holy Man, it being the Root and Foundation of all his other Virtues? For although in Quality and Dignity of an Apostle he doth so far surpass and overtop the rest, that when we speak absolutely, and name the Apostle, all understand St. Paul, for his Excellence and great Pre-eminence in that Office; yet doth he speak so meanly and lowly of himself, as to say, *I am the least of all the Apostles, unworthy to be styled an Apostle, for that I have persecuted the Church of God.* And in another Place he says, *JESUS CHRIST came into the World to save Sinners, whereof I am the chief; but God has pardoned me, and been merciful unto me, to shew, by his bearing with me, his Longanimity, and his Patience, and by this Example to stir up all that do believe in him, to have Confidence in his infinite Mercy, and to obtain everlasting Life.* And the more to magnify and extol the Excess of the divine Mercy and Goodness towards him, he confesses and acknowledges, that he had been a *Blasphemer, and a Persecutor, a Child of Wrath, and a Vessel of Contumely.* But, which is a Point very much to be considered and reflected upon, Almighty God, to secure to the Apostle this Humility, so necessary for him, and of so singular Importance, and to preserve him from Vanity and foolish Complacency in himself, which might, perhaps, secretly have stolen upon him amidst so many and so sublime Revelations, and in his glorious Employment of preaching the Gospel, which he performed with wonderful Fruit, and general Applause, and Admiration of all; and was therein seconded by our Lord with innumerable Miracles; permitted him to be sore afflicted with the Sting of the Flesh, which was a great Curb to him, and made him clearly see, that amidst those heavenly Favours, wonderful Graces, and most divine Perfections,

JUNE 30. Perfections, he was always a Man, and stood in Need, like other Men, of the particular Assistance of our Lord. Wherefore, though he prayed three times to God to deliver him from that troublesome Temptation, his Request was not granted him, that he might understand by Experience his Weakness, and that if he were strong, he was not so by his own Forces, but by the Grace of God. And our Lord herein dealt with him much after the Manner used by the Romans, with a General that was solemnizing his Triumph. For as he made his Entry into the City, with the greatest Pomp and Magnificence imaginable, all the Senate and People being gone forth to meet and bring him in, a Troop of Captives and defeated Enemies being led in a long Train before him, with rich Spoils, and famous Prizes, that were carried in Sight, and all the Soldiers in their best Equipage, marching on each side of him; amidst all the Applause and Acclamations, and innumerable Praises that were given him by all sorts of People, there sat behind him in his glorious Chariot, the common Hangman, who ever and anon was crying out to him, *Remember that thou art a Man*; that he who was carried in Triumph, by this sober Advice might acknowledge who he was, and not be transported with Vanity, which might easily have been occasioned by that great Splendour, Pomp, and Bravery, that was only prepared to entertain him, and set forth his Merits and Praises. Thus did our Lord deal with St. Paul; for as he was gloriously triumphing over the World, he permitted that Sting of the Flesh, like a Hangman, to be now and then giving him a Check, and, as it were, to say to him, *Remember thou art a Man*: Which Sting some holy Fathers interpret, to have been some obscene Representations caused in his Sleep, there being nothing that puts a Man more in Mind of his Weakness and Misery, than such Fancies. Others think that by this Sting are meant corporal Infirmities and Persecutions, which were both so many and so great, especially those that the Jews raised against him, and yet were born by him with so much Patience, Sweetness, and Alacrity, that every Man stood amazed to see it. For, as if the Apostle had been the deadly and common Enemy of all Mankind, he was most outrageously persecuted by the Jews, in all Places he came to, in all Occasions, and at all Times, they still attempting, with most earnest Endeavour, to put him to Death, as if thereon had depended the Conservation of every Man's Life: And sometimes they afflicted, and harassed him so, that the holy Apostle expresses his Troubles and Conflicts in these Terms: *We will not have you ignorant, Brethren, concerning our Tribulation which happened in Asia, that we were pressed above Measure, above our Power; so that it*

JUNE 30. *was tedious to us even to live. But we in ourselves had the Answer of Death, that we be not trusting in ourselves, but in God, who raiseth up the Dead, who hath delivered, and doth deliver us from so great Dangers.* And in another Place he writes, *Gladly will I glory in mine Infirmary, that the Power of CHRIST may dwell in me. For which Cause I please myself in Infirmities, in Contumelies, in Necessities, in Persecutions, in Distresses for CHRIST; for when I am weak, then I am mighty.*

Our Lord having several times delivered his Apostle from the Hands of the Jews, permitted him once to fall into them, to glorify him the more, and thence also to take Occasion of sending him in Chains and Bands to Rome, to manifest in that City, which was the Head of the World, and in the Emperor's Court, who ruled and commanded in it, the Name of JESUS CHRIST; who intended by this Means to have a glorious Triumph, and to subdue, and cast down, all the Greatness, Glory, and Majesty of the Roman Empire, under the Feet of a poor Tradesman, his Servant, who for his sake was accused, imprisoned, and esteemed the very Outcast of the World. And thus it happened: St. Paul being on his Journey to Jerusalem, came to Cesarea, where the Prophet Agabus taking St. Paul's Girdle, bound his own Hands and Feet with it, and said, *Thus saith the Holy Ghost; the Man whose Girdle this is, so shall the Jews bind in Jerusalem, and shall deliver him into the Hands of the Gentiles.* Whereat his Disciples being exceedingly afflicted, desired the Apostle to rid himself of that Danger, and to forbear to go to Jerusalem. But he, with an undaunted Courage, replied, *What do you, weeping and afflicting my Heart? For I am ready not only to be bound, but to die also in Jerusalem, for the Name of our Lord JESUS.* And with this settled Resolution he went forwards to Jerusalem; for neither Prayers nor Tears could divert him, or stop him: And as one Day he entered into the Temple to pray, certain Jews that were of Asia, espying him, stirred up the People, and laid Hands on him, and making a great Tumult and Uproar, dragged him along, and pulled him out of the Temple, beating him cruelly, and, without doubt, had kill'd him, if Lyfias, the Tribune, had not run in with a Band of Soldiers, and taken him out of their Hands, fearing some great Sedition. Lyfias sent him to Felix, who was Governour of Jewry, with a Relation of what had passed. And Felix, when he had heard the Complaints and Charges that the Jews brought against him, together with St. Paul's satisfactory Answers, clearing himself in all Points objected against him, when he despaired of the Money which he expected that St. Paul would have given him to be set at Liberty; and being desirous to get the

JUNE 30. the Affection of the *Jews*, kept him two Years Prisoner, and remitted the whole Cause to *Festus*, who was sent to succeed him in the Government. For our Lord made greater Account of the spiritual Profit and Advancement which this holy Apostle and Vessel of Election was to purchase to his own Soul in these two Years of Hardship, than of the great Fruit and Good he might have done to others, had he been at Liberty. *Festus*, to gratify the *Jews*, who conspired and plotted the Death of the Apostle, persuaded him to go with him to *Jerusalem*, to have his Cause examined there at Leisure. But the Apostle, being informed that the *Jews* lay in wait to kill him in the Way; and also being encouraged by a Revelation from our Lord, who standing by him said, *Be constant; for as thou hast testified of me in Jerusalem, so must thou testify at Rome also*; appealed to *Cæsar's* Tribunal. Whereupon the Governour sent him to *Rome* in a Ship with a Centurion, and a great Guard of Soldiers, in the second Year of *Nero's* Reign, according to *Eusebius*, and five and twentieth after our Lord's Ascension into Heaven, as *St. Jerome* writes. Those who accused him were also commanded to go to *Rome*, and there to prosecute the Cause before the Emperor.

The Navigation was most troublesome and dangerous, insomuch that they all gave themselves for lost Men, and infallibly they had perished, but that our Lord delivered them for his Apostle's Sake, to whom he sent an Angel to tell him, that *not a Man that was in the Ship should perish, for that our Lord had granted him the Lives of all those that were in the same Vessel with them*. In fine, when they had passed a most horrible Tempest, whereby they were tossed for a long Time, and having been fourteen Days without Meat, the Ship at length was sunk near the Shore; but all the Persons, that were in Number two hundred seventy six, were saved by the Prayers and Merits of the Blessed Apostle, and landed at the Island of *Malta*, where they were kindly entertained by the Inhabitants, who seeing them come in, all wet from Sea, in a rainy and cold Season, made them a good Fire to dry and warm them: And as the Apostle was gathering Sticks together to lay on the Fire, a Viper issuing out from among the Sticks, fastened on his Hand, and hung there; which the *Barbarians* perceiving, said to one another, *Undoubtedly this Man is a Murderer; who being escaped out of the Sea, Vengeance doth not suffer him to live*. For poor blinded Men they understood not that the Pains and Afflictions sent by God in this Life are not always Punishments of Sins; nor that all Sins are punished here; and that God doth frequently give tempo-

ral Blessings to wicked Men, and afflicteth the Good in this World, because in his divine Providence he findeth it to be so expedient. But the Apostle shaking off the Viper into the Fire, remained without any Hurt. The *Barbarians* expecting some while, and not seeing his Hand swell, or him any Ways indisposed, or to have received any the least Harm from that venomous Creature, fell into another Extreme, and by a greater Error said *he was a God*. This Miracle, and the strange Cure which the Apostle wrought upon *Publius's* Father, who was Lord of the Place, whom he delivered from a violent Fever and other Diseases, made the People bring to him all that were sick and infirm throughout the Island; and the Apostle cured them all, and restored them to perfect Health. From this Time of *St. Paul's* being in *Malta*, God Almighty had been pleased to adorn the Place, and make it famous by a perpetual Monument of that great Miracle about the Viper: For, the more to illustrate the Glory of his holy Apostle, he has taken ever since from the Serpents of that Island their Venom, and Power of doing any Harm or Mischief. From *Malta* he continued his Navigation by *Siracusa* in *Sicily*, by *Rioles* in *Calabria*, by *Puzzoli* in *Naples*, till at length he arrived at *Rome*. And the Christians having Notice of his Coming, went forth of the City to meet him, and embraced him with wonderful Respect and Reverence, as an Apostle of *JESUS CHRIST*; and one that for his Love, and the Defence of his holy Name, was laden with Bands and Irons.

St. Paul came to *Rome*, according to *Cardinal Baronius*, in the Year of our Lord *LIX*, and third of the Emperor *Nero*. He was there two Years in Hold, under the Guard of a Soldier, in a little House, that to this Day is shewn in the Church of *Sancta Maria in Viâ latâ*, which is the Title of a Cardinal Deacon, where we have by Tradition that *St. Paul* the Apostle dwelt. During these two Years he had frequent Disputes and Contests with the *Jews*, who accused and persecuted him most fiercely. His Cause was examined by the Emperor, the Senate, and the Priests, because it was a Business of Religion. And many of those that had come with him, seeing him so hotly charged and hardly dealt with, persuading themselves he would be condemned to die, left and forsook him. *St. Luke* endeth his History of *St. Paul's* Peregrination, and the Book of the *Acts of the Apostles*, with this Time of *St. Paul's* Imprisonment at *Rome*. In fine, our Lord abandoned him not, but comforted and visited him; and encouraging and strengthening him, delivered him from the Mouth of the Lion (for so *St. Paul* himself

JUNE himself styles *Nero*) that he might prosecute
 30. and perfect the Mystery of the Evangelical
 Preaching committed and recommended to
 him by our Lord himself. When two Years
 were expired, he was set at Liberty, and then
 joined himself with the Prince of the Apo-
 stles St. Peter. And who will be able to ex-
 plicate the strange and incredible Progress
 and Success of the Gospel, under the Con-
 duct of these two greatest Doctors and prin-
 cipal Guides of CHRIST's Church; and the
 Number of those, who by their Preaching
 at *Rome* itself, were drawn out of Darkness
 and Ignorance, and brought to receive the
 brightest Beams of our holy Faith? But as
 St. Paul's Calling and Office was to carry
 our Saviour's Name throughout the World,
 and to manifest the hidden Mystery of our
 Redemption to all Nations; he resided not
 long at *Rome*, (but as *Metaphrastes* and di-
 verse others write) he travelled over *Italy*
 and *France*, sowing every where the Seed of
 heavenly Doctrine: Then he came into *Spain*
 and there preached the Gospel. Whereof to
 this Day are extant many considerable Signs
 and Tokens, and very strong Proofs. For at
Narbon, which is in the Province of *Langue-
 doc* in *France*, they say that *Sergius Pau-
 lus*, whom the Apostle converted at *Cyprus*,
 was left by him, and created their first Bi-
 shop as he was going into *Spain*. And at
Tortosa in *Spain* they solemnize the Feast of
 St. *Rufus*, one of the Sons of *Simon Cyre-
 neus*, that helped our Lord to carry his
 Cross; whom that City honours as her first
 Prelate, believing assuredly that St. Paul
 brought him with him into *Spain*; and that
 at the same Time our divine *Hierotheus*, a
Spaniard, most highly extolled by the great
 St. *Denis Areopagita*, was converted. And
 in the Acts of the holy Martyrs *Facundus*
 and *Primitivus*, we read, that when the
 Judge asked them, *who had taught them that
 Doctrine?* they answered, *they had received
 it from the Apostle St. Paul*. Not that they
 heard him preach it, (whom they never saw)
 but that they learn'd it of those who had
 been taught and instructed by the Apostle.
 Moreover *Metaphrastes* adds, that as St. Paul
 was preaching in *Spain* with wonderful great
 Fruit, a certain Lady of principal Note, hav-
 ing heard so good a Report of him, was very
 desirous to hear him: And that once, by a
 particular Instinct from Heaven, going into
 the Market Place, she met him, and perceiv-
 ing him to be of a very sweet and mild Dis-
 position, and of a most holy Conversation,
 she persuaded her Husband *Probus* to invite
 him to lodge with him, which he did;
 and that when the Apostle came into the
 House, she espied these Words, written in
 golden Letters in his Forehead, *Paul Prea-
 cher of JESUS CHRIST*; whereupon she cast
 herself at his Feet, and was converted and

baptized by him, and her Name was *Xan- JUNE*
tippe: And her Example was soon followed 30.
 by her Husband and others. We know not
 whether the Apostle passed from *Spain* into
Africa, or whether, after he was led from
Jerusalem to *Rome*, he returned any more
 into the Eastern Parts. His great Charity
 permits us not to doubt but that he omitted
 nothing, how painful soever it were, which
 he knew would advance CHRIST's Glory,
 and the Good of Souls. But this is certain,
 that when he took leave of the Bishops,
 Priests and Rulers of the Church at *Ephesus*,
 he told them plainly, *they should see him no
 more*; and so they took their Leave of him
 with much Sorrow and many Tears, as Chil-
 dren that were never more to see their dear
 Father's Face. So much we know, that
 this glorious Apostle, having spent eight
 Years from the Time he was released from
 Prison at *Rome*, in preaching the Gospel, in
 travelling through Countries and Provinces,
 and every where planting the holy Christian
 Faith, returned back to *Rome* in the twelfth
 Year of *Nero*, by whom he was command-
 ed to be apprehended, together with the
 Apostle St. Peter, for the Reasons we spoke
 of in St. Peter's Life, which it is not neces-
 sary to repeat again here, nor to set down
 anew in what Manner these two great Prin-
 ces of the Apostles were led out of Prison,
 took Leave one of the other, and freely laid
 down their Lives for the Name and Honour
 of JESUS CHRIST our Lord and Saviour. I
 will only add what is proper to St. Paul,
 whose Life I am writing. The glorious
 Apostle was led to the Place appointed for
 his Martyrdom, with a strong Guard of Sol-
 diers, and a great and tumultuous Noise.
 As he came to the Gate of the City, he saw
 there a venerable and noble Christian Ma-
 tron, *Plautilla*, heavily afflicted, and bitterly
 weeping for his Sake, of whom he desired
 a Handkerchief to bind his Eyes, according
 to the Custom of those that were to be be-
 headed, promising it should be restored to
 her again; and she presented him one,
 with a most singular Affection. In the Way
 he converted to our Lord three Soldiers,
 whose Names are *Longinus*, *Acestus*, and
Megistus, who soon after were martyred,
 and their Feast is kept by the holy Church
 on the second of *July* in the *Roman Marty-
 rology*. The Place where he was beheaded
 is now called *the three Fountains*; where
 the *Gentiles* under *Dioclesian* made a most
 cruel and barbarous Slaughter of Christians,
 putting there to Death St. *Zeno*, with ten
 Thousand two Hundred and three Soldiers,
 his Companions. When the Apostle came to
 this Place, he betook himself to Prayer, which
 he offered up to our Lord with great Peace
 of Mind, Fervour of Spirit, Joy and Ju-
 bilee of Heart; which being ended, he
 bowed

JUNE 30. bowed down his sacred and venerable Neck to be severed from his Body by the Sword. But behold a strange Spectacle, from the Head of St. Paul, when it was cut off, saith St. Chrysostome, there came not one Drop of Blood, but there ran Fountains of Milk: But it must not seem strange, as writeth St. Ambrose, that he, who like a Nurse gave his Breasts to be suck'd by the Faithful, and fed them all with the Milk of his most sweet and pure Doctrine, should abound with Milk, and at his Death shed Milk instead of Blood. The blessed Head, as we have by Tradition, gave three Leaps, and at each one of them there sprung up a Fountain where the Head fell: Which Fountains remain to this Day, and are revered with singular Devotion by all Christian Catholics. By these Miracles, which God wrought at the Apostle's Martyrdom, five and thirty Persons were converted to our holy Religion, as St. John Chrysostome testifieth. The Apostle appearing to Plautilla restored to her the Handkerchief, which he had borrowed to veil his Eyes. His holy Body was taken up by a most honourable and devout Lady, called Lucina, and interred by her in a Manour of her own, with singular Reverence and Piety.

St. Paul was a little Man, somewhat stooping, of a pale Complexion, and appeared elder than he was: He had a little Head, sweet and lovely Eyes, and his Eyebrows arched; a comely Nose, somewhat long, and bowing like a Hawk's Bill; a long Beard and thick, full of white Hairs, as was also his Head: His Aspect was most gracious and venerable, that stirred up Devotion in those that beheld him, and gave sufficiently to understand that he was a Vessel of divine Grace. St. Chrysostome writes, that he lived threescore and eight Years. He died in the sixty ninth of our Lord, and thirteenth of the Reign of Nero, according to Baronius.

The Praises and Encomiums which all Saints, as well ancient as modern, give to these Princes of the Church, St. Peter and St. Paul, are so many and so admirable, that they cannot be collected in a short Volume: And whatsoever hath been said of them is but little in Comparison of what remains, and will ever remain to be said. St. John Chrysostome, addressing his Discourse to them, speaketh thus: *You are praised by Almighty God himself, who says that you are the Light of the World: You are more powerful than Kings, more valiant than Soldiers, more abounding than the richest Men, wiser than all Philosophers, more eloquent than Orators; and having nothing, you possessed all things: You are the Example of Martyrs, the Crown*

of Virgins, the Rule of married People, the Form of Religious, the Ornament of Kings, the Defence of Christians, the Bridle of the Barbarians, and the Scourge and Confusion of Hereticks. Eusebius Emisenus styleth these two Apostles two Fountains, that issue from the Throne of God, and make up an impetuous River to water the Earth, and allay the Thirst of Souls: Two heavenly Physicians, two sharp Arrows drawn out of the Quiver of God: Two Trumpets, that awaken and animate Men by their Sound: Two resplendent and radiant Lamps, that give Light to the whole World. St. Gaudentius, Bishop of Brescia, says of them, that they are the Lights of the World, the Pillars of Faith, Founders of the Church, Masters of Innocency, and Authors of all Sanctity and Truth; and that they cannot be otherwise worthily praised than by the Words of CHRIST our Saviour. St. Leo the Great, Pope, in his first Sermon on their Feast, says, that in the mystical Body of JESUS CHRIST, which is the Church, they are, for their Pre-eminence over other Saints, the two Eyes of his Face; and that in Merit and Virtue, wherein they excel, and go beyond all that can be spoken of their Praises, we are not to make any Difference between them: *Quia illos & electio pares, & labor similes, & finis fecit æquales.* For that in the Election and Predestination of God they are equal, alike in their Labours, and equal in their Crown and Glory of Martyrdom. We should never make an End, if we would add what other Saints speak in the Honour and Commendation of these two incompatible Men, and most worthy Princes. Let us love them as good Children do their Parents; hear them, as Scholars do their Masters; follow them, as Sheep do their Pastors. Let us imitate them as Saints; demand their Help and Succour as of blessed and powerful Princes in Heaven; and be assured, they will not reject or slight our Prayers and Petitions.

St. Gregory of Tours recounts that a certain Client of St. Paul, being once sorely tempted to despair, yielded so far as even to take a Halter and fasten it about his Neck, to hang himself; but yet ceased not still to call upon the glorious Apostle St. Paul, and to say St. Paul help me. Whereupon the Devil, being loath to lose the Prey he had even now in his Claws, presented himself before him like a dreadful and most horrible Ghost, and bade him make Haste and dispatch what he was about to do. But soon after appeared St. Paul, and by his Presence drove away the infernal Fiend, and comforted the poor Man; who returning to himself was sorry for his Sin, and with many Tears demanding Pardon of our Lord, gave great

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great Thanks also to his holy Apostle, that had rescued him from Death both of Soul and Body. And our Lord be pleased to deliver us also from the like Dangers by the Merits and Intercession of the same glorious Apostle. Amen.

Whereas our Author doth briefly touch St. Peter's Coming into England or Britany; it was thought not unfitting, or unbeseeming the Fidelity of an Interpreter, if a Business of so great Consequence, so glorious to our Nation, and which must necessarily be of singular Comfort and Edification to all those, for whose Sake this History of the Saints Lives comes forth in our Language, were treated somewhat more fully in an Appendix added to the Author; which we may presume he himself would have done, had he been of the same Nation: As we see that being a Spaniard, he enlarges himself upon St. Paul's Coming into Spain, and preaching the Gospel there. Wherefore following the Footsteps, and building upon the Foundation laid by our worthy Author, who says expressly that St. Peter was in England, and insinuates the like of St. Paul, we will demonstrate, by solid Proofs and clear Testimonies, collected and exactly discussed by Father Robert Persons in the three Conversions of England, and Father Michael Alford in his Annals, that our Island was so happy as personally to entertain these two Lights of the World, Masters of our Faith, Founders of the Church, and Fathers of all Christians.

And first of St. Peter himself to have been in England (or Britany) and preached, founded Churches, and ordained Priests and Deacons therein, is recorded by Eusebius and Metaphrastes; and is confirmed by the Testimony of Nicephorus, and before him of Theodoret and Sophronius, Grecian Authors, who testify that the Britain Islands fell in Division among the Apostles, in their first Partition which they made of the World: And it cannot be shewn that they fell to the Lot of any other Apostle than St. Peter; of whom his Disciple and Successor, St. Clement, writes in his first Epistle, that he was commanded by our Lord, obscuriorem occidentis plagam illuminare, to bring Light to the most dark Climate of the West. But Pope John V. above nine hundred Years ago, says it in express and open Terms: For thus he writes to our English Saxon Kings Ethelred and Alfred: We rejoice at the Encrease of your Religion, seeing in you the Fervour of Faith; which, God enlightening your Minds, you received by the Preaching of the Prince of the Apostles, and still vigorously maintain. And even yet some hundred Years before him, St. Innocent, Pope, the first of that Name,

doth sufficiently insinuate it. Whereunto certainly our famous Writer Gildas had relation, when expostulating with the Britain Priests of his Time for their Wickedness (for which the Wrath of God had brought in the English Saxons upon them) he objecteth among other things, quod Sedem Petri Apostoli inverecundis pedibus usurpassent, that they had usurp'd the Seat of St. Peter the Apostle with immodest Feet: Meaning thereby either the whole Church of Britain, first founded by St. Peter, or some particular Church erected by him. Which Testimonies have moved divers, as well ancient as modern Authors, and among the rest that most accurate Searcher into all Ecclesiastical Antiquities, Cardinal Baronius, to write, that the first Christian Churches of England were planted and founded by St. Peter. And it seemeth to be somewhat confirmed by that which St. Paul writes to the Romans; for having praised them for their Faith, which he says is renowned in the whole World: Afterwards he urgeth the fulfilling of that Prophecy, Into all the Earth hath the Sound of them gone forth; and into the Ends of the whole World the Words of them. Where he shews, that the Gospel had been now preached by one of CHRIST's Apostles, in the Extremities, or farthest and most remote Parts of the World: Which in the Roman Phrase, or Manner of Speech, doth signify England. And this was one Cause also why in the same Epistle he doth not name or salute St. Peter, as Baronius, and other learned Men observe, because he was not then at Rome, but in England or some Place thereabouts. I cannot omit after so many other Testimonies, to bring the Testimony of St. Peter himself, recorded by Alredus Rienuallus, an English Abbot, of the Order of Cisterce, (who lived above five hundred Years ago, and is highly commended and followed, as a most grave and worthy Author, by the two learned Cardinals, Baronius and Bellarmine) in a certain Revelation or Apparition of St. Peter, to a holy Man in the Time of St. Edward the Confessor, shewing him, how he had preached himself in England, and consequently the particular Protection and Care he had of that Church and Nation; and withal he told him, that he had consecrated to the divine Worship a Place on the West Part of London (where he would have the King to build a Monastery) which Place he had honoured by his Presence, sanctified with his own Hands, and made famous by many wonderful Signs and Miracles. Amongst which Wonders and Signs may well be reckoned a strange Prodigy, which Tacitus and Dio relate at large; and it happened at the very Time that St. Peter is said to have been in England, preaching and planting the Faith of CHRIST,
and

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JUNE 30. and in the Thames about London; for Idols were cast down to the Ground, frightful and ghastly Sights appeared, and most fearful Shrieks and Howlings of the Devils were heard; and many such like dismal Things did exceedingly terrify the Romans, who looked upon them as ominous, and unlucky Prognostications of their Defeat, which happened some while after in Britany. Whereas certainly it was the chasing and driving away of wicked Spirits, whom St. Peter, by Virtue of the Cross which he planted there, and by the Administration of Baptism, and Exercise of his holy Function, forced to depart from their Temples, and abandon their Altars and Habitation, threatening them moreover with the utter Subversion and Ruin of their tyrannical Dominion over that Island: And this it was that caused that horrible Commotion in the Land, Sea, and Rivers.

From these great Obligations of our Countrey to the glorious Prince of the Apostles, St. Peter, most gratefully acknowledged by our ancient godly Kings, proceeded that singular Affection and Devotion they always had for him, and the most reverend Respect they bore to his Apostolical Seat of Rome, as appears by a Letter of Kenulphus, King of the Mercians, to Pope Leo the third; as also by a Letter of Pope Nicolas to St. Edward the Confessor, wherein thus he speaks: St. Peter be your Preserver and Helper in all Afflictions. For it is evident that the Kings of England, for their Devotion and Reverence to St. Peter, have come to be in great Renown and Glory, and have, by his Means and Intercession, obtained very famous Triumphs. Now if you will take a View of the whole Island, which, in time of the Saxons, was divided into several Kingdoms, you will find every where many fair and stately Churches dedicated to the Honour of St. Peter; in every Age Monasteries and religious Houses erected under the Title and Protection of St. Peter; several Cities and Towns called from the Name of St. Peter. All which Things argue the particular Obligation which our Nation always professed towards that most glorious Apostle, for having been converted to the Faith of CHRIST by his preaching, and by his special Diligence, Labour, and Industry.

The Time of St. Peter's coming into England is assigned by Father Alford (who examines these things very nicely) to be the sixtieth Year of our Lord, and fourth of the Emperor Nero, and he is said to have stay'd there some Years. Where also, as Metaphrastes tells us, he had the Revelation of his approaching Martyrdom, of which himself speaketh in his second Epistle, Chap. 1. Which is related by Metaphrastes, in these Words: There also (to wit, in England,) he had an Apparition of an Angel,

who said to him, Peter, the Time of thy Dissolution is at hand, and you are to go to Rome, where having suffered Death by the Cross, you shall receive the Reward of Justice: For which Tidings when he had glorified God, and remained yet some Days in Britany, and enlightened many with the Word of Grace, and founded Churches, and ordain'd Bishops, Priests, and Deacons, in the twelfth Year of Nero the Emperor, he returns again to Rome. And thus much of St. Peter.

Now of St. Paul's being in England, we have first the Testimony of Theodoret, who commenting upon the Epistle to Timothy, says, that this holy Apostle brought the Light of the Gospel to all Nations, and amongst those he specifies Britany by Name. And again, upon the hundred and sixteenth Psalm, he says, that he made profitable Excursions into Spain, and the Islands lying in the Sea near about. And St. Jerome, in his Comments upon Ilay, bath the like Words. But Venantius Fortunatus, a most learned and holy Man, writing above a thousand Years ago of St. Paul's Peregrination, saith thus: He pass'd over the Ocean Sea, to the Island that maketh a Haven on the other side, even to the Lands which the Britains inhabit. For which Respect Arnoldus Mirmannus in his Theatre of the Conversion of all Nations, affirmeth St. Paul to have pass'd to Britany in the fourth Year of Nero, and there to have preached. Though for the time, Father Alford thinks it more probable to have been in the eighth of Nero, and sixty fifth of CHRIST.

Wherefore with good Reason do these glorious Apostles challenge a prime and principal Place in our Affections, who were the prime and principal Instruments of the happy Conversion of our holy Ancestors to the Christian Faith. They have changed their Place, but not their Affection and Good-will to our poor Countrey, a happy Part of the large Field of their Apostolical Labours. They desire as passionately as ever, the Propagation of the true Faith, and solid Piety, amongst us: What one of them, whilst he was upon Earth, protested of old to the Galatians, they both now from Heaven protest to all the Inhabitants of Great Britany. Gal. 4. Filioli mei quos iterum parturio donec formetur CHRISTUS in vobis. Our dear Children we are in Travel again in your Behalf, though not with such Labour and Pain as sixteen Hundred Years ago, yet with far greater Zeal and Affection to your eternal Salvation, until CHRIST JESUS be perfectly formed in you all. Only they expect, according to the sweet and most equitable Disposition of the divine Providence, that as they have not cast off the Affection of tender and indulgent Fathers towards us, so we should not forget the Observance

JUNE 30. *Observance of dutiful and pious Children towards them; but that, if not yet in the public Churches dedicated to their Honour, at least, in each one's private Oratory, after humble and hearty Thanks for their first laborious*

Travels, we devoutly solicit them by fervent and reiterated Prayers and Supplications, to continue their Apostolical Care and Protection over us. JUNE 30.

The End of the FIRST VOLUME.

